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GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

"HE WILL LEAD YOU UNTO ALL TRUTH."

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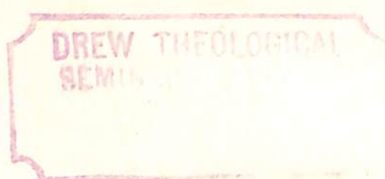
FROM JANUARY, 1898, TO JUNE, 1898.

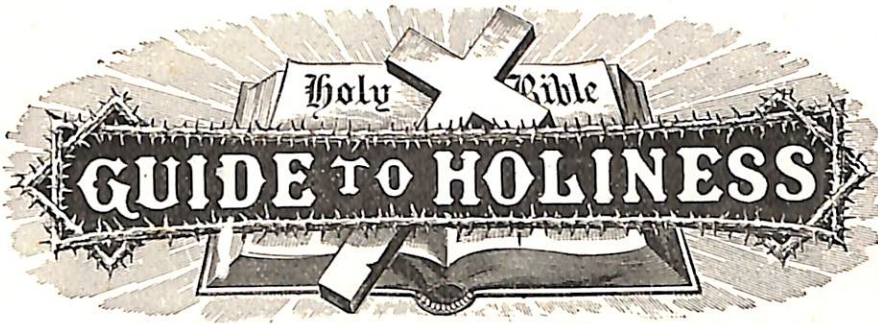
"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS
PERFECT."—Matt. v : 48.

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THE JUBILEE VOLUME.

JANUARY, 1898.

"Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord,"—Psa. 135: 1.

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable."—Psa. 145: 3.

"One generation shall praise thy works to another, and shall declare thy mighty acts,"—Psa. 145: 4.

"Let Israel rejoice in him that made him: let the children of Zion be joyful in their King,"—Psa. 149: 2.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Al-le-lu-ja: for the Lord God omnipotent reigneth,"—Rev. 9: 6.

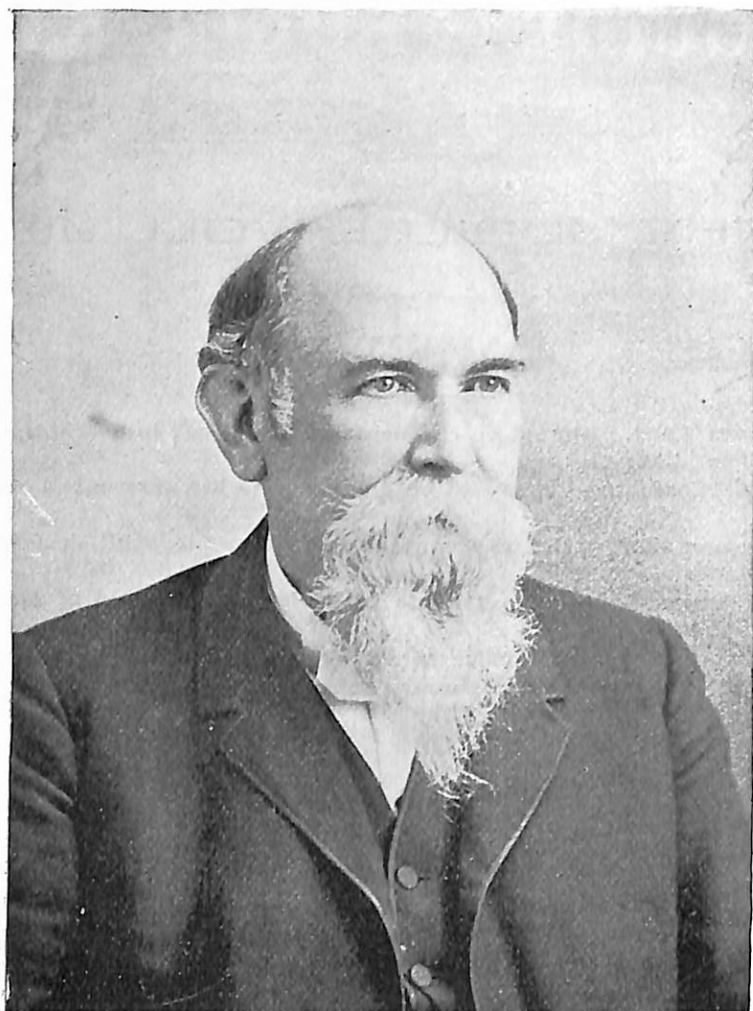
NEW-YEAR NOTES.

HALLELUJAH! That is the keynote of the month and of the New Year—hallelujah! In all the territory where members of the "*Guide Family*" dwell—clear, melodious, deep-toned hallelujahs! In all the habitations of the saints, of every name and fellowship, hallelujah! Wherever the God of Zion has, by the power of the Holy Ghost, wrought any saving work, among parents and children, hallelujah! If in the dwellings of those to whom we are united in holy bonds, there be divine illumination, a resurrection from the death of sin to the life of righteousness, and especially if the blood of atonement be sprinkled upon human hearts and upon the very lintels of the doors of their habitations, hallelujah!

Wherever there have been, during the three Pentecostal Jubilee months of 1897, new revelations from Heaven, of light, comfort and blessing, purifying and empowering, one loud-ringing hallelujah!

Throughout our thousands of miles of "*GUIDE*" territory—on mountain slopes and summits—on wide-extended plains—on the broad prairies—and on the shores of lakes and seas—let there be a free course for hallelujahs!

Surely the Lord God, whom we worship and serve, must have done mighty things in thousands of hearts and homes—for it is written, "Every one that asketh receiveth." How many have asked and received in verification of the promise? Therefore, beloved, of the "*Guide Family*," East, West, North and South, let the hallelujahs roll! So shall God be glorified.



REV. BISHOP JOSEPH S. KEY,

Of the Methodist Episcopal Church, South. He was born in Georgia, in the year 1829.

He graduated at Emory College in his twentieth year, and at once entered the itinerant ministry, in connection with the Georgia Conference. For thirty-three years he filled prominent positions in the pastorate and in the presiding eldership. In 1886, at the General Conference held

in Richmond, Va., he was elected to the Episcopacy.

Bishop Key is a clear witness of perfect love, and in his experience, and in his Episcopal administration in the Conferences, seeks to promote Scriptural Holiness.

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

SERMON.

PERFECT LOYALTY TO GOD.

BY REV. WILLIAM TAYLOR, D.D.,

(Late Bishop of Africa.)

TEXT.—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

The first essential prerequisite to Christian perfection, and a leading characteristic of it throughout, is a cheerful, perfect submission to the will of God.

"But," says one, "I had to submit myself unreservedly to God's will before He would even pardon my sins."

So had I, and so must every sinner. God will not receive any sinner into His kingdom unless he will, without the least mental reservation, confess and forsake his sins.

Well, then, what is the difference between the sincere, unreserved submission of the penitent, and this cheerful, perfect submission of the seeker of perfection? The submission of the penitent is very much like the submission of the manslayer fleeing from the avenger of blood. As he approaches the open gate of the city of refuge, in his fright he sees it not, but cries with a loud voice, "Open the gate! Open the gate, and let me in!"

The porter says to him, "Will you

submit to the will of the governor of this city, and keep his laws?"

"O yes, I will, I will; do open the gate, and let me in! Do save me from the avenger!"

That is a sincere, unreserved submission. Why? Because he was so much in love with the will and laws of the Governor of the City of Refuge? Practically he knew nothing about them, for he had never been inside the walls of that city in his life. He submits because his life is in jeopardy—his all is at stake; the avenger is close after him, and he fears that every leap will be his last. Poor man, he will gladly do anything to save his life. A sincere, unreserved submission, but the leading motive prompting it is fear. There is intermingling with that motive, to be sure, a strong degree of desire, a degree of gratitude that a refuge has been provided, a degree of hope and faith which leads him to direct his feet with all possible dispatch to its open portal; but the leading motive is fear.

What is the penitent sinner doing? In the days of John the Baptist such were "fleeing from the wrath to come." In St. Paul's time he speaks of himself, and of all the believing Hebrews, as having "fled for refuge to lay hold on the hope set before us," employing this very figure of the manslayer to illustrate it. Human nature is the same now as then, and the demands of God's laws, and His Gospel

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supply, the same now as then. His "sins that are past," and their dreadful consequences, present and prospective, constitute the great burden of the penitent sinner's heart, for the removal of which he weeps and prays, and flees away to the Gospel refuge. While he is driven by the law, he is attracted by the great love of God in preparing a refuge for his poor soul, and for sending His Holy Spirit to show him the way to enter into it; but it is not until after he enters, that he feels the renewing love of God shed abroad in his heart.

Now, after he is admitted into the city of refuge—adopted into the family of God indeed—he is placed in the school of Christ, under the tuition of our divine teacher, "which is the Holy Ghost," to learn, and to prove that which he could not learn and prove in the darkness of carnal enmity, "what is that good and acceptable and perfect will of God." Some are very "dull of hearing," and learn very slowly. Some, who appear sharp enough to learn well, learned too many crooked dogmas before they entered, and it is very hard for them to unlearn all these, and hence they make very slow progress in learning "the way of the Lord more perfectly."

Some are naturally and habitually too lazy to apply themselves. Some are unduly curious and speculative. They want to learn all about the conditions of man's pristine state in Eden; whether or not there were carnivorous animals in Paradise before sin entered; whether the serpent that tempted Eve was a crawling reptile, or an animal of the monkey tribe; and a world of curious questions pertaining to this life. They want to know, too, all about heaven, the second advent of Christ, and the end of the world. Their attention is so occupied with speculative inquiries and theories, that they have but little time or

heart left for the great practical duty of going on to perfection.

Some, through an unsettled, roving disposition, and through a want of discipline or mental training, readily play truant from the school of Christ; not by a wilful revolt, for that would cause their expulsion at once. No wilful sinner would be allowed to abide in this refuge a single day. But they "are children tossed to and fro," and may often be seen loitering about the gate, and occasionally saying one to another, "O, did we not have a good time down in Egypt! We remember 'the fleshpots, the onions, the cucumbers and the leeks,' how savory they were. But for that horrible avenger of blood outside, we would go out and visit our old friends." We may readily measure the extent of their fidelity. But for their fears, the leading motive prompting them to this refuge, they would be off on short notice. When you hear a Christian laughing and talking over his great exploits while a servant of sin, you may be sure he is loitering about the gate, and entering into sympathy with those things which should never be thought of but with humiliation and shame.

These various classes thus get out of harmony with God's arrangement for perfecting them in holiness, and hence become restless and unhappy, and seek for something else to supply the lack. As the gate stands open to let poor sinners in, they look out, hoping to see some new attraction; and such now coming within their range of vision in rapid succession of varieties, they are induced to venture out, just a little, so as to enjoy themselves; and though warned of their danger by frequent experiments of this sort, they become emboldened to venture further, and thus wander off quite beyond their own designs; and then, when again pursued by the avenger, they run to the gate and beg for their

lives—"O do let us in this once! We will be obedient; we never will turn back again." They are truly penitent, and sincerely intend now to lead a holy life. God kindly takes them in and gives them another trial. Some learn by the bitter experience of their backsliding, and become true and steadfast. Others, alas! acquire such a habit of compromising with the world, that before you are aware of it they are loitering about the gate again, and wander off like lost sheep, and the avenger seizes and leads them back into bondage. These are commonly called backsliders. The first fatal ground of their failure was their neglect to leave the principles and go on to perfection. That neglect disjointed their right relation to God, which gave place to the devil, who plied them with their old habits and associations until they "were entangled and overcome."

In this school of Christ the obedient disciple sits at the feet of Jesus and learns of Him; runs in the way of His commandments, and learns of Him; enters the arena of struggle and conflict, and learns of Him. He soon ascertains through the light of the Holy Spirit upon his heart, and his relations to God and society, that the will of God is much more comprehensive than he could have anticipated before he entered the school of Christ. But he, meantime, acquires such confidence in God—in His wisdom, His goodness, and His will, as the reasonable rule of his life—that he makes a consecration of himself to God, differing from that of the penitent sinner in several important facts; not different so much in kind, for it is all through the same Spirit, the same atonement, and in himself a development of the same work of salvation, commenced by the spirit of bondage to fear, carried on to saving effectiveness by the Spirit of adoption, but is now being perfected

by the Holy Sanctifier, which is the same Holy Spirit that graciously commenced the work of his salvation when he was away in the wilderness of sin. But this development, nevertheless, brings out some distinct phases of the work, which I will state and explain.

1. This is an intelligent submission and consecration. As a penitent he could not practically know much about the details of Christian experience and duty, because it was a life he had never experienced. But having had a regular course in the school of Christ, he has reached a standpoint from which he can have an appreciative view of his relations to God, and the laws of the spiritual kingdom, and he now cheerfully adjusts his entire consecration of heart and life to his enlarged perceptions of these relationships.

2. It is based on different motives. The first, as I have shown, was based mainly on his fears. This is not. He has escaped the avenger, and abides in the city of refuge, where he knows he is safe, but has acquired such confidence in God that he can appreciate the grand fact that God's will is perfectly right in itself, and perfectly consistent with His own best interests in time and eternity, and hence gladly accepts God's will as the rule of his heart and life. It embraces the "field" containing "the hid treasure." He will cheerfully sacrifice everything necessary for its purchase. He knows that God does not require him to give up something for nothing, but to give up everything opposed to perfect heart-purity, because it is but rubbish and death, to be taken out of the way to make room for "the gift of God, which is eternal life." He knows that if God should require a sacrifice of his rights for great spiritual ends, even to life itself, that it will not only be for God's glory, but for his own eternal well-being; and that, at any rate, his

whole being belongs to God, and he now has too high an appreciation of God's lovely character to allow himself to parley with any motives that would tend to rob God of His rights, or mar His gracious purpose in saving him from all sin. He now fully acquiesces in the doctrine of St. Paul on this subject—"Ye are not your own, for ye are bought with a price; therefore glorify God with your body and with your spirit, which are God's." If you buy a lot of goods and pay for them, and the merchant puts them all up carefully and delivers them to your order, you don't think he did any great thing. It was just the right thing—common honesty; but if he keeps back a few articles embraced in your purchase, it is an outrage that you cannot readily pass over. To "glorify God with our bodies and with our spirits, which are God's," is but common honesty in our relations to God. Again, St. Paul, pleading the reasonableness of God's requirements, says to his strange brethren in Rome, "For of him"—God—"and through him, and to him, are all things; to whom be glory for ever. Amen. I beseech you, therefore, brethren, by the mercies of God," not "by the terrors of the Lord," "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." To lay the sacrifice of our entire being and all our interests on God's altar, as wholly devoted as a burnt-offering, yet not a burnt-offering, but a "living sacrifice," to be accepted and employed by the Holy Spirit according to His own good pleasure, is but "our reasonable service." The candidate for perfect holiness gladly establishes the fact of his entire sanctification to God, and steadily maintains that fact—and will allow nothing contradictory to it to remain in his heart—because it is right and reasonable, pleasing to God, and immeasur-

ably profitable to himself. The righteousness and reasonableness of the thing constitute the basis of his action; but like good old Moses, he cannot lose sight of what God did not design to conceal from him—"the recompense of reward."

3. This perfect submission embodies such a development of the principle of obedience in his heart as will perfect his loyalty to God, and at once and forever preclude the question as to whether or not he will do his whole duty to God. The question, "What is my duty?" is always open, as manifested daily by all God's gracious modes of teaching me, but the question whether or not in any and every case I will cheerfully accept my duty is not debatable. The perfectly loyal heart has but one question to settle in any matter of duty, and that is the simple fact of duty. This principle of cheerful obedience can only be developed in the school of Christ. Whether the period of its development embrace years, or simply minutes, that is the place of its development, and not prior to his admission into the kingdom of Jesus. Its development is promoted and demonstrated often by specific tests of obedience, rather than by a universal application to every imaginable possible duty that may arise in the future of our warfare. It was so in the case of Abraham. When he promptly offered up "his son, his dear son Isaac," as a burnt-offering, we have in that fact a demonstration of heart-loyalty equal to any emergency involved by any command that God could issue—heart-loyalty to the death.

This perfected principle of obedience in the heart will lead us to "abhor that which is evil" because it is abhorrent to God; and "cleave to that which is good" because it is pleasing to God. It will lead us to settle all questions of doubtful propriety per-

taining to our relations to God and to society. These questions of doubt may pertain to things essentially right and must be done, or things essentially wrong and must be discarded, or to things comparatively indifferent in themselves; but in view of their relation to our hearts, or our influence upon others, they become questions of doubt.

Christian expediency is a very different thing from worldly expediency. The one usually involves a sacrifice of principle for self. The other usually involves a voluntary sacrifice of self for the sake of high Christian principle. A man forfeits no rights in becoming a Christian; but if he sees in any given case that a strict maintenance of his rights will, through the perverted, disjointed conditions of society, work injuriously to the souls of others, he voluntarily foregoes his rights, and for the sake of Jesus, and his love of souls, cheerfully denies himself of property rights by not "going to law with a brother before the unjust," or of personal gratification, declining "to drink wine," or do "anything whereby a brother stumbleth, or is offended, or is made weak." Why should I, for the sake of personal gratification, "cause a weak brother to perish, for whom Christ died"? He denied Himself, even to death, to save that very man; and can I, possessing "the same mind" of self-sacrifice "that was in Christ," indulge in anything that would jeopardize the soul of another? Now, what I ask of any Christian man or woman, in the name of the Lord, is, that they deal honestly with themselves and with God. Do not allow the accuser to take advantage of you, and break down the law of obedience by making the way so narrow as to render it impossible for you to walk in it, nor the assumed angel of light to make it so wide as to lead you to hell instead of to heaven,

where you want to go. Avail yourself of all the sources and facilities of light which God hath furnished you. Give your own common-sense and conscience fair play. Do nothing simply because the honorable Mr. Presumption does it. We are responsible for the exercise of our own powers, and "every one of us shall give an account of himself to God." Settle all those questions of doubt affirmatively, if you can: "This is right," and "that is right." Maintain and vindicate the right; but if there are any of you who cannot settle in the affirmative, then give your poor soul the benefit of the doubt. "He that doubteth is condemned." Just in proportion to the doubt, whether the thing in itself be right or wrong, so is the guilt and condemnation.

The development and demonstration of the heart-principle of obedience, up to perfect loyalty to God, must embrace the settlement of all those questions, and at once and forever preclude the debate even in our hearts whether or not we will decline any possible duty that our gracious God will enjoin. It is by no means a severe principle. In a subordinate sense, you expect that much of every servant you employ, in whatever department of business. If your servant is guilty of disregarding your orders, and of indulging in things forbidden and offensive, and you call him to answer, and he offer such apologies as we hear from the lips of professing Christians, would you keep such a servant in your employ?

"Did you not know that it was your duty to do thus, or so?"

"O yes."

"Well, why did you not do it?"

"O, I didn't feel like it?"

Indeed!

You do not allow a sailor to debate the question of duty. When he goes into the shipping office and "signs the

articles," and reports himself to his captain, he well understands that navigation demands authority and subordination; and while he is not responsible for the conduct of the ship, it is his duty to obey orders, no matter how hazardous. In the rising gale, when the master orders him aloft to "close reef," you will hear him respond, amid the thunder of the hurricane, "Ay, ay, sir!" and up the rigging he runs with his life in his hand.

You expect that much of every soldier. You expect him to be loyal to the death.

That seems hard, and yet you say, "The honor and stability of our great nation, and the prestige of our arms, demand just such unswerving, uncompromising, heroic loyalty." Granted; but is it not a poor, pitiful thing if we can't have perfect loyalty to God—cool, unflinching fidelity to the death? A shipmaster may be tyrannical; a general may err; but the all-wise God cannot err. The immutably righteous God cannot be tyrannical. His service "is a reasonable service." "His commandments are not grievous." What a scandal to the religion of Jesus that men and women professing to love God should, so far from conforming to this most reasonable principle of perfect loyalty to God, set themselves against the principle itself, and maintain that "it is even impossible for poor human nature to attain to such a standard." Cannot any man, even with the smallest development of common-sense and piety, see the reasonableness of this principle, and of its necessity in order to the attainment of that "holiness without which no man shall see the Lord"? If the Holy Spirit hath graciously given you light on this vital subject, "walk in the light while ye have the light, lest darkness come upon you." If you say, "Well, I will think about it," but fail to act, you will "quench the Spirit," and injure

your spiritual receptivity more than before you received this superior light of the Spirit. Bring your sacrifice, my dear Christian reader, "bind it with cords," lay it on God's altar, and steadily keep it there till the day of your death.

I WILL SING OF HIM.

BY J. M. S. CARTER.

I will sing of Him who died for me,
Jesus, my Lord;
I will praise Him through eternity,
Jesus, my Lord.

CHORUS.

I will sing of Him who died for me,
Yes, died for me;
I will praise Him, I will praise Him
Through eternity.

Who hath kindly led me all the way?
Jesus, my Lord;
With tender mercies day by day?
Jesus, my Lord.

Who comforteth me in sorrow's night?
Jesus, my Lord;
And fills my spirit with peace and light?
Jesus, my Lord.

CHORUS.

O what a wonderful love is thine,
Jesus, my Lord!
Who ransomed me in glory to shine,
Jesus, my Lord.

"HAPPY MOMENTS there are sometimes in the experience of the spiritual Christian, when such are his views of the desirableness of heaven that he feels as if he should be glad to break down the prison-walls of his spirit and let her go forth into the liberty of her eternal felicity. The celebrated John Howe once had such a view of heaven, and such a desire to depart, that he said to his wife, 'Though I think I love you as well as it is fit for one creature to love another, yet if it were put to my choice whether to die this moment or live through this night, and living this night would secure the continuance of life for seven years longer, I would choose to die this moment.'" The great thing is to be in sweet accord with the divine—ready to continue in holy service here, or to go and be with Christ.—*Sel.*

The way to join two bars of iron together, is to melt them; so are hearts joined, sometimes almost as hard.

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."
—Phil. 2: 16.

THE PENTECOSTAL INAUGURATION AT JERUSALEM.

BY REV. C. P. HARD
(Late Missionary to India.)

This Inauguration had been *earnestly desired*.

When prophets wrote of the coming King, they realized that under their pens there grew intimations of a glory which transcended their conceptions. Peter tells that they thought very much of the glory which should follow the sufferings of Christ. They understood earthly glory: they had noted the splendor of tabernacle and temple, of priestly vestment and ritual, of dress and procession and trophies of their kings; but they felt that a glory far different was to come through the Messiah's sufferings. It must be a spiritual glory. They saw dimly the dispensation of the Spirit, and longed for it.

John the Baptist, the forerunner of this "age," was glad to tell the special mission of Jesus, to be the Baptizer with the Holy Ghost.

Jesus had joy amid the gloom of the last week because He was able to assure the disciples that the Comforter was near. Our Lord keeps telling His "learners" that there is a good time for them just at hand. He had spoken to the outward ear, now One shall speak to the heart. He had placed in their minds that which appeared to be largely inert, but the Spirit will bring these things back into view and will impress them in the very souls of the believers. Jesus had painfully filled out the time of His instruction, and, to His thought, got along so poorly with such crude material, had failed to secure humility, love, courage in them, held them with such difficulty,

the output and the outlook were so disheartening, that He sighed for the hour to come when He could pass these pupils over to Him who would enter their hearts and be God within them—would illuminate, mold, transform them. Thus Jesus earnestly desired the Pentecostal Inauguration. So, He commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father.

God, the Father, desired this Inauguration. Jesus Christ, the Word of God, had included all good things in this *the* Promise, as though He, the Spirit, gathered together and summed up all benefits, as though nothing of phrase could be found which would add anything, convey suggestion of delight and profit, after this statement of the coming Paraclete. And what does the Father seek in the plan of grace and redemption? Is it pardon of men, as a goal? Shall our eye rest upon forgiveness as the end of salvation? Shall we take up and continue the remarks of those who have been heard to say that they will be satisfied if they barely get into heaven, pardoned? For, what is the program of eternity?—to iterate and reiterate testimony of gratitude for pardon? Rather, is not the aim of the manifold grace of God, the Father, this, that the lost Eden shall be put back in the hearts of men, that the Holy Spirit who fled from the soul shall be there in fullness of His presence forever? Is not atonement negative, removal of barrier, while the gift of the Spirit is positive, progressive, eternal?

The Pentecostal Inauguration at Jerusalem *was important, beyond possible statement*.

As Sinai lifts itself in the desert, so rises this event in Church History. The Holy Spirit came on the Sinai anniversary. The plan of the ages prevented His sooner coming. All things must be fulfilled.

How quickly He came when it was possible! The High Priest passed within the veil. The Advocate is at the right hand of the Father. Request is made at the end of atonement. The Father grants the Promise. All is ready. Heaven and earth wait. Christ breathes downward. The mighty rushing is from above. There is a filling of all the vessels, instantly. The fire of the Lord fell. The Agent of the Son of God is at work.

How glorious was His ministry to the disciples! The dull are flame. Cowards are lions. The dumb speak. One hundred and twenty, the crop of the three years of the Lord's work, become three thousand, one hundred and twenty that day. The Church is here, and the *Guide* guides, and the *Standard* floats, and the *Witness* witnesses, and the Churches push forward, and the Salvation Army fires its volleys, all because He, the glory of Pentecost, came. He has made that word so blessed that multitudes of saved ones have never associated the letters which spell Pentecost with any thought of the original feast: the glory of the latter house has been greater than that of the former.

Do historians write thus? Come, Guizot, Buckle, Fisher, Ridpath:—why does the pen become a crowbar, without point or edge, when it gets to the year, month, day, hour when history found its channel lifted, when the stream ran into the locks which raised it to flow on the heights?

While the historians have ignored the event of events, has the Church celebrated its birthday as the children of the kingdom should do? We are beginning. Let the whole House of God look into the family record, and then put on our coat-of-arms the cloven tongue.

The Pentecostal Inauguration at Jerusalem was an *Inauguration*.

The Comforter has come. His pres-

ence is not ancient history. He has not abdicated. He is immanent in the Church. He abides. He gives Himself to every believer. John baptized all his disciples. Christ baptizes all His disciples. The mark of the "age" is baptism with the Spirit.

The Guest is in the House, which is the household of faith. Will the House, which has a will, allow the Guest to cleanse, adorn, make fragrant, shine forth, as He desires? The answer holds the future.

THE COMFORT OF THE HOLY GHOST.

BY REV. J. T. WIGHTMAN, D.D.

The word comfort signifies, "Come to my help"; and help means, "Lean against me." The two words together express, "God supporting the soul." Comfort does not spring from one virtue, nor from favorable circumstances of life, but comes alone from the presence of the Holy Spirit in the soul. "He shall give you another Comforter." "*Another*," who shall take the place of the personal presence of Jesus. The Holy Ghost is His Vicar. The thought of Jesus is a sweetly-solemn thought, and His holy comfort must partake of a sweet, solemn joy, that abides in the secret chambers of the soul, deep as God, filling its darkest recesses with the light of His love amid all the contingencies of life.

This joy should be distinguished from emotional rapture, excited by transient conditions. "The Comforter shall abide with you forever." The rapture of Pentecost passed away. Spiritual ecstasy may calm down; health, fortune and family may vanish. The storm may beat in upon the soul, but the joy of the Spirit shall be undisturbed deep beneath the tempest of sorrow. God is there. The cross had its joy. "Who, for the joy that

was set before him, endured the cross." "He will not quench the smoking flax." The Spirit always hides away the living coal, a heart of love, if He does not always fan it into a flame of rapture. The calm, sweet, abiding joy of Christ is the comfort which the presence of the Holy Ghost imparts to all who realize His presence. "My joy give I unto you, that your joy may be full." The highest joy is to do His will. This is honor from God.

The Holy Spirit is not a silent spectator in the soul. He speaks as a mother to her child. "What he shall hear, that shall he speak unto you." Speech conveys thought, audibly or silently. A book silently speaks. So the Holy Comforter silently speaks again to us that which He heard the Father and the Son speak concerning our personal salvation. Does God indeed think of me? Does He speak of me personally? Happy thought! Does the Son say to the Father, "I have died for him"? and does the Father say to the Son, "I love him"? and does the Holy Spirit hear this declaration, and does He indeed speak it again to my soul? How am I assured that the Spirit really speaks? "The Holy Ghost *saith*, To-day." "Thou art mine and I am thine." He is the Voice of God in the garden of the soul. O, loving Presence! Can it be that God will *voice* His personal love, and whisper in the ear of a worm, "I love thee"? Is not this true fellowship with the Father and with the Son, through the Comforter?

The Holy Spirit "takes the things of Christ and shows them unto us." He takes the love of Christ, His mercy and His power, all the beauty of His character and the glory of his Godhead, and through them reveals the breadth, and length, and depth, and height of His grace in reaching every extremity of my exposure, and in filling all the longings of my spiritual

nature. "He shall glorify me; for he shall receive of mine and show it unto you." "He shall testify of me." Here is comfort. Here is the personal testimony of the Spirit. "My grace is sufficient for thee." "I will never leave thee." "I am the resurrection." "I will glorify thee." "Thou shalt reign with me."

Blessed assurance! I am not driven to speculate on my acceptance. The truth rests upon the testimony of God. "The Spirit of Truth will guide you into all truth." The inmost consciousness of the soul is the conviction of "the truth as it is in Jesus." Here is solid comfort, abiding joy, a peace that the world cannot give. "I will keep him in perfect peace whose mind is stayed upon me." In this is full assurance that we are not self-deceived. The Spirit seals the truth in love. Nothing fortifies the mind like a sense of the truth. And when God Himself is that truth within the soul, His presence becomes the strongest evidence of the divine reality. Truth is strength. "I can do all things, Christ helping me."

Memory may falter and mind grow dim, but "He shall bring to your remembrance whatsoever I have spoken unto you." The Holy Ghost is the memory of God, and will repeat in the ear of faith some great and precious promise in every condition of life. Has the soul a cloud, or a night of disappointment? Is suffering our lot? Is death near? His presence abideth. "My peace give I unto you." My feeble soul rests upon the Omnipotence within. I lean on God. "Thy strength is to sit still." Everything may waste away, my body sink, the heavens decay, but the everlasting arms shall be about me. Faith sees the Invisible. We may know but little of the unknown within us; but this we may know—"God is love." It is enough. His presence in love will flood the soul

with light more welcome than the morning upon the mountains, and more refreshing to weary ones than dew on plants at eventide. How full is this joy! The Comforter is God coming to my help. He opens the great heart of God to receive mine; He warms, illuminates, sanctifies my conscious, imperfect life; He pours a tide of joy deep down into my soul; He fortifies me in Christ, makes me ready to do His will, zealous in love, abiding in the truth, and sheds the calm, sweet, solemn happiness of His presence, as an atmosphere radiant with glory all about my soul. This is the Comforter—God coming to our help.

FAITH AND UNBELIEF.

BY REV. ARTHUR T. PIERSON, D.D.

PART I.

The twelfth chapter of Hebrews sustains to *unbelief* a somewhat similar relation to that which the eleventh bears to *faith*. As one is the commendation of faith and the illustration of its power, the other is the condemnation of unbelief and the illustration of its evil and disastrous influence in the life.

Unbelief is undoubtedly what is described as "the sin which so easily be-sets us," or the easily-entangling sin—the sin which always encompasses us and encumbers our movements, standing about us like an encircling wall, hanging about us like an encumbering garment. Manifestly, some sin is referred to which is not so much occasional as habitual; not so much a form of evil *doing* as a frame of evil *being*. And nothing corresponds to this conception as does unbelief.

Let us, therefore, first of all, understand what unbelief is. It differs from disbelief in this—that disbelief denies a truth or a fact; while unbelief accepts, and perhaps affirms, truths and facts as verities and realities, while it

fails utterly in appropriating them as means or channels of blessing. For example, disbelief disputes the existence of God, the inspiration of Scripture, the divinity and vicarious atonement of Christ, the person and power of the Holy Spirit, and a future state of reward and punishment. But unbelief may admit all these truths, and even proclaim them, with undoubting confidence in the reality and importance of them; while, at the same time, it does not dare to trust to and rest upon these eternal verities. Unbelief admits truth without committing oneself to the God who has spoken truth. And thus, whatever may be the comparative guilt of these two forms of sin, both practically reject and forfeit the blessing which only faith can receive and enjoy. It is a terrible truth that for unbelievers the same condemnation is reserved as for idolaters and liars, blasphemers and transgressors.

A simple illustration may serve to show the difference between the believer, the disbeliever, and the unbeliever. Let us suppose a terrible famine to be prevailing, and a multitude gathered to consult as to the possible means of relief; when some one announces that at a given place ample supplies are even at that moment ready for free distribution, having been provided by some unknown party. One man says, "It's all a lie," and goes his way, laughing at the credulity of any who are so foolish as to accredit the statement. Another man says, "No doubt, it is so; but, then, why should I go and get a free supply! surely it cannot be for such as me!" and he also goes his way without food. But a third says, "I am hungry, and I am going to ask for what I want;" and he goes and finds all his need met. The first man represents the disbeliever; the second, the unbeliever; and the third, the believer.

Keeping before us the exact character of unbelief, as a practical failure to lay hold on the promises of God and the power of God, and as the easy-entangling sin of so-called believers, let us look at this twelfth chapter of Hebrews as designed to exhibit its evil character and disastrous influence. The whole chapter, with this key to unlock it, becomes a new chamber of divine mysteries opened up to our apprehension. And what more natural than that, when faith has been presented as the one secret of all blessing, triumph, and power, unbelief should be contrasted with it as the one source of all damage, defeat and weakness, and we should be exhorted to lay aside this easily-encompassing sin!

This chapter readily divides into at least seven sections, or leading thoughts. It opens with the Christian race, and exhorts us to look away unto Jesus. Then it warns against being wearied and exhausted in the contest with sin and sinners. Then we are reminded of the Fatherhood of God, and exhorted not to despise His chastening nor faint under His rod. Then we are solemnly admonished not to fail of the grace of God, or, like Esau, barter away birthright privileges. Then we are reminded that we are come, not to Sinai, with its legal terrors, but to Sion, with its heavenly privileges; and the chapter closes with a comprehensive invitation to lay hold of the grace whereby our possessions are made sure to us, and acceptable service to God becomes possible.

POLYCARP.—“Eighty-and-six years,” was his well-known answer when required to deny the truth, “have I served my Saviour, and He hath never done me any harm, and shall I deny Him now?”

THE CHRISTIAN is the only Bible very frequently that the world will read. How sad that the copy should be so defaced!

MRS. BELLA COOKE'S NEW YEAR TESTIMONY.

You ask for a short testimony to the Lord's faithfulness to me. I find that a thousand promises declare His constancy of love, and I have proved it to be so in my life of seventy-six years—forty-two of which I have lain on my bed in great weariness and pain. The past year has been one of great pain. In February last my life was despaired of. My kind and faithful physician, Dr. Palmer, who has cared for me by night and day for 47 years, with others, thought in a few hours and I would be with Him whom my soul loveth and see Him face to face. My pastor, Dr. C. Pitblado, thought the spirit had fled; but our Father said, “Not yet; return to thine house and tell what great things the Lord hath done for thee.” So He turned me around once more from the gates of life and death, and I was spared. Early in June I was taken with inflammation of the iris very severely, and blindness seemed inevitable; but again our God directed to and blessed the means used, and I can see, although very dimly. For long months the suffering was intense and I was in a darkened room. But did that hide my Lord from me? Ah, no! He is the same unchangeable God. The darkness and the light are all alike to him; and amid all my soul was filled with love and light, and my time spent in singing His praise *in my heart*. Praise His holy name, He directed to the means and blessed them. Yes, His love is as great as His power—and neither knows measure nor end.

I have now been in New York 77 years, 42 of which have been spent on my bed, but the heaven-light grows brighter as I journey along, the Saviour more precious, the mansions more beautiful, the abiding of the Holy Spirit more comforting, the rest more sweet; and yet amid great pain and weariness I still say—

Let me not die before I've done for Thee
My earthly work, whatever it may be.

For I know that—

Affliction's deepest gloom
Shall but His love display;
He will the vale of death illumine
With living ray.
Yes; my failing flesh His rod
Shall thankfully adore;
My heart shall vindicate my God
For evermore.

SISTER COOKE continues to reside at 492 Second Avenue, a little back from the Avenue. She is always glad to receive loving messages from her friends. She has been quite ill again of late, but has rallied, as often before, and has been able to give us the above testimony.

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest ;
Under the shadow of Thy wings
Shall they serenely rest."*

HELPING.

BY REV. L. H. BAKER.

A beautiful lesson for home and community life is taught by the brilliant prophet, who caught visions of the regenerated and renewed world under the transformations of the love-power working in the world.

"They helped every one his neighbor; and every one said to his brother, Be of good courage." (Isa. 41: 6.) This is the spirit of all harmonious human relationships. Humanity, and all that relates to it, is set to the key of brotherhood, which means mutual helpfulness. All discord and discouragement come from rebellion against the law of love. Nearly all the music of the world is love-music—the song of the nightingale, the cooing of the dove, the hum of the insect chorus, the call of the mammal, the serenade of the lover. So, above all this, the family, which has been called "the crown of all higher life," is the creation of love; and that means helpfulness. This can be expressed in words of praise and acts of appreciation, which lend encouragement to every worthy effort. How many are plodding wearily along with heart aching for such helping!

A tired mother whose day had been full to the brim with work, feeling that so little had been done, sat looking troubled, if not sad, until a little daughter looked into her face and smilingly said, as she ate the warm biscuits prepared for the evening meal, "Your cakes are the goodest." A smile broke upon the pale face, and it flushed with the pleasure of the appreciation.

A teacher found she was unable to arouse a lad under her care because he was completely discouraged, having received at home nothing but censure and cuffs for ev-

ery effort he made; but by words of praise and little lifts of kindness she soon inspired him to enthusiasm, and he became one of the brightest pupils in her school.

Margaret Sangster sings of the angels God sent, in the olden days, to men in threshing-floors, and women pressed with daily tasks; but in these days He sends those

*"Who take the hand and very softly tell
Some bit of comfort on the common way.
Child, mother, dearest wife, brave hearts that
take*

*The rough and bitter cross, and help us bear
Its heavy weight when strength is like to
break,
God bless you each, our angels unawares."*

The strongest of us have often found ourselves with heart failing; and in such an hour there has come marvelous comfort and courage in human sympathy.

Would it not be a good rule for the home circle, beginning the new year, to cultivate the expression of appreciation one of another in words of praise and commendation? Sympathy is so precious that it should never be repressed in its work of encouragement and blessing; for if it never rises into gracious words and action, it dies and the heart becomes cold.

A father, growing feeble, asked his boy to do an errand for him; and knowing the son made a sacrifice of some coveted pleasure to do it, walked a little way with him, and upon parting put his hand on the shoulder of the lad, saying, "Thank you, my son. You have always been a good boy to me, Jim."

When the boy returned he found the neighbors gathered about the house, and one of them told him that just as the father reached home he fell dead. The last words were those of praise to his son, who felt the comfort and inspiration of them through all his long life.

This habit cultivated in the home will soon work itself out into the wider brotherhood, and the further vision of the prophet will be fulfilled. "So the carpenter encouraged the goldsmith, and he that smoothed with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved."

FOR OUR YOUNG PEOPLE.

WHAT ARE WE WORTH?

BY MISS JENNIE L. PARKER.

Recently, in my Bible-class for young men, in our study of Romans, we came to this clause: "So much as in me is, I am ready." The words have lingered with me as I thought of the young men, college boys, and what is before them.

As my mind turns to the young people of the "*Guide Family*," the words suggest themselves again.

"As much as in me is." What have we young people to bring? Unchilled belief, for one thing. Even if we have been mistaken and deceived, we still trust, we still hope, we still believe. Such a quality will predict victory, will without wavering expect God, from His nature and His promises, to bring to pass success out of defeat. This quality, combined with enthusiasm and loyalty, is at the bottom of continued success by the army of young people enlisted under King Immanuel.

But that is all general. Individually, what are you worth? Have you a keen brain, well disciplined? How our God needs great, Paul-like brains, on fire with a passionate devotion to the Christ and His cause! There are plenty of great brains frozen up with too much human learning. Have you an ordinary or extraordinary intellect, give it to God, and let Him pour His perfect thoughts into it—of history, God's movements among races; of literature, God's movements upon thought; of art, music, God's revelation of divine landscapes, celestial symphonies; of human nature, God's knowledge of a bared heart.

You may have a good business mind, or musical gifts, or teaching qualities, or housekeeping force. "As much as in me is." Some of us may have none of the above, and yet we have common-sense and willingness.

Beyond our own view of what we are worth is the Father's view as He sees us in the light of hereditary traits, environments, education, temperament. He sees the living, loving, thinking, working being as a unit, and as groups of units.

On all we think we are worth, and on all He sees we are worth, is poured the Spirit. So, whether with perceived or unperceived worth, yield graciously to the thought, As much as He sees I am worth. Then can you add, "I am ready"—ready to teach or be taught; ready to lead or follow; ready to obey or command; ready to "wait patiently" or to "press on"; ready to do nothing but "little kindly deeds"; or ready for the front of the battle. Ready!

THE CHILDREN'S COLUMN.

DEAR YOUNG FOLKS:

This month you are to have a text from a certain place in the Bible, and I hope every young reader may be able to find the text and learn the entire—What shall I call it, boys and girls?

Here is the text: "His leaf also shall not wither." If you are bright-eyed young folks, you have been watching the leaves all fall, and gathering the prettiest ones; but one thing has, I haven't a doubt, made you sorry; and that was, their drying up so soon. Then the frost came; and as you hurried to school, you would see leaves seeded thick with pearls of frost, which sparkled in the sunshine. How you did wish you could keep their beauty!

When, last spring, the tiny green leaves began to grow, who ever thought this would be the end—a dried-up bundle of dead leaves, which must be burned? Of how much account those leaves were all summer, giving shade and coolness and rest to the eye! As I look out now, only a leaf here and there flutters in the wind, and all to be seen are dried and withered.

But my text says the leaf will not fade or wither, because its tree is growing by "rivers of water"—no dry seasons there, and no frosts. The writer is talking about a good man, and says he is like a tree which never has lack of sap or juice to nourish and strengthen its leaves, because its roots are close by a good water supply. I suppose the tree must have been planted there when just a small tree—don't you? As it grew taller and greater, its roots went deeper and deeper into and through the good soil, with its abundant moisture.

So boys and girls can be planted as young, tender trees, "by the rivers of water"; and as you grow into strong men and women, your leaf—which here may mean your life—will not wither and finally be good for nothing.

There is the text and a sermon. Please see if you can answer these questions:

1. Where can my text be found?
2. Is it in the Old Testament, or New?
3. What kind of a book is it in—history, prophecy, or song?
4. Find two more quotations about a tree planted by water and its leaf remaining green.
5. Who is said to be a "tender plant"?
6. To whom do you think the "rivers of water" refers?
7. Where in the New Testament will you find an account of a "river of water" and a "tree" and "leaves"?

Address letters to MISS JENNIE L. PARKER,
59 W. Central Ave., Delaware, Ohio.

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

Our Father who art in heaven, the Father of the spirits of all flesh, and the God and Father of our Lord Jesus Christ—at this opening of the year we bow before Thee. We bless Thee for Thy wonderful grace and mercy which Thou hast shown to the "GUIDE TO HOLINESS" throughout the long-extended years of its history. We offer Thee our grateful thanks for the honor and blessing with which Thou didst crown Thy servants and handmaidens whose devout hearts and busy hands sent forth through this medium many leaves for the healing of the nations.

Be pleased, O Lord, to give unto us their successor, in our conscious unworthiness, Thy continued favor. Grant us, graciously, the illumination and guidance of the Holy Ghost. Let this year's labors be fully in the Holy Ghost, and make the numbers of the year to be instrumental in the conversion and entire sanctification of thousands of souls. And to God the Father, the Son, and the Holy Spirit, we will ascribe everlasting praise. Amen.

OUR FIFTY-NINTH YEAR.

We are in the middle of the fifty-ninth year of the history of THE GUIDE TO HOLINESS. The year opened in July last. It was in July, 1839, that Rev. Timothy Merritt, who had been Assistant Editor of "*The Christian Advocate*" for four years, issued the first number of the "*Guide to Christian Perfection*," subsequently changed to THE GUIDE TO HOLINESS. It was a bold and heroic uplifting of the standard of Holiness in loyalty to Jesus the Prince and the Church which He had redeemed by His precious blood.

The enterprise originated in conversations between "Father Merritt," as he was called, and Mrs. Lankford, as she was then known, who resolved, in the name of the Master, by this instrumentality, to contribute to the "spread of Scriptural Holiness throughout these lands."

The issue of the magazine at once found favor. Loyal Methodists, and lovers of what is pure, lovely and of good report in other Christian communions, came to its support. From that auspicious beginning it has pursued its course steadily, uninterruptedly, and successfully. The history of the years of the past, rounding up more than half a century, could it be written, would be startlingly grand. But we must wait for that until we are permitted to peruse the annals of eternity.

THE GUIDE has been under a variety of editorial conduct and business management. It attained its largest prosperity when Dr. and Mrs. Phoebe Palmer were in charge. Their world-wide evangelism awakened desire in all directions, on both sides of the Atlantic, to know more of the great things which they affirmed. Hence the circulation of the magazine rapidly increased, and its subscription list was a wonder unto many. It had no competitor on the line, and the field was extensive and wellcultivated. In the great beyond, thousands will shower their benedictions upon those Spirit-anointed ambassadors of Jesus Christ.

Since then, as vacancies have occurred, by death or otherwise, one after another true-hearted, able, unctuous, and uncompromising advocates of the "central truth of Christianity" has been providentially raised up to assume the solemn responsibilities of the position. They have shown all due fidelity, the spiritual har-

vesting has been abundant, and they are before the throne, wearing their crowns bestudded with many stars.

The New Year has dawned upon us! Our environment is solemn, beyond expression. The duties of the period are momentous. We are called to singleness of eye, and unity of purpose—viz., “to walk by the same rule and mind the same thing” as did our illustrious predecessors. We dare not deviate a hair’s breadth. We have no new doctrine to set forth. It is the same old Bible doctrine—colossal enough to fill the whole universe—resplendent with God’s own glory—and destined to conquer the world. But who is sufficient for these things? Well may we tremble! The Judgment is before us. Help us, beloved readers—help us by your prayers, that the year may be full of mercy and blessing and abundant fruitage.

ALL NIGHT WITH GOD.

We have passed such a night—a memorable night! Jesus was our great Exemplar. We desired to be in sympathy with the blessed Redeemer, so far as a poor finite, frail, unworthy mortal might be able. We spent a whole night in communion with God. It was not a dreary or tedious night. The hours passed swiftly—too short, far too short, for converse with the great verities that crowded in upon us from every hand. It was a vast crowd—multitudinous, indeed—of living, breathing, moving realities. Such an unrolling of a panorama we never saw. It was a panorama of *souls*—souls in almost endless variety and capacity—souls redeemed by the precious blood of Christ—souls in great jeopardy, standing on the very verge of ruin—our eye swept over the wide-extended “*Guide Family*”—souls in our own home circle—and last, but not least, *our own soul*! Our quiet room was full of souls—

living souls—souls bound for eternity! A solemn awe rested upon us.

What a sight, in the stillness of the night, when the eyes of the multitudes were closed in sleep! And such a burden for souls! It pressed upon us heavily, almost shaking to pieces the quivering clay tabernacle. But we did not dare to attempt to carry that burden. We laid it upon the shoulders of the “Mighty to Save,” who is able “to bear the world and all things up.” His voice, during the livelong night, was saying, “*Lean hard on me!*”

We were in earnest, importunate, and believing prayer until the morning. How many were with us in this prayer exercise we know not. Such veteran pleaders at the throne as “William McDonald,” of Boston, and “Socrates Townsend,” of Trenton, N.J., and many others, had announced that their hearts would be interblended with our heart in these strange but mighty advances to the throne of power; and there were many others.

That night of prayer will be heard from! How many homes were visited in mercy and grace we know not, but we are persuaded they were not a few. We await tidings. We desire to hear from those who received special divine visitations, in any respect, giving us permission to use, in part or whole, if we deem it advisable.

We were consciously visited. The Holy Ghost was in our room, palpably, to reveal Jesus. The anointing of fire was intensified. We know better what fire communications from above mean. True, the sensitive flesh was well-nigh overpowered, requiring days to recover our equilibrium; but we are glad that we passed through that *night of prayer*. We are better fitted for our work, if it shall please the Lord to “lengthen out our days.” We shall advocate with greater earnestness the great New Testament endowment, as the duty and privilege of the whole Christian Church.

THE BAPTISM OF FIRE.

The following communication, addressed to *The Revivalist* by Dr. W. B. Godbey, author of the "Commentary on the New Testament from a Holiness Standpoint," now being published, expresses our own convictions so forcibly that we transfer it to our columns. We hope our readers will carefully consider it:

"Is it separate and distinct from the baptism of the Holy Ghost and fire (Matt. iii. 11)? No. Eph. iv. 5: One Lord, one faith, and one baptism—i.e., the baptism of the Holy Ghost and fire (Matt. iii. 11), administered by our Saviour to all of His children before He takes them to Heaven. Water baptism is nothing in itself. It is the symbol of the one baptism of the Holy Ghost.

"Why have we so many sanctified people who have never received the baptism of fire? Because profession and possession are different words. I entered the experience twenty-nine years ago, when there was no teaching on it, and every one found witnessing to it had the baptism of fire. Man is a trinity, consisting of spirit, mind and body. Man leads the mind, and God leads the heart. The Holiness movement abounds in mental impressions in which the human spirit has not been reached. Let the mind serve as the servant of the heart, but stay down in the stream till the fire falls on you. Otherwise you will go out like Samson shorn of his locks, as thousands do.

"Is there a second baptism of fire for truly sanctified people? There is but one baptism (Eph. iv. 5). But you may have many revivals of the fire already in your heart. II. Tim. i. 6, Greek: 'Therefore I remind thee to revive and refire the gift of God in you.' Timothy had received the gift of the Holy Ghost, which is sanctification. Here Paul admonishes him to revive and refire it. The Greek *amazoopureo*, translated 'Stir up' in English, is proven, and again *Zoe* life, and *pur*, fire. Hence it means to revive and refire.

"These Scriptures certainly relieve us of the difficulties. If you have not received the baptism of fire you are not sanctified. If the fire is gone out, you have lost your experience.

"Timothy was no backslider. He was in the sanctified experience. Yet Paul reminds him to revive and refire his experience. Regeneration gives life, and sanctification gives purity and energy. If Timothy needed showers from the heavenly ocean to revive the divine life in him, and showers of fire from heaven's altars to keep

his sanctification red hot, would we not do well to profit by Paul's advice to Timothy? The fact that you enjoy spiritual life does not contravene the conclusion that you can be refreshed and revived indefinitely. The fact that you have been baptized with the Holy Ghost and fire, and have the fire of God burning on the altar of your heart, in sin-consuming flames going through your entire being, does not disqualify you to receive more fire. Get hotter and more zealous for God and souls. We all, like Timothy, need to be 'revived and refired' ever and anon from God out of heaven. Go ahead, brothers, in your good work, and get all of the fire you can in the holiness people.

"No danger of getting too hot. Lord, 'revive and refire' us from all the springs of glory and the altars of Heaven."

A HOPEFUL OUTLOOK.

Rev. Charles Garnett, of Manchester, England, lately constituted one of our Corresponding Editors, writes:

"Wherever the October number of *THE GUIDE* goes there ought to be a great revival of Pentecostal Holiness, of family religion, and of earnest evangelism. When will ministers of the Gospel receive the touch of holy fire? When will fathers and mothers in Israel realize their responsibility for the Christian training of their children? When will the Churches of Christ everywhere devote themselves to soul-saving work? Before the twentieth century dawns we shall have a tremendous revival of Scriptural Holiness and successful evangelism; for these two things are inseparably united, like light and heat, both of which are modes of motion. When Jesus Christ, in answer to the prayers of His people, begins to *move* upon the nations in the power of His Spirit, through the preaching of the Word, then we shall see that He lives and reigns, and that He can and will save to the uttermost all that come unto God by Him. O what a time that will be! Well, thank God, it is coming. Every day brings it nearer. It is coming, *the great Pentecostal revival* is coming. The Lord hasten it in all parts of the world.

A PENTECOSTAL FURNACE EXPERIENCE.

We referred in our last to the severe ordeal through which our beloved friend and brother, Rev. Dr. A. H. TURTLE, of Newark, N. J., was passing, and the gracious revealings of the Holy Spirit to him. We are permitted by him to publish the following letter:

MY DEAR BROTHER HUGHES:

This is the first day I have been permitted to handle my pen since the calamity that befell me on the eleventh of this month.

I wish to thank you and the dear brethren for your thoughtful sympathy, and especially for your prayers in my behalf.

I wish also to tell you of a fact in my experience during my suffering, which is unique, and yet so real as to give me triumph in all these days of intolerable pain.

When I came to consciousness after my fall, I found myself writhing in unbearable pain, and struggling against the opiates which the physicians had given me to alleviate my suffering. The realities of my pain seemed to identify themselves with the fantasies which the opiates created in my mind, and my whole soul was as sorely wounded as my body. Every thought and affection and aspiration was drawn out like sensitive nerves which demons tangled and twisted and knotted, burning and breaking without mercy. In my distress I cried out, "Save me, O God, for the waters are come in unto my soul! I sink in the mire where there is no standing. I am come into deep waters where the floods overflow me. I am weary of my crying." Without the opiates my will could hold fast to the promises. But in the confusion which the drug created I felt that all foundations were gone from under me. In that moment of utter helplessness the adversary came to me with these suggestions: "Why call upon God? You know very well that he won't heal a broken hip. In certain nervous disorders there may be instances in which the state of mind induced by prayer may effect a cure. But prayer is helpless in surgery. Think of the many earnest souls that are crying out to Him for help, and how little He cares! Piety is no security against accident or distress of any kind save that of the unknown future.

After all, this whole thing that you preach is only a complicated philosophy evolved out of the painful search of many ages for something to explain and relieve the soul's mystery. But it is lacking in reality. It may be beautiful in theory, but it fails in fact. Religion! What is your religion but a hindrance and a burden, like a deformed child born to a mother whose instincts lead her to devote her life to its care, a precious burden?"

Under such an assault at that time my soul was thrown into a wild panic. Every faculty seemed to cower and skulk and fly hither and thither without purpose or reason. Never before had I felt all my foundations so completely gone from under me. Literally "I was sinking in the mire where there is no standing."

It was at this point that there came to me an experience which in distinctiveness and effectiveness is so unlike anything I have experienced before that I am quite anxious to submit it to you for judgment.

It was at this extreme point of my distress, when everything seemed to be slipping from under me, that, without losing my ordinary consciousness, I came suddenly into a sense of my deepest self—that sphere of my being of which I had often had previous hints, but nothing sufficiently clear and definite to warrant my relating it as a fact. I now became conscious of what I had always believed to be true—that there is a part of our being, in the depths of the soul's sub-consciousness, which no physical pain and no mental confusion can disturb. It is "the spirit in man," and is related to the rest of our being as the Holy of Holies is related to the Temple of God. At the time of which I speak I came into as unmistakable a consciousness of this holy place within me as I ever had of the common facts of my ordinary soul life. How calm! How strong! How triumphant! I rested secure as David, who, when pursued by his foes, was safely sheltered in the strongholds of Engedi. My cry now was not, as before, like one sinking in despair, but gentle as the music of David's harp. "My soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge until these calamities be overpast."

Then there came to me such a sense of God—so enfolding, so assuring, so satisfying, that I could as readily doubt the shining of the sun. And He addressed me in words as gentle as a mother's lullaby, but strong as omnipotence: "The eternal God is thy refuge, and underneath are the everlasting arms."

The effect was instantaneous and surprising. My physical pain continued, but in my spirit I had a sense of mastery. And from thence came the power of health pouring into my wounds.

My surgeons expressed their surprise at my rapid improvement and the total absence of any sign of nervous shock. And they came much nearer to the divine truth than they thought when they gave this as their testimony—"It is to be attributed to the patient's clean life." Surely, "He heal-eth all our diseases."

As to my mental state, which Satan's assault threw into such a panic, the voice of God called all my cowering faculties into line, and filled them with a courage which they have not lost a second time. Is it not worth one's while to have suffered much, if by this path he is led into the secret place of the Most High?

How this experience is to affect my after life I can make no guess. I know that motives and inspirations that come to us in crisis times are not apt to last when we come back again into the ordinary routine of life. The law of conduct is the persistence of dominant character. But I feel confident that this experience has entered the very springs of character, and has wrought changes there that must necessarily tell upon all my after years. One cannot have such a view of God's presence, the limitless efficacy of the cleansing blood of His Son, the fulness of life imparted by the Holy Ghost, without a radical change in the sources of his spirit's life. It seems to me that I must come out of this garden of suffering better able to interpret the mysteries of spiritual truth, and, I trust, better able to exhibit them in my own daily life.

God has dealt bountifully with our dear brother. He has surely taken up his abode in Beulah Land, and will be a true and definite witness of the great salvation.

TRUTH IN PARAGRAPHS.

Pentecost is eminently practical. Pentecost in experience leads to a Pentecostal life—a life manifesting clearly the work of the Spirit within. Look at the example of the primitive Church:

—"*Then they that gladly received his word [Peter's] were baptized*" (Acts 2:41).

Having heard the burning prophecy of Peter concerning Jesus, the multitude believed in Christ as the Messiah. And having received Him, their first impulse was to confess Him, openly. Hence they received the New Testament seal, Christian baptism, the outward sign of the inward grace wrought within them by the Holy Ghost.

—"*And the same day there were added unto them about three thousand souls*" (Acts 2:41).

A triumphant day for Christianity! Pentecost is mightily aggressive and soul-saving. Peter's prophecy of Jesus set the baptized company in quest for souls. The multitudes were pricked to the heart by the resistless appeal of the New Testament prophet. In sublime self-surrender, they threw themselves at the feet of the conquering Jesus, crying, "Men and brethren, what shall we do?" The question was soon answered: "Repent, and be baptized." The surrender was quickly made—the joy of salvation as quickly received. When the sun went down, the infant Church was reinforced by a great army of three thousand souls.

—"*And they continued steadfastly in the apostles' doctrine and fellowship*" (Acts 2:42).

"Doctrine" has a place and a potency in Christian life—the "apostles' doctrine." It nourishes, develops, adorns, empowers. Let it not be supplanted by modern generalities. We cannot afford to have sound doctrine ignored. "And fellowship,"—this "apostolic fellowship" in the Holy Ghost illumines, cheers, transforms, and elevates.

After the reception of the Pentecostal gift—a clean heart and the infilling and indwelling of the Holy Spirit, then the growth period begins. There are steady advances in the life of faith, continual expansion of the graces of the spirit, until life's end.

WOMAN AND THE PENTECOST.

BY MRS. J. FOWLER WILLING.

(NOTE.—Mrs. J. Fowler Willing is now enrolled among our "*Corresponding Editors*," and she communicates with our readers this month from our "*Pentecostal Editorial Council*," and will do so hereafter in that way, or otherwise, as most expedient. We know our readers are glad to hear from her in any form.)

The Pentecost gave woman her Magna Charta. The principles of her Charter of Rights were in the Bible from the beginning. It is recorded, "God created man in His own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Have dominion over every living thing that moveth upon the earth."

Human selfishness has constantly obscured the meaning of the Scriptures till this is but little more than a dead letter on the Divine Statute-book.

In Bibleless lands woman is the slave of man's greed or of his lust. She is a drudge or a toy, a chattel or a tyrant, whose reign is as short-lived as her personal charms.

Hebrew women had rare privileges; they towered like desert palms above the women of the pagan lands about them; yet so dim had God's light become, that in our Lord's day their condition was but little better than that of heathen women.

The Pentecost laid the axe at the root of the tree of social injustice. The text of Peter's sermon that marvelous day was the key-note of woman's enfranchisement. He took it from the prophet Joel, written eight hundred years before. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my

handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

Women as well as men were to be filled with the Spirit of God. That Spirit would use their lips in the declaration of His truth as certainly as the lips of men. The daughters were to prophesy; and Paul defined prophecy to be speaking "unto men to edification, and exhortation, and comfort." In Christ "there is neither male nor female; for ye are all one in Christ Jesus."

The Pentecost gave women a chance of security in their physical life. It brought those who came under its power to know the sacredness of human life. It taught that women are human; hence their lives are sacred. In heathen countries they may kill their little daughters by the thousand; but in a Christian land, if one girl baby were found murdered, the entire police force would be turned on, if necessary, to ferret out the murderer.

Among the heathen a man has the same power over the life of his wife that he has over that of his horse or dog. If he kills her, the law does not trouble itself to inquire into the matter.

The Pentecost made possible the sweetest of all sweet social gifts—a happy home.

Genuine Christian table-life is very beautiful. The food and service are simple and inexpensive, but pleasant and tasteful. The fellowship before and after the work of the day is cheery and Christly. The worship after the morning and the evening meal is genial, tender, and full of the Spirit's power.

We can hardly think of a better means for the building up of noble Christian character. The table where Christ presides must be thoroughly Pentecostal. There is nothing like it among formal Christians, nor in pagan countries. In India a woman eats her first and last meal with her husband on her wedding-day. He has the freedom, luxury and sociality at his table.

She is huddled away with her children in their zenana prison. When the sons are ten, they lord it over her by virtue of their sex. Then they leave her, in supreme disgust of her ignorance and pettiness. Her husband would take all reference to her existence as a personal insult. If he is obliged to speak of her, he adds to her name an epithet of contempt, and clears his mouth of saliva, as if spitting out the uncleanness of the mere mention of such a vile creature.

The Hebrews, when Christ came, had taken on heathen manners to such an extent as to regard it a disgrace for a rabbi to recognize his wife if he met her on the street. It was commonly said that he was a fool who attempted the religious instruction of a woman, and the words of the law had better be burned than given to a woman.

All this suicidal injustice was overthrown, as far as the Spirit of God was received, when He came that glorious morning in Jerusalem.

Not only were women honored members of the little Church gathered by our Lord, furnishing in the main its financial support, but they were members of its first council even when an apostle had to be chosen.

Priscilla and Aquilla were associated in the theological training of the eloquent Apollos. Prisca, whose "pet name" shows her to have been a family favorite, is usually mentioned before her husband, the eagle-named Aquilla.

We can hardly think of the home of Philip the Evangelist and his four daughters, virgins which did prophesy, as other than a deeply spiritual and happy one. From that day to this, women who have had the largest liberty, and who have been the bravest for God, have been the gentlest and most loving in their domestic ministrations.

The Pentecost also gave women their

best social life. In India a woman cannot visit her own mother without being carried in a palanquin or guarded by slaves. In Catholic countries women have but little more freedom. They may not be trusted out of sight of their guardians, though the masculine members of the family are anything but choice in their associations.

On a train in Italy I met a young poetess who could read David and Homer, Shakespeare and Schiller, Virgil and Racine, in the languages in which they were written. When we parted from her, we gave her our cards. She wrote her address in my note-book. "Italian girls are not allowed to carry cards," she said. "They are afraid we might use them improperly." That was in that free, beautiful Italy, in this good, emancipating century. Under the freedom which the fulness of the Spirit gives, women are trusted in everything and everywhere. In the slums they may often go with safety where men may not, unless protected by the officers of the law.

Women owe their chance for education to the coming of the Holy Spirit.

In Ceylon, when it was proposed by a missionary to teach women to read, one native gentleman said to another, "What do you think that man is talking about? He wants to teach the women to read! He'll be teaching the cows next!"

In Christian England, when the light of the Pentecost had grown dim, it was believed that it would subvert the social order for women to learn more than merely to read and write.

Less than a century ago, Mary Somerville was forbidden by her father to study mathematics, for which she had genius, for fear that such knowledge would ruin a woman's brain.

When the Pentecostal light shines most brightly, women do the bulk of the common-school teaching. They are also prin-

cipals, professors, college presidents, and are admitted to all the learned professions.

Above all, they owe their spiritual opportunities to the outpouring of the Holy Spirit. In all places untouched by Christian light they are not sure that they have souls. Where the light shines clearly they have equal rights with the men by whose side they labor for God's glory. This being so, how ought they to do and endure to spread the Pentecostal light through all the earth!

TIDINGS FROM INDIA.

Rev. D. O. Ernsberger, of Gulbarga, India, writes under date of Nov. 9th, 1897:

"India, this year seems a spectacle to the world. We have the frontier trouble in addition to famine, plague, earthquakes and cyclones.

"The plague is spreading over India in spite of all quarantine measures that have been resorted to. It is very bad in a large town only seventy miles from Gulbarga. Some parts of the place are entirely deserted. The Nizan's government has sent out troops to guard the frontier of his dominions against fugitives from that smitten town. No tickets are sold from that region to our place or Hyderabad, etc., etc., etc. But in spite of all these measures the plague will stalk along whithersoever God will let it. I am taking refuge in the promise, "No plague shall come nigh thy dwelling," for me and mine. These things are without doubt visitations from heaven. I pray that we may see what His purpose is in permitting them. A general sitting down in sackcloth and ashes in imitation of Nineveh would do more toward stamping out the plague than the laying of towns in ashes, as is talked of.

"I say amen to the Pentecostal plan. We have so much "serving of tables" and other work of this sort that we get very empty if there is not constant watching and praying. As for myself, I say I need fire from above without measure. The heathen are looking to us. They are leaving their idols (170 thus far this year) but O how much they too need the fire, the Holy Ghost! I am glad you have my family and my unworthy self in the list. May God bless the whole *Guide Family*, from the dear editor to the most needy reader."

Send us New-year offerings for this mission. They are greatly needed.

THE PENTECOSTAL JUBILEE.

FOURTH MONTH.

THE PROCLAMATION.—"The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord."—Psa. 146: 10.

THE PROMISE.—"The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

"He will fulfill the desire of them that fear him: he also will hear their cry, and will save them."—Psa. 145: 18, 19.

We have now reached the *fourth month* of our "*Pentecostal Jubilee*." We have been engaged during the preceding months in various spiritual exercises—in heart-searching, humiliation, consecration, earnest prayer, and in calling upon God for the baptism of the Holy Ghost and fire, and for the salvation of friends.

We know not what have been the results of these months of holy exercise. But, judging from the stream of letters daily flowing in upon us since October 1st, from all parts of this country, and from beyond, we know that the hearts of very many people have been profoundly stirred, and that they have entered into the Jubilee exercises earnestly in all directions. And under the assurance of that great promise, "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened," numerous answers must have been received from the heavenly throne.

This *fourth month* is to be, emphatically, "The Praise Month." Observe it well. Keep up the Bible study. Use the "*Four Pearls*" early each morning.

EXERCISES FOR JANUARY.

Jubilee Praise Notes.—Due to God for *His mercy*—2 chron. 20: 1; Psa. 89: 1; 118: 1-4; 136—For *His salvation*—Psa. 18: 46; Isa. 35: 10; 61: 10; Luke 1: 68, 69;—For *spiritual health*—Psa. 103: 3; For *deliverance*—Psa. 40: 1-3; 124: 6; For *answering prayer*—Psa. 28: 6; 118: 21; For *the Holy Spirit as sanctifying the Church*—Ezek. 37: 28, with Rom. 15: 16; as Comforter of the Church, Acts 9: 31, with 2 Cor. 1-3. They are greatly needed.

OUR PENTECOSTAL GUIDE FAMILY.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God?"—I. John 4 : 7.

"O let us stir each other up,
Our faith by works to approve,
By holy, purifying hope,
And the sweet task of love.

"Let all who for the promise wait,
The Holy Ghost receive;
And, raised to our unsinning state,
With God in Eden live."

NEW YEAR FAMILY TESTIMONIES.

MOTTO FOR THE MONTH.—"Be filled with the Spirit."—Ephes. 5 : 18.

We desire, as far as we can, to bring our great "GUIDE FAMILY," into sweet fellowship through this Department. Any member of the Family may send a SHORT testimony, a line or two, for insertion. We place at the head of the Family this month a beloved "Mother in Israel," whose happy countenance will gladden our readers.

Mrs. L. D. Osborn, Brooklyn, N. Y.: says "Glory is in my soul, for God has become my habitation. It is indeed life eternal to know Him and Jesus Christ whom He has sent. I bless God for the anointing from on high and the privilege of being a co-worker with Him in publishing the glad tidings to the whole world."

Rev. W. McDonald, West Somerville, Mass.: "No clouds of doubt rest upon my soul. The past is under the blood, and the future is in the keeping of Him whose mercy endureth forever."

Rev. A. T. Pierson, D.D., New York: "No sentence of God's Word brings

more light to my mind on the subject of personal holiness than Rom. 8 : 2—"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Surely that must mean a victory to him who

is in Christ. He ought not to go on sinning."

Rev. Chas. Garnett, Congregationalist, Manchester, England (written on the deck of the steamer *Teutonic*, Sept. 15, 1897, just as about to leave her dock in New York): "My life-motto is, and always will be, 'All for Jesus—Jesus for all.'"

Rev. Socrates Townsend, Trenton, N. J.: "Kept by the power of God through faith unto salvation ready to be revealed in the last time."—I. Peter 1 : 5.

Mrs. Townsend: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II. Tim. 1 : 12.

Presiding Elder Hodgson, Albuquerque, New Mexico: "Definitely converted—sanctified;—sweetly kept by divine power."

Rev. A. McLean, Amityville, N. Y.: "Am I asked, 'Do things go just as you would like to have them?'

"O, no; many of them go quite contrary to my wish and endeavor."

"Well, then, do you not get vexed, and feel sore, and

ugly, and embittered, especially if these matters pertain to your family, Church, or a sad exemplification of religion in some one near to you?"

"No; in the depths of my soul there is "a great calm," for "Thou wilt keep him in perfect



Mrs. LUCY D. OSBORN,
Principal of the Missionary Training Institute,
Brooklyn, N. Y.

peace, whose mind is stayed on thee: because he trusteth in thee."

"Then, do you not detect in yourself a disposition to let things go by default, or to become indifferent, or else desperate, and turn them over to Fate?"

"Not at all, but rather, in striving for a betterment of the conditions, to 'trust in the Lord forever: for in the Lord JEHOVAH is everlasting strength.' Blessed be God, though the storm without may be violent, I find it true that 'the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' This is what entire sanctification does for me."

Mrs. M. N. Van Benschoten, Newark, N. Y.: "Never in my life have I been conscious of so great salvation. I am so wondrously saved! I receive such marvelous answers to prayer that, exultantly, my soul cries out, 'God talked with me!' Such openings of God's Word! such visions of Redemption! and as I throw open my heart to let the waves of divine power sweep through, I can but cry, 'Mighty! mighty! O Lord God of Hosts!' This brings such a separateness from the world that, sincerely, I know what Paul meant when he said, 'I no longer live, but Christ liveth in me.'"

S. H. Hadley, *Superintendent of the old McAuley Mission*, Water Street, New York: "I came to Jesus fifteen years and seven months ago to-day (Nov. 23, 1897), just out of the Station House, with delirium tremens, without a friend or a cent in the world, and in the deepest despair. I knelt in Jerry McAuley's Mission. That night I touched Jesus, and from then till now I have never known what it was to want a drink of rum, and I had not wanted anything else for twenty years previously. I went to work to save lost souls such as I was, and amid all the death and sorrow and deceit of rescue work in lower New York, I have been sweetly saved and kept. Some time after my conversion I found the need of seeking for the cleansing power of the blood of Jesus for the destruction of all sin. I claimed it by faith, just as I did when I came, a helpless drunkard, for pardon; and since then I have been carried along by the glorious breezes from heaven. I was dying of heart-disease, and at Zion's Home, in Chicago, Dr. Dowie led me to the pool, and I was healed.

Rev. John Thompson, Philadelphia: "The Lord's dealings with me during the year 1897 have been mysterious, but I am trusting Him, and have great peace. My experience may be summed up in two words, namely, 'Soul-rest.'"

Rev. W. E. Greenbank, Cranbury, N. J.: "By the grace of God (I. Corinthians, 15: 10), I am fighting the good fight (I. Timothy, 6: 12) and following peace and holiness (Hebrews 12: 14)."

LATEST NEWS FROM ARMENIA.

A few months ago the National Armenian Relief Committee issued a little illustrated booklet, "The Wards of Christendom," giving a full history of the great work of relieving the surviving relatives of the 85,000 Armenian Christians who were lately massacred by the cruel Turkish Government and their fanatical Moslem neighbors. We take pleasure in calling the attention of our readers to "Brands from the Burning," a further report of progress. This bright illustrated pamphlet may be had free by sending to Rev. F. D. Greene, Secretary, Andover, Mass. It has special reference to the effort to save a few, at least, of the 50,000 little children orphaned by that great calamity.

It is entirely practicable to rescue many of these little ones from perishing, or from lives of suffering and degradation, by gathering them into the orphanages which have been opened under the care of our own American missionaries, who are nobly remaining at their posts in all the principal centers of the devastated regions. Here they are perfectly safe, and are taught both books and useful trades. The brightest of them will become the future leaders of their people, and take the places of the educational and religious teachers who have fallen rather than deny their faith.

Twenty-five dollars will provide food, clothing, home and instruction for one orphan for a whole year. During the past year the National Armenian Relief Committee, of which Hon. David J. Brewer, Justice of the United States Supreme Court, is President, has sent to Armenia \$36,500.00 for orphan work alone, besides \$180,000.00 for general and industrial relief. The orphan funds have enabled the missionaries to select from the vast numbers of destitute children around them two thousand of the most promising, and receive them into orphanages.

Enough money has been contributed to carry about half of these orphans through a second year. But what is to become of the remaining one thousand little ones, who are now like shorn lambs? Will God permit them to be turned out again at the close of one year into the darkness and storm which show no sign of being tempered? Will He not, rather, melt the hearts of His children in this favored land of ours so that their generous love will speedily provide the means to keep them another year? To insure this, \$25,000.00 is needed.

The money need not all be paid at once, but it is very desirable that pledges should be received as soon as possible, in order that the anxiety of the missionaries be removed and the necessary plans for the future made. To individuals, societies, or Sunday-schools, who give \$25.00 or more, the name and history of the child provided for will be sent, if so desired. Several may unite in the support of one child.

Send all funds to the authorized Treasurer, BROWN BROS. & CO., Bankers, 59 Wall Street, New York.

(Continued on page 29.)

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P.M., at the residence of Dr. N. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction.]

SATISFIED.

BY MRS. LIZZIE FENNER BAKER.

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips."—Psa. 63 : 5.

Why should I faint, or why should I fear,
When the Lord my God is nigh,
And no seraph's praise, that meets His ear,
Can drown my humble cry?
He lifts upon me the light of His face;
He bears me on His wings;
And hidden and hushed in His secret place,
He teaches me wonderful things!

Only to walk in silence with Christ,
And patiently do His will,
Apart from the pomp and "pride of life,"
With a heart that is sweet and still;
Whatever the cup that He biddeth me drink,
And whatever the message be
That His wisdom brings—there is hidden therein,
"Lo, all shall be well for thee."

NEW YEAR MOTTO: "Prove all things; hold fast that which is good."—I. Thessa. 5 : 21.

REPORT OF THE MEETING.

Rev. A. C. Morehouse in charge.

After singing the long-meter doxology, hymn 523 was announced, commencing—

"God of eternal truth and grace,
Thy faithful promise seal," etc.;

all uniting heartily in the singing.

Requests for prayer were presented, after which, Mrs. Searles, evangelist, led the assembly to the throne, during which there was a conscious sense of the Divine presence.

Singing.—Mrs. Ross Taylor came in at this point, took her place at the piano, and led the meeting very earnestly in

"Sweet hour of prayer."

Rev. George Hughes read the Scriptures, selecting John 1 : 35-42.

He remarked that this was one of the

most interesting and instructive narratives of Gospel history. We see here, first, the remarkable fidelity of John the Baptist to his Master. On two successive days, as he saw Jesus walking, he directed the attention of his disciples to Him, saying, "Behold the Lamb of God, which taketh away the sin of the world!" He thus sought to fix their attention on Him who was to come after him, mightier than he, whose shoe's latchet he declared he was not worthy to unloose; and this was really an invitation to them to be transferred from his own standard to that of his Master.

On the second occasion when he directed their attention to Christ, two of his disciples followed Jesus: one was Andrew, and the other was probably John, as the narrative is given in his Gospel.

Jesus seeing them following Him, inquired, "Whom seek ye?" and they answered, "Master, where dwellest thou?" Jesus answered, "Come and see." They went with Him—it was then the tenth hour (four o'clock)—sat down in His glorious presence, heard His words, were convinced of His Messiahship, and became His disciples.

Andrew immediately went in pursuit of his brother Simon, and brought him to Jesus. He did not rest after giving Simon his testimony, "We have found the Messiah," but he actually "*brought*" him to Jesus. Testimony is good, but we must actually be soul-winners. And when the heart is filled with Jesus' love, the more intense will be our love of souls and our efforts to bring them to Jesus. Holiness is not merely for personal enjoyment, or to be expended in sentimentalism, but in vigorous action for the salvation of souls.

God's Mercy.

A Brother.—I praise the Lord for His mercy. Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And in this respect I am endeavoring to follow Paul. Last Sabbath evening, Satan suggested, "Can you do this?" and the answer to that is given to-day: "I can, through Christ, who strengtheneth me."

Rev. A. C. Morehouse.—The lesson brings to us wonderful things. John commenced his ministry amid the wildness of the wilderness; and though the circumstances seemed unpromising, the effects were mighty, for multitudes of people came to his baptism.

The Jews came to inquire if this was the promised Messiah, which he disclaimed. And when Jesus came the next day, he pointed to Him. John knew that it was He, for he saw the Spirit descending upon Him in the form of a dove. From that time Jesus went forth in the performance of the functions of His ministry.

And a further revelation of the Spirit was made at Pentecost. And the signs are that blinded Israel is beginning to recognize the great Messiah. I delight to read what Abraham, and Jacob, and Moses said, and the testimony of Peter when he said, "*Thou art the Christ.*"

SINGING—"How firm a foundation," etc.

Need of the Spirit.

Sister Scarles, Evangelist.—I have been much exercised of late about the need of the Holy Ghost in the Church—His full and glorious manifestation. If the ministers and people would only receive Him, there would be great manifestations of power. God has His ideal for His Church. He has devised a plan by which a Bride shall be prepared for His dear Son; and she must be pure, filled with true holiness. Every member of the living Church is regenerated by the Holy Ghost; and that means much—to be born of the Spirit; and she is to be filled with the Spirit. And this immaculate Church of Christ is to be presented to the Father "without spot, or wrinkle, or any such thing."

Near to Christ.

Bro. Gribben.—We are to hold fast our Christian profession. We must not drift away from Christ. For fifty years I have been a Christian. But I find that I need to keep near to Christ every day. My heart is united to His heart, and He is my life. If I give up Jesus, I give up eternal life. Let us exhort one another daily, that there may not be in any of us an evil heart of unbelief. We must watch and pray.

SINGING—"All hail the power of Jesus' name!"

Power of Christ's Death.

Sister Smith, Evangelist.—Jesus died for me. He is precious to my soul. He calls me to holiness. I believe He possesses me wholly. My prayer is, "Lord, make me lovely, that I may not criticise, but be Christlike." I want a spirit that God will approve, that my goings-out and my comings-in may be in the light, with Jesus. I ask on my knees, "Lord, lead me!"

SINGING—"More love, O Christ, to Thee!"

Christ the Saviour.

A Sister.—We should know Christ as the true Saviour, as possessed of all power. He asked His disciples, "Whom say ye that I am?" And Peter replied, "We believe thou art the Christ." We must know Him as dwelling in us and working in us. Our eye must be fixed on Him as the Beloved. The Lord is working mightily.

SINGING—"Walking in the light," etc.

Still in the Way.

A Brother.—I have been twenty-two years in the way, and have no desire to backslide. The Holy Ghost is with me, and in me. As I grow in grace, I am led to be mindful of the things of others, as well as of my own things.

The meeting closed in the usual way, by singing the consecration hymn, prayer, and the benediction.

THE NIGHT OF PRAYER IN IRELAND.

In the "*Guide to Holiness*" for November, 1897, it was proposed to have a night of prayer on the 24th. This led the Rev. J. W. Ballard to write to "*The Christian Advocate*," directing attention to this call; and it may be hoped that many on that night, in Ireland, were found in prayer for the outpouring of the Spirit.

The meeting held in Bandon began at nine o'clock and lasted until eleven. It was a time rich in blessing.

Mr. Ballard read several precious promises bearing on the Spirit's work, and referred to the object had in view. The following brethren assisted in prayer: Messrs. Thorn, Scott, Atkins, Heron, and others. Miss May Scott conducted the musical department. There was a hopefulness about the service which seemed to indicate brighter days to come.—*Correspondent.*

THE PENTECOSTAL CLOSET.

"Evening and morning and at noon will I pray, and cry aloud: and he shall hear my voice."—Psa. 55: 17.

*"Prayer is the breath of God in man,
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame."*

ALONE WITH GOD IN PRAYER.

BY REV. I. SIMMONS, D.D.

The original Pentecost was the product of waiting on God in prayer. The faithful believers in the risen Lord "went up into an upper room," and "all continued with one accord in prayer and supplication." Pentecostal revivals that shake neighborhoods, purify Churches, and alarm the kingdom of Satan, usually begin in the closet. Alone with God in prayer—then the aroused and eager multitude: that is God's order. The giants in evangelistic results obtained their strength on their knees. They wrestled and prevailed. The cry is, "*To your tents, O Israel!*"—back into the holy of holies, with prayer for oneness with God's methods for the salvation of the world! Ask, plead for a full and perfect union with Christ, not simply for its spiritual value to yourself, though this is inestimable, but that, being brought into the fulness of the Spirit, you may be a Pentecostal inspiration to others.

It is when alone with God in prayer that He opens to the earnest pleader the treasures and powers of the spirit world. It is here you learn to use those powers; weakness becomes strength, diffidence becomes boldness, and, in the mathematics of Scripture, a "little one becomes a thousand." It is here, also, you get at the reason for prayer. "Why pray at all? God knows all our needs before we ask Him" is the chilling philosophy that makes prayer a hurried form, or takes out of it all importunity. Christ said, "The kingdom of heaven suffereth violence," and that it was a sign of God's elect that they "cry day and night." Prayer that brings the

soul into the realm of fiery tongues and great spiritual revolutions is labor. It may exhaust the body, but it empowers the soul. It does not change God's will, but it lifts the soul into His will. It is a union of wills. Now you may ask what you will, because you will ask only what He wills. Hence you may receive answer to every prayer. With such an endowment, you have Pentecostal furnishings. The Holy Spirit is an ever-present personality with you. You are in harmony with the eternal decrees. You are in the command of the Holy Ghost. Are you a preacher, your message must be in the demonstration of the Spirit, and with power. The Shekinah fills your heart temple, and the great glory shines through the uttered truth. O for more mighty praying, that floods of Pentecostal revivals may flow over our land!

WAYSIDE LIGHTS.

Spiritual Dynamics.—You have the common gunpowder; you have the dynamite, with a disruptive force of about eight times that of gunpowder.

There is the gentle zephyr that would scarcely move a feather, and there is the mighty cyclone that crushes the proudest edifices of human skill.

There is the gentle calm of the ocean, and there is the wild storm that drives the mountain waves with giant fury.

So there are delicate expressions of the Holy Spirit's influence upon the soul, and there are dynamite experiences and dynamite results. Holy Ghost power has an intense meaning, if you will tarry long enough in the upper chamber to have it applied.

Quenching the Spirit.—The Spirit must have full and entire possession of your body, soul, and spirit. Anything short of this is grievous to Him. The body is His temple, the soul is His holy of holies, and the spirit is His altar. The temple must not be profaned, the holy of holies must be kept punctiliously sacred, and the altars must never go out. Christians are much more in danger of quenching the Spirit by refusing Him full possession than sinners are by stifling conviction.

Let each member of the "Guide Family" procure a copy of "Four Pearls," our Family Text Book, and early in the morning get the "Precept, Promise, Prayer and Praise" for the day in mind, and meditate thereupon throughout the day.

DAILY BIBLE CALENDAR—JANUARY.

1. I. Peter 3 : 15; Phil. 4 : 19; Psa. 143 : 10; Psa. 144 : 1.
2. Rom. 6 : 12; Rom. 6 : 23; Psa. 51 : 10; Dan. 2 : 20.
3. Jer. 45 : 5; John 15 : 10; Psa. 27 : 11; Psa. 61 : 8.
4. Psa. 37 : 8; I. John 2 : 1; Psa. 51 : 9; Psa. 40 : 3.
5. Matt. 24 : 42; Isa. 42 : 3; Jer. 5 : 3; Psa. 107 : 15.
6. Isa. 55 : 3; 55 : 3; Psa. 243 : 11; Psa. 118 : 49.
7. Isa. 51 : 7; Isa. 49 : 8; Psa. 36 : 10; Isa. 61 : 10.
8. Psa. 37 : 1; Psa. 37 : 5; Psa. 35 : 24; Psa. 35 : 28.
9. Luke 12 : 29; Luke 12 : 31; Prov. 30 : 8; Psa. 145 : 21.
10. Prov. 3 : 5; Prov. 3 : 6; I. Kings 3 : 9; Psa. 33 : 21.
11. Heb. 6 : 1; Heb. 7 : 25; Psa. 17 : 5; Psa. 118 : 14.
12. Heb. 6 : 12; I. Cor. 3 : 8; Neh. 1 : 11; Psa. 116 : 1.
13. Gen. 17 : 1; Gen. 17 : 4; Psa. 106 : 47; Psa. 106 : 48.
14. Psa. 107 : 2; Psa. 103 : 6; II. Chron. 14 : 11; I. Sam. 2 : 1.
15. I. Sam. 14 : 24; Isa. 40 : 29; Dan. 9 : 17; Psa. 8 : 9.
16. Psa. 37 : 7; Psa. 37 : 11; Psa. 119 : 133; Psa. 92 : 1.
17. Psa. 96 : 6; Psa. 92 : 12; Psa. 106 : 4; Psa. 106 : 48.
18. Psa. 96 : 9; Luke 1 : 71; John 17 : 23; Psa. 32 : 2.
19. John 5 : 39; John 8 : 31; Psa. 118 : 35; Psa. 119 : 35.
20. Heb. 10 : 35; II. Cor. 1 : 20; Psa. 140 : 8; Psa. 52 : 9.
21. Prov. 16 : 3; 16 : 3; Psa. 143 : 8; Psa. 145 : 2.
22. Prov. 3 : 7; Gal. 5 : 15; Psa. 25 : 2; Psa. 119 : 7.
23. Rom. 12 : 13; II. Cor. 9 : 7; Psa. 7 : 9; Psa. 6 : 9.
24. I. Tim. 6 : 12; James 4 : 7; Psa. 25 : 17; Psa. 28 : 7.
25. Ephes. 4 : 32; Matt. 6 : 14; Psa. 119 : 27; Psa. 89 : 52.
26. Micah 6 : 8; II. Cor. 12 : 9; Psa. 125 : 4; Psa. 72 : 18.
27. Amos 5 : 14; Matt. 5 : 6; Psa. 61 : 1; Psa. 64 : 10.
28. Luke 12 : 40; Luke 12 : 37; Psa. 119 : 10; Psa. 119 : 160.
29. Psa. 55 : 22; 55 : 22; Psa. 71 : 8; Psa. 71 : 23.
30. Ephes. 4 : 1; Rom. 8 : 14; Psa. 119 : 70; Psa. 135 : 21.
31. Deut. 8 : 18; 8 : 18; Psa. 63 : 1; Psa. 128 : 2.

International and Interdenominational Pentecostal and Prayer and Tract Union.

With the opening of the year we add the word "Pentecostal," so as to make it harmonize with our *Jubilee Exercises*, in continuance, throughout the year.

In the morning, at nine o'clock, as nearly as possible, let all the members pray for all who are on the

"Pentecostal Roll,"

and for all who are engaged, as evangelists, publishing Holiness Literature, or otherwise, for the promotion of holiness. The special day for prayer is January 11th.

The Scripture for the day is Isaiah, 12th chapter; and the hymn for the day, No. 945 in the Methodist Hymnal.

These days of special prayer, continuing from month to month, should be occasions of much profit. Every heart should be drawn out in ardent spiritual exercise, and there should be faith in the promises, so that heaven shall be opened and Divine visitations realized.

LATEST NEWS FROM ARMENIA.

(Continued from page 25.)

THE ORPHANAGES.

Perhaps no better idea could be gained of the actual daily life of the children in the various orphanages in Armenia than to quote from a recent letter from Miss Carrie E. Bush, of Harpoot. The gifts from Christian Endeavor and other young people's societies have been devoted to the homes at this center. Miss Bush writes:

"In Harpoot itself we have four homes, each with a 'house-father' and 'house-mother.' These are Protestant Armenian Christians, who keep the homes in perfect order and the children neat. They have family prayers morning and night, and teach them many things about the Bible, also about politeness, and how to work. Each girl learns how to sew and knit, and do housework. Masters in tailoring, shoemaking, and other trades, have been put over the larger boys, the latter being allowed to choose the trades they prefer. All are sent to school; the older ones, who are learning trades, only part of each day.

CHRISTIAN INFLUENCES.

"Never, if the parents of these children had lived, would they have had the home care, the education, the patient love and sympathy, given them which they have now. Each Sabbath they go out of their homes to Church in long processions; the boys in their bright new fezes, tunics, clean underclothing, and good shoes; the girls neatly clad, and over their heads white knit shawls, which needy women have manufactured for a living. There are a few wee girls in big pink sunbonnets, who always head their procession, demure little maids, who go to sleep under the sermon and bob back and forth, to the immense amusement of the wakeful ones. Those who wish can go once a day on the Sabbath, and also on fast days, to the Gregorian Church. Much talk has been made by the Gregorians as to these children becoming Protestant if left entirely under our charge. This will not be our effort in any respect, but it is simply impossible not to surround them by an atmosphere redolent of the Bible, prayer, and Christian principles, while they attend our schools. We cannot but hope that many of these children will come out of the orphanages consecrated, educated Christians to bless this land.

AWFUL EXPERIENCES.

"I wish you could see some of these children when they first reach us—no shoes or stockings, no covering for the head, rags and dirt, and disheveled hair and a frightened look, which shows what they have heard and seen. Some have been among the *Koords* for months and have even forgotten how to speak Armenian, and are afraid of us all. One such boy threw himself on the floor and cried and screamed and declared he would not stay. On many of these children the horrors through which they have passed have been so impressed that they dream again and again of the attacks of the *Koords* and awake from sleep in a paroxysm of fear. Some are scarred or maimed for life. One mere baby, while journeying from Arabkir, talked so touchingly of these events that her guardians were often affected to tears. The filth must be washed off, clean clothes put on throughout and the old ones burned. Then they issue forth and stand before us with shining faces and such a proud look, as much as to say: 'Shoes! A fez! A dress! Friends! Was there ever such a world as this?'

"For several weeks I have felt burdened because no money seemed to be coming in, and the work was so great on our hands. But I remember that the 'silver and the gold' are the Lord's, and that Christ Himself said, 'Whatsoever ye shall ask in prayer believing, ye shall receive.' So I take new courage and hope.

"We pray for a blessing upon all the dear friends without whose gifts this great and sacred work cannot continue."

Address contributions to Brown Bros. & Co., Bankers, 59 Wall Street, New York. Let this cry of the orphans of the butchered Armenian fathers and mothers come up into your ear, and secure generous offerings.

EDITORIAL REVIEW.

The "PENTECOSTAL SECTION" of the great International and Interdenominational Prayer Roll will continue to be used for some time, perhaps throughout the year. Continue to send requests for yourselves and others, and test the power of united prayer. The Lord has a listening ear toward all His saints.

—PENTECOSTAL FRUITAGE.—II. Cor. 1 : 17; Gal. 3 : 27; Gal. 5 : 22; Ephes. 1 : 1-6; Ephes. 2 : 18-22; Phil. 4 : 13; Col. 3 : 3.

—NEW ARRANGEMENT.—We have re-arranged the magazine for the New Year. We hope it will please our readers. Rev. Bro. Garnett, we expect, will open "*The Pentecostal Bible Study*" in February.

—SERMON.—The Sermon in this issue, by Bishop Taylor, will be appreciated. It is a model of Gospel simplicity.

—ANY PASTOR desiring to have a female Missionary Assistant in his Church, if he write us, may hear of something advantageous.

—REV. JOHN PARKER, Evangelist, is open to winter engagements. Address, 312 Eighth Avenue, Asbury Park, N. J.

NOTEWORTHY.—MRS. BALLINGTON BOOTH was ordained to the Gospel ministry in Carnegie Hall, New York, November 22d.

—MISS ISABELLA S. LEONARD, the world's evangelist, we are pleased to say, is added to our list of Corresponding Editors. Address, Phoenix, Arizona.

—REV. L. H. BAKER, Evangelist, who furnishes such good things for our Home Department, is a successful worker—a fine singer. Address, Delaware, Ohio.

—REV. M. NARDI, who has established a number of Italian missions in this country, now in Italy preaching to his countrymen, wrote that he and his wife would observe the *Prayer-Night*.

—JENNIE SMITH tarried at our home for a night, returning from the W. C. T. U. annual meeting. Since then she has been much afflicted in the illness of her sister and mother. Her address is Y. W. C. A., Baltimore, Md.

—REV. W. McDONALD has been so far recovered that he has been in field-service again; he preached for two weeks in the Pentecostal Church, Brooklyn, Rev. H. N. Brown pastor. He returned home a little worse for wear.

—BIGLOW & MAIN, the enterprising and widely-known Music Publishers, who have so greatly contributed to Revival work, by the series of Hymnals and Song Books they have issued, have kindly furnished us with a very choice and expressive song for this number, "*There'll be no Dark Valley*," by Mr. Ira D. Sankey. It is from his late work, "SACRED SONGS."

GLANCES EVERYWHERE.

—Minden, La.—Gracious revival. About 40 souls saved.

—Tollesboro, Ky.—Under the labors of L. W. Purdom, evangelist, 25 saved.

—Lansing, Mich.—The Rescue Mission holds four cottage prayer-meetings.

—There are, of various grades, over 1,000 Christian schools and colleges in China.

—Denver, Col.—Methodists have recently raised \$140,000 to liquidate Church debts.

—Chicago, Ill.—Five young students have purchased a van for Gospel use in the *Black Hills*.

—Toronto, Can.—The Epworth League Convention brought 25,000 visitors from the South.

—Singapore.—The Japanese consul teaches a class in the Methodist Episcopal Sabbath School.

—Rev. L. H. Baker, one of our Corresponding Editors, has had a glorious meeting in St. Joseph, Mo.

—Gravity, Pa.—Under the labors of C. F. Newell and wife, evangelists, in four weeks over 40 souls were saved.

—Dover, Del.—A real Pentecostal occasion for ten days. Conversions, backsliders reclaimed, and believers sanctified.

—Saratoga, N. Y.—In Congregational Methodist Church, under the labors of C. W. Ruth, evangelist, a decided victory.

—Coulterville, Ill.—In special services held by Hart and Magan great victory; on Sabbath, 34 conversions, 11 sanctifications.

—Newport, Ky.—Gracious Divine visitation—people saved by the score—over 100 up to date—under the labors of W. J. Harney.

—The oldest Protestant Mission is the Swedish Mission among the *Lapps*, begun by Gustav Vassar, in the sixteenth century.

—Williamsport, Pa.—Two weeks of blessed services in the Evangelical Church, led by James D. Acker, evangelist. More than 20 saved.

—The largest school in the world is near Whitechapel, England; 3,500 children from the poorest Jewish families attend, with 100 teachers.

—The Pacific Garden Mission, Chicago.—During twenty years of services nightly not one meeting without having from one to twenty-five seekers.

—East Palestine, O.—Rev. B. S. Taylor, evangelist, has held services in the Opera House. Sabbath a great day. Almost all the officary out for full salvation.

—Nashville, Tenn.—The institutions of the Freedmen's Aid Society are to be incorporated under the name of "*Walden University*," in honor of Bishop Walden.

CHRISTIAN LITERATURE.

THANKS. We return our hearty thanks to our friends, everywhere, for their earnest efforts to increase the circulation of the GUIDE, not only to those who have succeeded and have made encouraging returns, but to those who have done their best and yet have not been successful. They are entitled to thanks for well-meant efforts. God bless each and all.

We are also grateful for contributions to our GUIDE BENEVOLENT FUND. We are glad to be able to say that we expect to send out ONE THOUSAND COPIES free this year to preachers on the frontier, colored preachers in the South on hard fields, and to various benevolent institutions. For this we thank the Lord and the kind friends who have aided this good work.

Continue to canvass for subscribers this month and to add to the "BENEVOLENT FUND."

NEW AND DESIRABLE WORKS.

Mrs. Sarah A. Lankford Palmer's Life. By Dr. John A. Roche. This elegant work, we expect, will be ready to deliver to those who have ordered it before this number of the GUIDE reaches our readers. It will be appreciated. We are sorry there has been so much delay in publishing—it has been *unavoidable*. Remember, three new subscribers to the magazine, and \$3.00 remitted, will secure a copy of the above work free. (See 2nd page of cover.)

Agents wanted to sell this fine work. Liberal commissions. Write us.

Salvation Echoes, No. 4. By Rev. John Thompson. A deeply interesting account of the last Mountain Lake Park Camp Meeting and the Evangelists' Union, conducted by Rev. J. H. Smith. Price, 40 cents—three copies for \$1.00. Address Rev. John Thompson, 2002 Brandywine Street, Philadelphia, or, to this office.

Pentecostal Wine from Bible Grapes. A Pentecostal Year Book for 1898. A different theme for each month. Price, 15 cts.; \$1.50 per doz.

A chapter each by B. Carradine, Seth C. Rees, W. B. Godbey, C. W. Ruth, Amanda Smith, L. L. Pickett, George Hughes, B. S. Taylor, M. W. Knapp.

There is a different theme for each month, among which are the following: Pentecostal Sanctification; Pentecostal Witnessing; The Pentecostal Baptism; Pentecostal Temptations and Deliverances; Pentecostal Motives; Pentecostal Experiences; Canaan Lessons; Pentecostal Victories; and Pentecostal Perfection.

Gathering Jewels; or, The Secret of a Beautiful Life. By Rev. Duncan McNeill Young. Price, \$1.00.

The present volume is a purely pastoral attempt, emanating from a fraternal affection for two of God's honored saints and an increasingly growing desire for the glory of God in the salvation of souls.

This memorial volume of Mr. and Mrs. James Knowles is a precious record of devoted lives. It is contained in thirty-seven interesting chapters. On sale by us.

FROM E. B. TREAT & CO., PUBLISHERS.

The Wars of the Huguenots. By William Hanna, D.D., author of "The Life of Christ." Price, \$1.00.

We are impressed by the just estimate placed upon this work by Rev. Dr. Gregg. He says: "The book is the product of a master pen. The people, whose story is so graphically told, are worthy of an earthly immortality. The story should be told over and over." We commend it to the attention of our readers.

FROM F. H. REVELL COMPANY, PUBLISHERS.

Studies in Home and Child Life. By Mrs. S. M. I. Henry. Price, \$1.00.

CONTENTS: 24 Chapters. Chap. I. Home work; II. The Father's Offer; III. The Mother's Offer; IV. The Generation of the Righteous; V. Heredity and Environment; VI. The Young Child, etc.

The book is designed to be simply suggestive—to stimulate that kind of questioning in the mind of the busy father and mother which is sure to compel an answer. It is an argument in outline for daily experience to elaborate.

FROM THOMAS Y. CROWELL & CO., PUBLISHERS.

In Tune with the Infinite; or, Fulness of Peace, Power, and Plenty. By Ralph Waldo Trine, author of "What All the World's a-Seeking." Price, \$1.25.

The purpose of this book is distinctly practical. It is one of the simplest, clearest works ever written, dealing with the power of the interior forces in molding the every-day conditions of life.

The keynote to Mr. Trine's simple philosophy is, in a sense, contained in the following thought, which adorns the title-page: "Within yourself lies the cause of whatever enters into your life."

The Self-made Man in American Life. By ex-President Cleveland. Price, 35 cents.

This little volume contains the address delivered by ex-President Cleveland at the one hundred and fiftieth anniversary of the founding of Princeton College.

FROM THE AMERICAN TRACT SOCIETY, PUB.

The Truth that Saves, and How to Present It. By Rev. J. A. R. Dickson, Pastor of Central Presbyterian Church, Galt, Can. Price, 50 cents.

CONTENTS in six chapters: I. The Desire for Truth. II. Different Kinds of Truth in the Word. III. The Truth that Saves. Its three Elements: 1. Christ's Death. 2. Christ's Burial. 3. Christ's Resurrection, etc.

A practical, spiritual and helpful volume.

THE TRACT DEPARTMENT.

We hope our friends, everywhere, will begin the year by engaging earnestly in the work of *tract distribution*—sowing some of the seed of the kingdom by various waters, expecting to find the fruit after many days.

Here are some good New Year resolutions:

1. I will let no week go by without distributing some tracts.

2. I will write a letter to some friend each week—if unsaved, urging repentance—if justified, pressing entire sanctification, and putting in each letter a Phoebe Palmer Leaflet. Keep a package by you—50 in a package for 10 cents.

Tracts for the Month:

"HOW TO OBTAIN THE JOY OF CHRIST." By Mrs. Phoebe Palmer. 3 cts. each; 30 cts. per doz.

"MRS. PHOEBE PALMER'S EXPERIENCE OF ENTIRE SANCTIFICATION." 3 cts. each; 30 cts. per doz.

"SECRET OF USEFULNESS." By Rev. Wilmer Coffman. 2 cts. each; 20 cts. per doz.

"HOLINESS AN INSTANTANEOUS BLESSING." By Rev. Dr. Thos. Carter. 3 cts. each; 30 cts. per doz.

OUR CHORAL SERVICE.

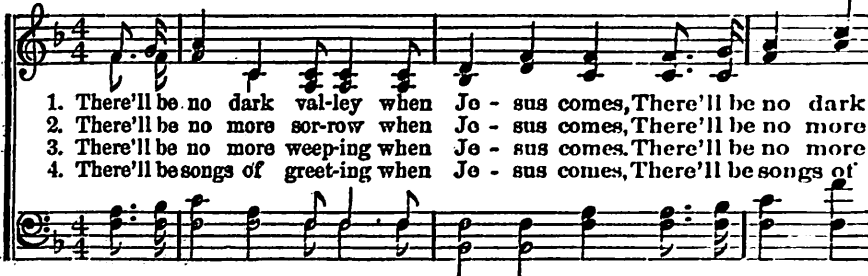
"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

There'll Be No Dark Valley.

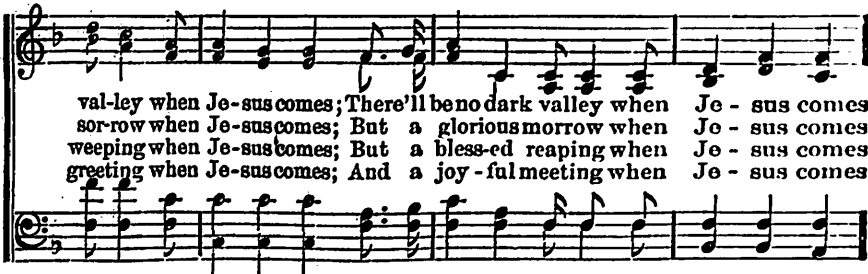
"Yea, though I walk through the valley."—Ps. 23: 4.

W. O. CUSHING.

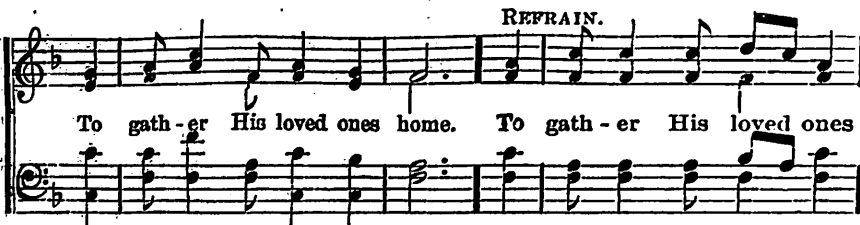
IRA D. SANKEY.




1. There'll be no dark val-ley when Je - sus comes, There'll be no dark
 2. There'll be no more sor-row when Je - sus comes, There'll be no more
 3. There'll be no more weep-ing when Je - sus comes, There'll be no more
 4. There'll be songs of greet-ing when Je - sus comes, There'll be songs of



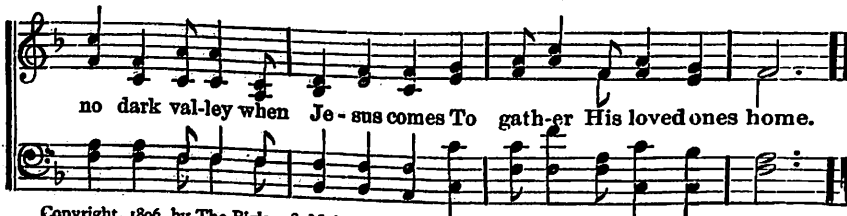
val-ley when Je-sus comes; There'll be no dark valley when Je - sus comes
 sor-row when Je-sus comes; But a glorious morrow when Je - sus comes
 weeping when Je-sus comes; But a bless-ed reaping when Je - sus comes
 greeting when Je-sus comes; And a joy-ful meeting when Je - sus comes



REFRAIN.
 To gath-er His loved ones home. To gath-er His loved ones



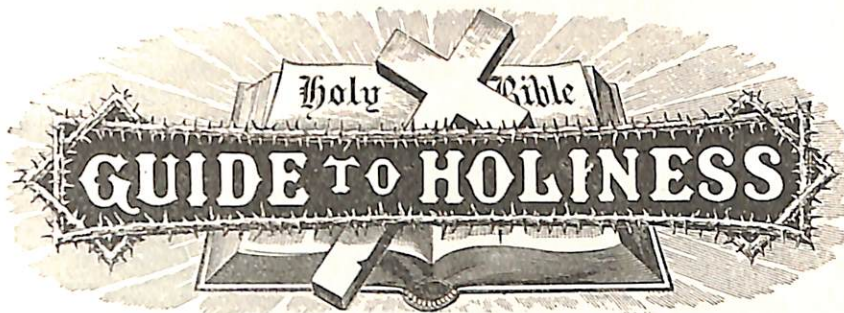
home, To gath-er His loved ones home; There'll be
 safe home, safe home;



no dark val-ley when Je - sus comes To gath-er His loved ones home.

Copyright, 1896, by The Biglow & Main Co.

From the New Book, SACRED SONGS No. 1, by per. of the Publishers.



FEBRUARY, 1898.

KEYNOTE OF THE MONTH.—“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”—Rom. 8 : 9.

“O come, and dwell in me,
Spirit of power within,
And bring the glorious liberty
From sorrow, fear and sin.

“The seed of sin’s disease,
Spirit of health, remove—
Spirit of finished holiness,
Spirit of perfect love.”

PENTECOSTAL SENTENCES.

“Strengthened with all might, according to his glorious power.”—Colos. 1: 11.

Paul, in the context, prays for the Colossians that they “might be filled with the knowledge of his [God’s] will”—that they “might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.” The prayer comprehends four things: Filled with the knowledge of God’s will—walking well pleasing to Him—fruitful in every good work—and increasing in the knowledge of God. Now, in the passage before us, observe, there is a significant and potential “ALL” in the above sentence. We are so strengthened when the full indwelling of the Holy Spirit is consciously realized. And the standard of this spiritual communication and realization is exceeding great—“according to his glorious power.” As the Greek literally expresses it, “Being

made mighty with all might.” And this power is conjoined with His glory—His glory and power are inseparable.

—“Unto all patience and long-suffering.”

Here is another “ALL” lifting itself up before us, in the wealth and co-gency of full New Testament life—all patience—all long-suffering—qualities which luminously reveal the Christ-likeness. “*All patience*” will endure all stress of provocation, affliction, and conflict. *Patience* is said to be endurance in respect to those whom one *cannot* repel—*long-suffering*, towards those whom one *could* repel.

—“With joyfulness.”

That puts a sparkling crown on the head in the exercise of *all* patience and *long-suffering*. The possessor of these Christly qualities sublimely exercises them, with a bright countenance. Not of constraint, but with exuberant joy—counting it all joy to suffer for Christ’s sake.



SETH C. REES.

Ministerial Evangelist of the Society of Friends. Converted under the faithful and fiery ministry of Calvin W. Pritchard. Under the search-light of the ministry of David B. Updegraff, Dr. Dougan Clark, and others, he was brought under conviction for entire sanctification and received it gloriously. He is now a clear exponent of Bible Holiness. He is the author of the able work just published, "The Ideal Pentecostal Church."

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

SERMON.

THE THREE FIRES.

BY REV. R. A. TORREY.

(Of the Moody Training Institute, Chicago.)

One evening last winter as I sat at my desk, the work of the day being over, I found myself swinging in my hand a little leaflet. I do not know how it got into my hand, but finally my eye fell upon the paper, and I noticed this rather striking heading in large capitals:

"WANTED: A BAPTISM WITH FIRE."

I read the tract through; and while the tract itself did not make any very great impression on my mind, one verse of Scripture quoted fairly burned itself into my memory. I was familiar with the passage, but this verse from the third chapter of Matthew fairly haunted me:

"I indeed baptize you with water, unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and *with fire*." (R. V.)

Those last two words were the ones that God kept especially before my mind: "He shall baptize you *with fire*." I said to myself: "I don't believe I know what that means. If there is anything lacking in my life, it is fire." Days passed and still those words kept ringing in my ears. As I waited upon God one night for a subject on which to preach Sunday night,

that text kept standing out before me: "He shall baptize you with fire." I could not get rid of it, and I said, "Lord, if that is the text, all right." Just then two other texts which had "fire" in them also came to my mind; and I finally said: "That is the subject, The Three Fires." That Sunday evening God blessed His word wonderfully.

I. The first of these three fires is mentioned in Matthew iii. 11: "He shall baptize you with the Holy Ghost and with fire." This fire is THE FIRE WITH WHICH JESUS CHRIST BAPTIZES A SOUL—the fire that takes possession of a soul when the Lord Jesus baptizes that soul with the Holy Ghost and with fire. You understand what it means to be baptized with water, but what does it mean to be baptized with fire? I think we will get the answer if we study what the Bible says fire does.

1. The first thing we notice is that *fire reveals*. That is brought out in I. Corinthians 1:13: "Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." Of course, that refers to the future revealing of our work and its character in the day of Christ. But the fire of the Holy Spirit reveals our work and our character now. Just as surely as you are baptized with the Holy Ghost and with fire, just so

surely will there come a revelation of yourself. You will see your own meanness, your pride, your selfishness, your lack of love to God, and your lack of love for men and souls as you never saw it before.

On the Saturday night before I first spoke on this subject I knelt down and said: "Heavenly Father, I do not believe that I have this baptism of fire. How can I talk to those people to-morrow night about this baptism unless I have experienced it? Lord, I ask Thee to baptize me with fire right now." Almost immediately there came to me such a revelation of myself as I never had before. I never knew how selfish and worldly I was until that night. I believe that if some of you young women seek this baptism with fire you will get a view of yourselves such as never before entered into your fancy. Do we not need such a revelation of our own hearts and characters now, to ourselves alone with God, as shall save us from the shame of a revelation of ourself and our character and our work at the coming of the Lord Jesus Christ?

2. But fire not only reveals; *fire refines* as well. Turn to Isaiah 4:4: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by *the spirit of burning*." Here is, of course, a distinct allusion to the promise which we have considered, "the spirit of burning," "cleansing away the dross of the daughters of Zion." Then turn to Zechariah 13:9: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried;" and Malachi 3:1-3: "Behold, I send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the

covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like *a refiner's fire*, and like fullers' soap; and he shall sit as *a refiner and purifier of silver*, and he shall purify the sons of Levi, and *purge them as gold and silver*; that they may offer unto the Lord an offering in righteousness."

In all these passages you have the thought of the refining power of fire. Nothing cleanses like fire. Water washes the outside of a substance; fire penetrates into the very substance itself, and takes away the dross and the filth that is inside. A piece of gold that has become soiled on the outside can be cleaned with water; but if there is dross mixed in with the gold there is only one way to get it out, and that is by putting it in the fire.

Young woman, when God puts us into the fire of His Holy Spirit, the fire penetrates to the very innermost part of our being, and not only takes away the filth that there is on the outside, but it takes away the dross that there is inside.

What different men those apostles were after the day of Pentecost! Up to the very last night of Christ's life upon earth, those apostles were so full of selfishness that there was a quarrel at the Last Supper as to who should be the greatest. There was none of that after Pentecost. At the very hour of our Saviour's crucifixion, of His betrayal and trial, Peter denied his Lord with oaths and curses, and the whole company of apostles forsook Him and fled. But after Pentecost, that same Peter, transformed by the fire that fell on the day of Pentecost, stood before that very council that condemned Christ to death, and said: "Ye rulers of Israel, and elders, be it known unto you all, that in the name of Jesus Christ of Nazareth,

whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole."

Is not that what we need to-day? O, the pride, the vanity, the selfishness, the worldliness, the love of applause of men that is hindering so many of us from receiving the power that God waits to give us! We need refining, and refining is slow work. But when the fire of God falls, that for which men and women have been striving for years comes in a moment, when the Lord Jesus Christ baptizes with the Holy Ghost and *with fire*.

3. Then fire not only refines; *fire consumes*. In fact, it refines by consuming. Turn to the twenty-fourth chapter of the prophecy of Ezekiel, the ninth to the eleventh verses: "Therefore, saith the Lord God, Woe to the bloody city! I also will make the pile great. Heap on the wood, make the fire hot, boil well the flesh, and make thick the broth, and let the bones be burned. Then set it empty upon the coals thereof, that it may be hot, and the brass thereof may burn, and that the filthiness of it may be molten in it, that the rust of it may be consumed." Of course, that refers to the fire of judgment for Israel; but it shows the consuming power of fire. There is a consuming power in the fire that falls when a man is baptized not merely with the Holy Ghost, but baptized with the Holy Ghost *and fire*.

A young woman came to me some years ago and wanted to unite with the Church of which I was pastor. But though she made a profession of Christianity, she doubted whether she was a Christian or not, and said that she did not know whether she ought to be a Church member or not. I talked with her, and was persuaded that she was a Christian, but such an imperfect one that I did not dare to bring her before the committee, think-

ing that she would not pass. She was so frivolous, so worldly, so stubborn, and so boisterous, so much that a Christian ought not to be, that many wondered why she thought of preparing for Christian work.

One day she had a fight with God. Her heart went out eagerly for the world and Christian work had no charm. She shut herself in her room and had an awful struggle for two hours or more. She came down to tea without having settled the matter; but as she sat at the table, the Holy Ghost suddenly fell upon her then and there. That young woman was so completely transformed in her ideas of life, in her feelings, in her actions, and in the very expression of her face, that her most intimate friends could hardly believe their eyes and ears.

Some of you are conscious of so much in your life that you wish was not there; so much of pride; so much of vanity; so much of love of worldly pleasure; so much of fear of what men and women will say; so much of selfishness; so much of worldliness; so much of every sort that is hateful to God. You say, "If this could only be burned right up!" It can be.

4. *Fire also illuminates*. When one is baptized with the Holy Ghost and fire, truth that was utterly unseen before becomes bright as day. The Bible becomes a new book. Glory shines from every page of it. This young woman to whom I have alluded, as soon as she saw me after the Holy Ghost came upon her, burst out in the fulness of that glowing heart, and told me right on the street what the Lord had done for her. She said: "O, Mr. Torrey, the Bible is a new book. I used to think the Bible was the stupidest book in the world, but since that hour God has been showing me His truth every time I study the Word."

(To be continued.)

OUR PENTECOSTAL BIBLE STUDY.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 2: 15.

"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."

[NOTE.—This department was intended to be filled by our new associate, Rev. Chas. Garnett, of England, but if he is not able to furnish matter, we shall otherwise provide. For this month we present an article by one of the best teachers on holiness, Rev. W. McDonald, who is always welcome to our pages.]

THE NEW TESTAMENT BAPTISM.

BY REV. W. McDONALD.

Matt. 3: 11—"He shall baptize you with the Holy Ghost and fire."

The second *with*, in this sentence, is omitted, being in *italics*, showing that it is not in the original.

The disputed question in this verse is on the meaning of the term *fire*. There are at least four different interpretations given to it, while there is really no difference in regard to what is meant by the "baptism of the Holy Ghost."

1. With one class, the baptism of *fire* means, the destruction of unbelievers. "He shall burn them up with unquenchable fire." But this view has not been much insisted upon.

2. A second class of interpreters claim that *fire*, here, has reference to the "fiery trials which are to" come to those who are baptized with the Holy Ghost. The advocates of this view, while more numerous than those holding the former view, are really limited.

3. A third class have recently put forth a new interpretation. They urge with great persistency that it is a "third blessing," coming after heart-

purity, and distinguished from entire sanctification.

4. The fourth and most common view is, that the conjunction "*and*" has no reference to time, but the two—the baptism of the Holy Ghost and fire—are coetaneous.

A few reliable authorities may not be out of place here, and whose utterances are clear:

Richard Watson, than whom no abler commentator has written, says: "The Holy Ghost and fire mean one and the same thing, the latter clause being exegetical; and the words added were designed to convey the lofty notion of an illuminating, refining effusion of the Holy Spirit." (*Watson's Notes*.)

Dr. Adam Clarke takes the same view that Mr. Watson does, and says: "The exposition which I have given, I believe to be the only genuine one."

Bengel says: "It is a fiery power which was manifest to the eyes of men." (*Bengel's Notes*.)

John Wesley says: "He will fill you with the Holy Ghost, inflaming your hearts with love, which many waters cannot quench. And this was done even with visible appearance as of fire on the day of Pentecost." (*Notes*.)

Dr. Whedon says: "The baptism of *fire*, manifested in the fiery tongues at Pentecost, is the severer purgation, burning away sin by sharper agonies, imparting a severer spiritual purity and energy, and qualifying the preacher for the performance of sterner rebuke toward a wicked world." (*Commentary*.)

Dean Alford has the following exposition: "To separate off—'*with the Holy Ghost*' as belonging to one set of persons, and '*with fire*' as belonging to another, when both are united in '*you*,' is in the last degree harsh, besides introducing confusion into the whole." This must suffice for the commentators.

If there was to be so much importance attached to the "*baptism of fire*," by the Saviour, why do *Mark* and *John*, in their account of the matter, entirely omit the "fire"? The only reference to fire, in connection with the impartation of the Holy Spirit, in the New Testament, save in *Matthew* and *Luke*, is in *Acts* 2 : 3—"tongues of fire sat upon each of them." But this was when "their hearts were purified by faith" (*Acts* 15 : 9), which indicates *cleansing*, not special empowerment, though this was included. It is safe to follow *Wesley*, who declared that any absolutely new doctrine is false. This doctrine, of a *third blessing*, is *new*. It was never heard of in the Church of Christ until yesterday, and should be sternly rejected.

5. It must appear clear to all who have carefully studied the question that *fire* is pre-eminently a Jewish symbol. *John the Baptist* was a Jew. He spake as a Jew, and was addressing Jews, to whom this fire symbol was perfectly familiar. And Jews were at the Pentecost "from every nation under heaven," and the fire symbol was appropriate then. But from that time it would seem that it had substantially dropped out.

We say, to the Jew fire was no unmeaning symbol. The burning bush at Horeb; the fire which abode on the camp in the wilderness; the fire which shone perpetually in the *Shekinah*; the fire which touched the lips of *Isaiah*, and that flamed in the visions of *Ezekiel*—these were historic facts in their history. And when *John* announced that the *Greater* than he would baptize them with fire, the people were not ignorant of its import. It was a power which was to touch heart and tongue and brain, and which was to lift the world, spiritually, from its darkness of ages into the light of the glorious Gospel of Christ.

When the Holy Ghost fell on *Cornelius* and his company, no fire symbol appeared, though *Peter* says it was the same which fell on them at the beginning. (*Acts* 15 : 8.)

When the people of *Samaria* received the word of God, believed, and were baptized, under *Philip's* preaching, *Peter* and *John* were sent to lead them into a deeper experience; they prayed for them, laid their hands upon them, and "they received the Holy Ghost." But there was no *fire baptism*. It would seem that as they went among the Gentiles, the fire symbol, so familiar to the Jew, entirely disappeared. And surely we have no need to revive it; for the baptism of the Holy Spirit, including its cleansing energy and unctuous power, is quite enough for the Church of God.

There is a strong tendency in these times—can any one tell why?—to add something new to the old Gospel, which was the glory of the fathers, and should be our glory.

Bishop Hamline's experience of entire sanctification was not a *third blessing*. He says: "All at once I felt as though a hand not feeble, but omnipotent, not of wrath, but of love, was laid upon my brow. I felt it not only outwardly, but inwardly. It seemed to pass upon my whole being, and to diffuse all through and through it a holy, sin-consuming energy, under the influence of which I fell to the floor. Still that hand of power wrought without and within, and wherever it moved it seemed to leave the glorious impress of the Saviour's image. For a few moments the deep of God's love swallowed me up; all its waves and its billows rolled over me."

This was the blessing next after justification. Do our third-blessing friends get anything richer?

"He who has not forgiven an enemy, has never yet tasted one of the most sublime enjoyments of life."—*Sel.*

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2: 16.

FAITH AND UNBELIEF.

BY REV. ARTHUR T. PIERSON, D.D.

PART II.

Out of these thoughts, which we have found in the twelfth chapter of Hebrews, we may easily select seven, all of which illustrate the danger and disaster of unbelief.

1. It forfeits progress in the Christian race.
2. It averts the gaze from Jesus.
3. It disables us in the conflicts with evil.
4. It misreads the lesson of discipline.
5. It forfeits birthright blessings.
6. It brings us into legal bondage.
7. It prevents acceptable service to God.

There are other and important suggestions contained in this passage, but these are so important and so comprehensive that they will suffice to exhibit the destructive influence of unbelief on the character and life of disciples.

1. Unbelief hinders all real progress in the Christian race.

In every race success depends on two things mainly—strength of body and freedom of movement. If one be weak, how can he run with patience? and if he be hindered by weights or entangling garments, how can he use even strength so as to win the race?

The life of godliness is a race for a grand goal—the high calling of God in Christ Jesus: perpetual progress is the only preventive against perpetual backsliding. And for this steady advance two things are absolutely necessary—a holy strength and a holy

liberty. Faith is the secret of strength because it lays hold upon God's strength, and makes it perfect in weakness: we endure as seeing Him who is invisible. Unbelief is the secret of weakness, for it makes us incapable of either receiving or recognizing the help that is in God for us. Within reach of Omnipotence, we know only impotence, and remain hopelessly and helplessly weak, and perhaps give up the race altogether and turn back to the world. Or, if the race be continued at all, it is only with hands that hang down and feeble knees, with a lameness which is easily turned out of the way. We run like a racer who is weighted down with needless burdens and knows no freedom of movement, no liberty as a son of God to run without weariness.

How few of us really know the power of faith to make a divine strength every moment available, and to give us that sense of delight that makes even supreme exertion easy and natural! There is no sin that more surely weakens and weights us down than the sin of *not believing God's promises*, of practically making God a liar by not believing His witness, making Him weak by not laying hold of His proffered strength. Like him who starves in the midst of plenty, or goes unarmed into conflict, with all the weapons of an armory at his disposal, the unbeliever simply loses all the help and courage which faith inspires and imparts, and cannot run the race set before him with any real success.

2. Unbelief averts our gaze from Jesus. The law of faith is, looking away unto Jesus, "the Author and Finisher of faith," from whom we start in the race and to whom we return as the goal. Every step of progress depends on keeping the eye fixed upon Him. Peter walked the water, doing just as his Master did, so long as he

looked away to Jesus; but as soon as he got his eye off Him and on the stormy waves, and gave his thought to the boisterous winds and tossing waters, he at once began to sink. Unbelief is especially destructive of all peace and progress when it gets our eyes on either our circumstances or ourselves. If the devil can only persuade us that our surroundings and temptations are so very peculiar as to make unavailable for us the grace that is sufficient to others, so that, while we do not doubt that God has been equal to others' wants, He is not quite equal to ours, or that, for any reason, we cannot find in Him the help that others do, what a Satanic triumph! Hence we are divinely assured that no temptation has befallen us but such as is common to man, and that with every temptation God makes a way of escape, that we may be "able to bear it." Settle it in your mind, once for all, that for every crisis of danger and difficulty God is absolutely equal, and will prove Himself so, and you have taken a great step forward. Such a habit of mind means perpetual victory.

And again, how morbid is the tendency to look perpetually at ourselves, and our sinfulness and unworthiness! God says that all sin, repented of and renounced, is blotted out, put behind His back, cast into the depths of the sea; that is, it is practically no more remembered. It is *as though we had never sinned*. Every form of words is used to express this idea, and impress it—that a sin, however grievous, when confessed and forsaken, is treated by God as not only no longer in His mind, but no longer in existence. This is so represented in order to prevent our remembrance of past sin from coming up between us and God, to interpose as a barrier between us and Him, and interfere with fellowship and communion. No fact is more indisputable than

this—that the majority of believers are continually haunted by sins of the past life which they have put away by renunciation, and which God has put away also by justification. Our conceptions of God's forgiving and restoring love are so low and unworthy of Him that we practically do not believe Him when He says, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee." This is remarkable language, the full force of which we seldom feel. Just before, in Isa. 43 : 25, similar language occurs: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Here the thought is unmistakable. When a scribe would erase and obliterate from a tablet of wax a record made with a metallic stylus, he had only to turn the stylus round and with the *flat* end press back the wax into the cavity or tracing. God offers to blot out all sin confessed and forsaken, as though no record of it had ever been made in His book of remembrance; and so He adds, "and will not remember thy sins." And when, in the next chapter, He adds, "I have blotted out [or swept away] as a *thick cloud* thy transgressions," He adds a grander metaphor to complete the conception. A cloud comes between us and the sun; and, if dense and dark, it may produce the effect of midnight, as though no sun existed. How often have we said to ourselves, "My sin is between me and God, and He hides His face from me, that He will not hear;" when He says, "I have swept away thy transgressions as a thick cloud." We have seen even a thick, dark, dense cloud swept away with incredible swiftness by the strong wind of heaven, so that midnight darkness was exchanged for midday splendor. That is the divine figure, or metaphor, to illustrate God's royal

grace. Sin is a dark cloud, and it does come between us and God. But the instant sin is repented of, renounced, forsaken, it is swept away! And if we will, we may walk in the light and joy of reconciliation and restoration. But unbelief puts back the very sin that God puts away, and itself becomes a cloud, intervening between us and God. God, by His grace, makes our sin as though it had never been: our unbelief, distrusting God's promise, practically makes His grace as though it had never been. Hence, in our conflict with sin and sinners, we are constantly wearied, and faint in our minds. Our repentance and renunciation of sin do not avail to remove it from between us and God because we do not accept His word that it is swept away. Our unbelief puts it back, and keeps it there. We repent anew, and anew renounce it, but with the same result: it is between us and God because we so consider it. Let us hear George Mueller. He had, as a young man, up to his twenty-first year, lived a sinful life; in fact, a profligate life, guilty of lying, dishonesty, theft, drunkenness, and other abominations. Four years later, he says, he was overtaken by illness, accompanied by a deep conviction of sinfulness.

"Never in my whole life had I seen myself so vile, so guilty, so altogether what I ought not to have been, as at this time. It was as if every sin of which I had been guilty was brought to my remembrance; but at the same time I could realize that all my sins were completely forgiven—that I was washed and made clean, completely clean, in the blood of Jesus. The result of this was great peace."* Here we have a young man early learning to look away from self to Jesus. And

the consequence was, that at the very time when his sins came up before him with tremendous power, as accusing and condemning, he had only great peace. His eye was on Jesus—that is faith, and faith is peace.

THE POWER OF THE SPIRIT.

BY REV. A. H. TUTTLE, D.D.

There are multitudes of sincere believers who are praying and longing for the "Baptism of Power" who continue in a confessed feebleness simply because of a misapprehension of its true character.

There are many who confound the power of the Spirit with the exaltation and intensification of the emotions. Unquestionably, as on the day of Pentecost, the Holy Ghost does sometimes powerfully stir the feelings until the recipient is like one drunk with joy. But to affirm that such is always the fact is altogether without warrant in the Word of God or Christian experience. It is, moreover, to limit the wide and manifold products of the Spirit's power to a single form of its expression, and that by no means its noblest. "There are diversities of manifestation, but the same Spirit."

A study of Bible biography discloses the most diverse effects of the Spirit's descent upon individuals; the form of its power being determined largely by personal endowment, constitutional temperament, and the pressing needs of the hour.

When the Spirit of power came upon Othniel the soldier, "He went out to war by the Spirit." Bezaleel was a worker in metals. When the Spirit came on him, "he wrought cunning things in iron and brass" for the construction and ornamentation of the house of God. Samson was a man of mighty physical frame—an old-time

* "The Lord's Dealings with George Mueller," p. 44.

Hebrew Hercules. The Spirit came on the giant, and he slew a thousand men, snapped the cords of hemp, bowed the pillars of the temple. Isaiah was a seer. When the Spirit came on him, he saw the Redeemer and preached the Gospel. Peter was a man of mercurial temperament and full of impassioned speech. When the Holy Ghost came on him, he sprang to his feet and made a stirring address. John, the man of profound intuition, when in the Spirit on the Lord's day, "saw the holy city, the new Jerusalem, descending from heaven out of God."

Thus it appears that the Spirit lays hold upon the natural gift with which God has endowed us—exalts, purifies, and directs it. So far from destroying, it emphasizes our individuality. Nor is it any the less supernatural because not anti-natural. It is the "Spirit of Holiness," which energizes every faculty with the power to be and do the thing we ought. And that is divinity itself.

But while it does this, it also awakens powers of which we do not even dream till they appear; like a desert of death which springs into the verdure of beauteous life when the streams of living water flow through the wastes. No man is in full possession of himself without the "quickening Spirit."

Another common misapprehension of the character of the Holy Spirit's power, and one that has prevented many from coming into its possession, is, that it is a force that is exerted upon us and foreign to us, instead of a power that identifies itself with us.

The Spirit is not related to the man as the steam is related to the engine, but as the life of Nature is related to the germ in the seed. If I cast an acorn high in the air, no one will speak of the power of the acorn to make such a flight; it is my arm, and not the acorn's strength. But let me plant it in the soil, and let great

Nature's life quicken it, then behold the power! From out of the heart of the little seed there evolves a power to uplift tons upon tons of ponderous timber—trunk, boughs, branches—up into the open air forty, seventy, a hundred feet. How strong the seed has become by the spirit of Nature, which awakened it, filled it, and in which it lives! It is thus that the Spirit of God fills the soul of man with power. The soul is itself made strong "according to the riches of his glory, strengthened with might by the Spirit in the inner man."

Still another misapprehension of the Spirit's power has hindered many who are "groaning after it." They identify it only with marvelous displays and immediate and evident results. To them its sole image is Pentecost, with its rushing wind, its cloven tongues, its thousands of converts.

While that image must ever be dear to the heart of us all, it is well to remember that there is but one Pentecost named in the New Testament, though we have frequent accounts of the Spirit's baptism. Sometimes the gift came as gently as a breath. It was, however, none the less efficient.

It is not always the most commanding display that is really the greatest power. A terrific thunder-storm appals us by its furious blasts. But how insignificant is it in comparison with the rising sun, which comes so gently into our mornings. We hardly pause to observe; yet the sun sets every seed to throbbing with life and every plant to pulsating with aspiration to beautify and enrich the earth.

The Holy Ghost has given us but one Paul, but one Luther, but one John Wesley. But he has filled our homes with devoted mothers, our schools with teachers faithful and true, and our Churches with consecrated ministers who, though not gifted with brilliant powers, are faithfully preaching

the Gospel to the poor. These all, like the sunbeams, are filling our earth with the light of the other world. It does not seem to be the purpose of the Holy Ghost to save men by what the world calls power, but by the unnumbered millions of little ones, every one of whom has the power to know God and witness for Him in their daily lives.

Not power, but *holiness* is the essential character of the Spirit. Omnipotent as He is, His supreme mission among men is to make them like Himself—holy. For this He invites, woos, alarms, comforts, instructs, empowers. His purpose is not to send every recipient out like an armored battleship commanding attention, awe, fear; but to bring all into the life of God, and enable each one to live it in that sphere in which Providence has placed him.

There is no power so sublime or so divine, and none which is so needed at this time in the Church of Christ, as the power to be the sons of God. And that is the power of the Spirit.

BIBLE TEACHINGS CONCERNING THE HOLY SPIRIT.

BY REV. CHAS. W. L. CHRISTIEN.

I.—THE DIVINE ADMINISTRATOR.

It is a great error to speak of the Holy Spirit as a mere impersonal influence, for the clear teaching of Scripture is that He is a Divine Person. It is not improper for any one to pray that the influence of the Holy Spirit may rest upon him, but the Spirit is not Himself that influence, but the Divine One exerting it. The attributes ascribed to Him, the works performed and the titles given, show that He is one Person in the glorious and ineffable Trinity, the third in order of the Three, "proceeding from the Father and the Son."

The whole subject of the office and work of the Spirit must be studied in the pages of the New Testament. St. John says, "The Holy Ghost was not yet given, because that Jesus was not yet glorified" (chap. 7 : 39); that is, He was not yet given in that measure and fulness which commenced with Pentecost. In the Old Testament are many scattered references to His Person and work; but, like the allusions to the mediatorial work of the coming Christ, they are preliminary and partial. And neither the one subject nor the other can be understood save in the record of "the better covenant." But as soon as the Old Testament economy was completed in the incarnation, and death, and resurrection, and ascension of our Lord, the place and power of the Holy Ghost in God's great plan of human restoration came into necessary prominence, both as a doctrine and a fact.

When our Lord "bowed his head and gave up the ghost," He offered "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." But the redemption wrought out by the death was not actual salvation, but a provision for salvation—a provision rich, and full, and free, to which "every creature" is invited, and where each may find all that he needs for deliverance from sin and the curse. And here comes in the paramount need of the work of the Holy Ghost. The sinner must be led to understand and appreciate the sacrifice offered for his sins, and to appropriate its blessings to himself. And the Holy Spirit is the Divine Agent to enlighten, to incline, and to empower the sinner to do so. Without the direct work of the Holy Ghost upon the mind and heart of the individual man, Christ must needs have died in vain. It is only by the operation of the Spirit that a man is ever led to desire and to come to

Christ for the great salvation that His atonement has procured for him. So that the Spirit's work is the complement of the sacrificial work of Christ. He completes, supplements, fulfils it. Calvary prepares for Pentecost. Pentecost completes Calvary. Neither is effectual without the other. But the work of the Son and of the Spirit are one. They are so inseparably linked that the work of each is utterly inexplicable without the other.

And this is what the Saviour taught His disciples. He announced His departure, and they were exceeding sorrowful. But He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And He went on to specify what He would do: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . . He will guide you into all truth. . . . He will show you things to come. . . . He shall testify of me. . . . He shall glorify me. . . . He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And in contrast to His own short sojourn, He says the Comforter "shall abide with you for ever." And the records of the Acts and the writings of the Epistles are, throughout, illustrations and confirmations of the Saviour's words. But at the time of their utterance these were "hard sayings" to His disciples. They neither grasped the meaning of the present work of their Master nor what was to be the succeeding work of the Comforter. Nor could they do so until the sacrifice had been offered and the Risen One had ascended to His throne and fulfilled His promise in the Pentecostal baptism. But that baptism explained all.

So that the doctrine of the New Testament is, that the Holy Ghost is the Divine Worker in the administration

of the saving blessings of the Gospel Covenant. As Dr. Hodge, in a happy phrase, has put it, He is "the Executive of the Godhead;" or, as Dr. Pope has it, "In the Church He is supreme as the Representative of the Holy Trinity, and of Christ as the Church's Head. The Church is the Body of Christ which the Holy Spirit animates." All the Christian life in the world is of His creation. Of the Word who "was in the beginning with God and was God," it is written, "All things were made by him, and without him was not anything made that was made." And looking abroad upon the sacramental host of "new creatures in Christ Jesus," at all the purified hearts, and lustrous lives, and Godlike characters found over all the nations of the earth to-day, we say, There is not one of these consecrated followers of the Lamb but has been saved from bondage to freedom, from sin to goodness, from despair to hope, from misery to joy, by the operation of the Holy Ghost the Comforter. If He enlightens not, the soul remains in midnight darkness; if He quickens not, it abideth in death.

Now without this knowledge of the Bible testimony concerning the Holy Ghost, we must needs fall into many and grievous errors on the whole question of Christianity. If I am to understand what Calvary actually means, and how the Gospel was planted in the world; if I am to know how its undeniable transformations of human character have been effected, and to have just conceptions of the power that may be expected to attend the work of the living Church in all ages; indeed, if I am to see what God's designs concerning our race are, and how they are to be accomplished, I must know what the Lord meant when He said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me."

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest ;
Under the shadow of Thy wings
Shall they serenely rest."*

THE LOVE OF MOTHER.

BY REV. L. H. BAKER.

Audubon tells us that certain birds, in building their nests, make the foundation of sticks and twigs and straws, then form a bowl of grass, leaves and feathers, but when the mother bird comes to finish the nest she plucks the down from her own bosom to make it soft and warm. So in the home life it is the love of mother that makes the nest warm for the child's heart. It was never intended that children come into the world to be dropped by the wayside, exposed to the cold or heat of the open common, or made the prey of fierce and brutal jackals that infest the world and ravage society. First in order is the home built in virtue and purity to be lined with love, the tenderest love of mother. Out of such homes with precious memories have come the purest and best heroes and leaders of the world. When some Lincoln or Garfield, honored by the suffrages of the people, stoops to kiss the Bible in taking the oath of office, the eyes of the seer may see the face and form of a strong, sweet, loving motherhood standing in the shadow, keeping watch above her own. Where a mother's heart has been poisoned of evil, and hatred has run riot in thought and life, what cruel men and deeds have been hurled upon the world! We do not mean to charge all the cruelties and crimes of the world upon motherhood, for even some good and true mothers have been crushed to earth by recreant children. Nevertheless, the best specimens of manhood and womanhood have come from homes where the heart was touched and toned by a mother's love and sympathy. As we write, the nation stands with tender sympathy by the side of its honored Presi-

dent, and with affection and reverence honors the sweet and sterling motherhood who, thro' widowhood, loved and trained her own.

There is a valley of spices in Persia where the very leaves and boughs exhale sweet odors, and as long as the boughs keep drawing their supplies from the trunk the sweetness is perennial. So long as the heart of the child is drawing its ideals and motives from the purest thought and truest aspirations of a mother's love, its pathway will be as the shining light that shineth more and more unto the perfect day. It is the rupture of these heart ties that betrays the child into sin and suffering.

The mother herself may sever the tie if she is too critical or severe in her demands or too stinted in her words of praise for everything commendable. She must invite and encourage sympathetic confidence, as well as correct and improve the habits. Happy and successful that mother who does not lose the poetry and romance of love out of her life, but charms the sons into manly attention and the daughters into courteous companionship. Love will share the tasks and toils of the home-life with those who are to be trained to lives of usefulness and care-taking. It is a mistaken love that fosters idleness and carelessness; it is a selfish love that overtakes the strength or willingness of the child to help. But to help and to be helped is the privilege and right of childhood; and a mother's wisdom may become fertile in expedients, and her heart delighted with results obtained. It may require the generalship of a Grant, the steadiness of a Sherman, the alertness of a Sheridan, and the impetuosity of a Logan, but the end to be gained and the diplomacy employed are most worthy of the heart and head.

THEODORET, Basil the Great, Emmilia, Chrysostom, and many others, were proofs of the power of a mother's prayers.

THE MOTHERS OF LATER TIMES.—Bishop Hall, Schwartz (dedicated from infancy by his mother on her death-bed to the service of Christ), Philip Henry and his son Matthew, Hooker, Zinzendorf, President Edwards, Dr. Dwight, Payson, Doddridge, Wesley, Felix Neff, Leigh Richmond, and the missionaries Knill, Moffatt, etc., etc., all had pious mothers.

FOR OUR YOUNG PEOPLE.

HOW FAR?

BY MISS JENNIE L. PARKER.

In our daily life and work, how far may we take God? How far do we take Him? Do you believe in a religion that stays with a person everywhere and helps in all he does or says? The fact is, there seems to be a religion which is good for prayer-meeting, Church service, sorrows, benevolences even, but which does not go home, nor into school life, nor business nor society. Is this the highest form of religion a young man or woman should or may desire?

After conversion or entire sanctification, should this new element go into every item of life, or is it only for dress parade? As young people with our spurs yet to win, we are not ready for dress parade. Solemnly I say what I have learned: God must go into all of living, or for us there never will be a dress parade.

This is an age of young people. How can the Christian retain and give out among his fellows if he takes not with him in all his plans and deeds—The Christ! We must walk among the unsaved, work for and with them; they will make exacting demands on time, patience and kindness. Can I take into store, shop or factory or school, Jesus Christ? Can I consult with God over law cases or patients or pupils? Can you afford to leave Him out?

We learn human nature, saved or unsaved, by coming in contact with it. If one's position is very irksome and chafing, and yet, after prayer and search, nothing else opens, may I not begin to ask humbly for the lessons—lessons of accommodation to others, of self-control. What wonderful lessons of patience and endurance we get out of the tight places!

You will say that God has given us minds and judgments which He expects us to use. Many Christian men in the business world today are bringing reproach upon The Christ because, with the mind and judgment unsubmitted, they make sharp deals and hard bargains and shady ventures. When Jesus Christ gets hold of the mind, you may expect to be as upright, and honest, and far-sighted, and considerate, and gentle as He is.

I submit this question: Dare a young man or woman to-day, even with the keenest judgment, or widest education, or clearest knowledge of human nature—dare a young man or a woman, in these days of sharp competition, attempt to live a Christ-life unless The Christ is at the very center as rule of action and guide of life?

O, for a salvation that goes over our heads! Amen.

THE CHILDREN'S COLUMN.

DEAR BOYS AND GIRLS:—

My story this month is about a king—a very wicked one he was, too.

A certain great prophet became sick, and this king went to visit him and to mourn over his illness. The prophet told him to take bow and arrows and to shoot to the eastward through the opened window. After the king did this, he was told to take the arrows and smite the ground. He was content to smite but three times, much to the grief of the prophet, who told him had he but continued he might have won the freedom of his country again from the king who had conquered them.

It meant a great deal in those days to be free, as it does now, but this king had no "keep-at-itiveness." How is it with you? Do you get discouraged at one, two, or even three trials? If you cannot get your work, whatever it is, done easily and quickly, do you give up and say "It's no use trying any more?" Little folks, as well as grown people, have many things to try over. I know the dearest little girl, who tries so hard in her lessons; she fails very often, but while the tears come to the eyes, a smile beams from her face and I know she is saying, "I'll try over."

In being a Christian, after quite a long time of trying and doing well, too, does something happen or somebody do some unkind act, and you just give up and say, "It's no use; I can't be good." Yes, you can; those annoying things came along to try how much you can stand. I know you can, because I used to want to give up, too; but through Jesus telling me how, I've kept on.

Now you are the king—not a wicked one, though, and your heart is the kingdom.

See if you can answer these questions. I do hope a great many boys and girls will get interested in "our column."

1. Who were the king and prophet in the story?
2. Where is the story found and in what kind of a book?
3. Are there other places in the Bible where arrows are spoken of?
4. Was there anything to commend in the king's character?

ANSWERS TO QUESTIONS IN JANUARY "GUIDE."

1. Psalm 1 : 3.
2. Old Testament.
3. It is a book of song.
4. Jer. 17 : 8. Ezek. 47 : 12.
5. Jesus Christ. Isa. 53 : 2.
6. It refers to the abundance of salvation in Christ.
7. Rev. 22 : 2.

Address letters to MISS JENNIE L. PARKER,
59 W. Central Avenue, Delaware, Ohio.

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whiteneth o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

Our Father and our God: We bless Thee for Thy continued mercy and grace, in Christ Jesus. Thou hast brought us to the opening of this New Year under bright auspices. We are great debtors to Thee. Be pleased to grant us, day by day, the guidance of Thine eye and the support of Thy almighty hand. Give us the aid of Thy Holy Spirit, in this special work to which Thou hast called us. Let this magazine glow with light and life and love, for Christ's sake. Amen.

THE PENTECOSTAL CHURCH—NEW ADVANCES IN 1898.

There is a Pentecostal Church. It is divinely established. It is founded upon a rock, the Rock of Ages. The gates of hell shall not prevail against her. Her walls are salvation and her gates praise. She is "all glorious within, and her apparel is of wrought gold."

This Pentecostal Church is on the march. She has been on the march for nearly twenty centuries, gathering recruits, putting forth her power, and winning illustrious conquests. Her appearance on the march is magnificent. Solomon, with keen prophetic ken, hundreds of years before the manifestation of the God-man, saw the Pentecostal Church in her resplendency. He furnishes this impressive description:

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners?"

She has pre-eminent brightness, beauty, splendor, and far-reaching impressiveness, even as an "army with banners." Her step is majestic; she has "the swing of conquest," and is moving steadily forward

to the subjugation of the world to Christ.

"Bright in borrowed rays divine," washed clean and white in the blood of the Lamb, and splendidly arrayed in Gospel armor, onward she takes her way, shouting for the battle and for sublime victories.

The opening of 1898 witnesses the Pentecostal Church still on the march. Despite worldliness, skepticism, indifferentism, and wickedness in multiform and revolting manifestations, she pursues her course. The bright beams of the Sun of Righteousness cover the advancing hosts, and the omnific voice of the Holy Ghost bids her on, on, on to grand triumphs. The fire chariots of Immanuel will bear down all opposition, crashing under their ponderous wheels ungodliness, formality and infidelity, and the slain of the Lord will be many. Blessed be the eyes that shall read the bright annals that will be written of the Pentecostal Church of 1898! Light, life, love, fire, power, will be the ruling elements of these glorious annals. Satan, the potentate of darkness, shall be heavily smitten. Hell will wail. The legions of lost spirits will gnash their teeth. Heaven will be in jubilee. Millions of angels and glorified spirits will be in exultation, and swell the rapturous strains, as they behold the illustrious *fire-marches* of the Pentecostal Church. Look out, O ye saints of God, for the annals of the living Church of 1898, graven ineffaceably, as with the pen of a diamond. Look out!

PENTECOSTAL TERMINOLOGY.

The baptism "with the Holy Ghost, and with fire," with which John the Baptist declared Christ should baptize His disciples, is presented to us in the New Testament under a variety of terminology. Each particular phrase is expressive of this great gift and has its own peculiar significance, and its specific relation to the Pentecostal conferment. Pentecost is the central, all-comprehending thought of the New Testament dispensation. This is the blissful center of purity—heart-purity, pure thoughts, desires, motives, ambitions, will, affections—concentrated in one redeemed being—walled in as by fire, the fire of the internal presence of the Holy Ghost. That wall of fire secures against Satanic advances; and the city of the soul, divinely illuminated, ablaze with glory, brightly its Builder displays. A soul-city thus illuminated, made glorious within, is made blissfully conscious of pentecostal wonders. The favored inhabitant dwells in

"A city so holy and clean,
No sin can breathe in the air;
No gloom or darkness within,
No shadow of evil is there."

"O, but," says one, "I want the 'fire.' I believe I am entirely consecrated; yea, I am quite sure I am entirely sanctified; but I have not the *fire*!—but I want it, O, so much!" Many are talking thus, and there is surely some mistake about it, some misapprehension of the subject.

The question is, Has the Holy Ghost made His entrance and taken up His abode in the soul of any believer as He did in the souls of the disciples at Pentecost? If so, that is the entrance of a body of *fire*, an *Infinite Sun*, in fact, to illumine, quicken, purify, sanctify, beautify, fructify, and glorify the whole being. There is as much fire in that soul as it can well endure in this mortal body, and yet subject to ever-

increasing manifestations. Entire sanctification, heart-purity, perfect love, holiness, Christian perfection, all exist resplendently in a soul filled with the Holy Ghost.

A PULPIT ON FIRE.

There are, thank God, in this land of ours, pulpits on fire. There, the Jerusalem potencies have sway. There, Gospel light, life, love, power, are ablaze. No mere routine, or formalities, or glittering generalities, or fine-spun dissertations: No! None of the soul-freezing utterances, letting men down easily to perdition. Anything in the nineteenth century but an ice-bound pulpit—we had almost said it is the most frightful thing in the universe. God save us from such a pulpit, a pulpit imported from the *frigid zone*—stately, well-upholstered, and its occupant, perhaps, gold-ringed, and cold as an iceberg. From such a withering presence, souls, souls, immortal souls, reel back into the fiery gulf, from the depths of which they lift their agonizing wail—but, alas, not in mercy's sight! Everlasting ages of the agonies of damnation their allotment, and everlasting ages of fruitless wailing! But where is the preacher from the *frigid zone* that tumbled them into that gulf? Where, O where? Ah!

We sat recently, one Sabbath evening, under the burning utterances of a *pulpit on fire*. The pastor, after bending low in prayer at the end of the altar—such is his custom—ascended the pulpit stairs. No hasty rush into the sacred place, but a thoughtful, reverent, solemn awe in his countenance, and yet the radiance of heaven beaming there. Before a word was spoken, the whole house seemed ablaze with light—clearer, stronger, more effulgent than if the light of a thousand electric candles had been concentrated and poured upon the congregation. The hymn-book was on fire—such Holy Ghost hymns, first read unctuously

by the preacher, yes, first *read* by the preacher, and then sung by the congregation. The organ seemed to be issuing streams of fire, the choir pouring forth melodious strains—no artistic performances. And then the prayer—O, the *prayer*! How visible the fire connections! The outflowings of the preacher's lips were mingled with his tears. We are sure that he was a victor at the throne, and

"Heaven came down our souls to greet,
And glory crowned the mercy seat."

Then the sermon—what of the sermon? Well, it was literally a *fire-sermon*. The text, "*And with fire*"—the whole passage, "He shall baptize you with the Holy Ghost and with fire." Or, as he read from the Revised Version, "*He shall baptize you in the Holy Ghost and with fire;*" and that expressive conjunction "*and*," he said, here as in other places, intensified the main thought, as if it should read, "*and*" *especially with fire*—all included in the one great baptism of the Spirit." Well, the beloved man of God poured himself out upon the congregation in streams of fire, until it seemed as if there was not a shred of himself left, and the Holy Ghost—as Dr. Pierson says, "The President of the Gospel Age"—was revealing His infinite glory there fully, and it appeared as if the whole congregation *must* come down to their faces before the overwhelming splendors of the living God.

The closing hymn—

"Jesus, Thine all-victorious love
Shed in our hearts abroad,"

swept through the house with great power. After the benediction we stood bewildered with wonder and joy. Leaving the Church, we stood on the sidewalk in this frame of sweet bewilderment as if spell-bound, for a time. The Church of the nineteenth century needs such pulpits. The world has no respect for any other sort. The Lord multiplies *the pulpits on fire*.

GOSPEL MISSIONS.

BY REV. CHARLES GARNETT.

(Corresponding Editor.)

I wish in this short article to give your readers some of my notions on Gospel Missions. For several years I devoted myself entirely to evangelistic work, and had the great joy of leading thousands of souls to Christ, most of whom joined the Wesleyan-Methodist Church. I have, therefore, some qualifications for writing on this most important subject; and what I have to say may prove helpful to many.

Some Christians, I am sorry to find, do not believe in Gospel Missions. They say that, as a rule, such missions do very little good, and sometimes they do harm. Well, in my opinion, evangelistic services *always* do good when properly arranged and conducted. In fact, the good they do is altogether incalculable. My conviction is, that Gospel Missions are good things if God is in them; otherwise, they are useless; indeed, they may do more harm than good. There are some missions where there is so much of men that, literally, God has no chance—so much method, that the Holy Spirit is hindered in His work—so much manipulation, that all freedom, spontaneity, and power, are destroyed. If Gospel Missions are to be successful, we must trust in God and not in man; He must arrange everything and control everybody. Over and over again, evangelistic work is hindered by people looking to man instead of God, trusting in "methods" instead of relying on the grace and power of the Holy Ghost.

A Gospel Mission should be preceded by the united prayers of the Church. For some weeks previously special meetings should be held for that purpose, and every member of the Church should attend as regularly as possible, taking part as opportunity offers. Every prayer should be

definite, earnest, and expectant. Above all, the prayers should be united, everybody joining in the supplications, either audibly or at least with a hearty "Amen!"

Then a mission preacher should be engaged who will preach the Gospel in the power of the Spirit. From the beginning CHRIST must be proclaimed—crucified, ascended, enthroned, triumphant. All along the doctrines of repentance and redemption, of salvation and holiness, should be forcibly presented. No great work is done in any mission where little is made of the blood of Christ, the heinousness of sin, the need of repentance, and the possibility of immediate salvation. If the preacher is full of the Spirit and his sermons are full of Christ, careless sinners will be awakened and many will be saved.

Then personal effort should be encouraged. The members of the Church should be made to feel their individual responsibility for the conversion of souls, especially such as are near and dear to them—parents for children, children for parents, teachers for scholars, masters for men. Without this, nothing adequate will be accomplished. Each Church member ought to become interested in the salvation of at least one soul. Read James 5 : 20, 21.

After more than twenty years of evangelistic and pastoral work under all sorts of circumstances and conditions, some of them extremely trying, I am profoundly convinced that almost everywhere—no matter how hard the field or how peculiar the people—you can have numerous conversions and a real revival—one that will last—by adopting these simple rules: earnest prayer, faithful preaching and persevering effort. In such services where the Gospel is preached and the Spirit is working, souls are sure to be saved. If you doubt it, read Isaiah 55 : 6-13; Romans 1 : 15-17, and I. Thess. 1.

The reason more people are not saved

now-a-days is that we don't go the right way about it. We do not pray sufficiently, we do not preach the everlasting Gospel, we do not work for and expect definite blessing and real success.

O that God may give all the Churches to see the great need of Gospel missions, and that we may all be assured of the certainty of their success, when arranged by a praying, working Church, and conducted by a wise and faithful preacher.

A WONDER OF GRACE.

Rev. M. Nardi, now engaged as an Italian missionary, is truly a wonder of grace. He had a remarkable conversion, and as remarkable an entire sanctification. Mrs. Palmer had him in her home for four years and taught him the "way of the Lord more perfectly." Then he went out to be a missionary and established a line of Italian missions extending to the Pacific. He was recently moved to "preach the Gospel at Rome also," and is now among his countrymen. He writes:

"I was glad to see in the *Way of Faith* your appeal to all for a whole day of waiting on the Lord for the most important and needful thing for every member of the true body of Christ—first, the emptying of one's self; then the infilling of the Holy Ghost, the mighty fire to melt us entirely into God and His Gospel for the bringing in of souls. Hallelujah!

"Though this will reach you a day or so later, yet on Nov. 24th we will wait before God in like manner with you. And I tell you, if any country needs light, Italy needs it more than any one. On the one hand darkness and superstition—worshiping all sorts of saints and Madonna, nothing to God or Jesus. On Sabbath day, even the priests go into wine or liquor stores drinking like the people. Women, too, coming out of church with beads in hand and going in to the store to sell or buy, and this on Sunday! It is indeed the power of darkness, and we are back again to what we were fifty years ago.

"On the other hand, anarchism, socialism, rationalism, and indifferentism; and if the Gospel is to be accepted, it must be given by men whose lives, more than words, must be Spirit-filled, and whose words must be fire, fire, Pentecostal fire! Remember us mightily among the *Guide Family*. God bless you all abundantly in Christ.

M. NARDI."

NATIONAL PURITY.

We advocate holiness in the individual, the home, the Church, and the Nation. We need a great National Purgation. Iniquity is rampant in the body politic. Somebody is needed, a Nehemiah sort of man, to sound an alarm in all the land, to show the people their sins, to kindle a great fire into which fraud, bribery, corruption, Sabbath desecration, and political corruption, shall be thrown headlong, and the red fires of this great conflagration shall light up the very heavens.

"The Evangelical Alliance for the United States" is contributing mightily to this work of *National Purgation*. To this end, a series of leaflets is being issued, entitled, "*Truths for the Times*"; among them, these: "Good Citizenship"; "Duty of a Public Spirit"; "The Co-operative City"; "The Civil Sabbath," etc.

The mighty pen of Rev. Josiah Strong is enlisted in this work, and many eminent men, true lovers of their nation, are co-operating. These leaflets are to be translated into various languages, so as to reach the many thousands of our foreign population. The young Christian people are to be used in distributing these leaflets.

"The various young people's organizations of the United States, such as the Christian Endeavor Societies, Epworth Leagues, etc., now include between four and five million members. Some of these young people are already doing much, but their organizations represent a vast power, as yet largely latent, which can be easily utilized.

"It is now proposed to the pastors of every community to district the same, to enlist their young people as messengers, and to assign one to each district for the monthly distribution of leaflets. The bicycle makes it entirely feasible to reach the scattered houses of country districts. If one in ten of these young people should distribute a dozen leaflets a month, they would scatter 60,000,000 in a year, at least one-half of which would reach families who never attend Church, who take no religious paper, and who, presumably, see no reform literature."

Send to the office of the "*Evangelical Alliance*," 4th Ave. and 22d St., New York, for a copy of the above leaflets.

GREAT QUESTIONS PENTECOSTALLY CONSIDERED.

—"Wherefore didst thou doubt?"—Matt. 14:31.

Is there a single doubter in God's universe, a mortal man, a doubter of God? Yes, and not only *one*, but multitudes of them, doubters of God! How strange! Let the universe be amazed! Even among Christ's disciples doubters are found. Peter was one. The bold, impulsive Peter doubted. His faith cowered before the turbulence of the sea. Christ had commanded him to come unto Him on the water. He made the attempt, and the ocean pavement, yielding beneath his feet, though Jesus was in sight, made him doubt. Then there came the word of the Master, breaking in upon him like an avalanche, "*Wherefore didst thou doubt?*" It struck to his heart's core. The cure of this doubting is *Pentecost*—a pure heart full of love is no doubter, but an all-time *believer*, regardless of circumstances.

—"Is anything too hard for the Lord?" God Himself propounds the question, in view of seeming impossibilities. He had made a great promise to Abraham. The thought of its fulfilment caused Sarah, Abraham's wife, to laugh, and God inquired, "Wherefore did Sarah laugh? . . . Is anything too hard for the Lord?"

The great interrogatory is rolled down the ages, and comes upon us. The timid, the doubtful, the little-faith people, are staggered at it. But see the absolute perfections of Jehovah—His unoriginated existence—His infinite love, holiness, wisdom, and power—His absolute sovereignty over all worlds—and as your eye sweeps over this realm of divine immensity, put in a clear, ringing, world-shaking answer—No! nothing, absolutely nothing, *too hard* for the Lord! towering mountains and raging seas to the contrary notwithstanding!

SEED SOWING.

We have recently seen a beautiful example of this. Jennie Smith, known as "*The Railroad Evangelist*," spent a night at our home. We met her at the Forty-second Street Depot in New York. We entered a trolley, and she immediately commenced her work of handing cards to the conductor and motorman, accompanied by a kind word to each; and this she kept up all the way until we reached Orange, on the steam cars and trolleys.

The card, on one side, reads:

"GREETING TO OUR NOBLE RAILROAD MEN.
"Signal for Heaven."

The other side reads:

"Dear Friend: We realize the debt of gratitude we of the public owe each department of railroad for every train run safely. May you be as true and faithful to your own and other immortal souls!

"Don't Neglect the One Thing Needful."

"We appreciate your dangers, trials, and temptations, as also your ability for leading useful lives, and for helping your brothers on the road that has the *Lord Jesus Christ* as its General Manager, and on which all the passengers must have eternal life in order to reach their destination, the city that hath foundations, whose builder and maker is God.

"Remember the signal: a wave of the hand is, 'God bless you!' Yours, prayerfully,
JENNIE SMITH, ADELAIDE SHERMAN, MRS.
S. H. MARTIN."

Our beloved sister had been to the annual meeting of the W. C. T. U., in Toronto, Can., and had, within a short time, distributed two packages of these cards—one, of 10,000; and one, of 8,000. Who can estimate the results of this seed-sowing beside all waters?

We would like our readers to become better acquainted with this great work of *Railroad Evangelism*, under the direction of our "*Sister Jennie*," and especially to contribute in aid of it. Address Miss Jennie Smith, Y. W. C. A., Baltimore, Md.

THE PENTECOSTAL JUBILEE.

THE PROCLAMATION.—"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."—Isa. 52 : 1.

THE PROMISE.—"In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."—Isa. 54 : 14.

We presume the past month, January, has been observed by "*The Guide Family*" as a month of *Praise*. The hallelujahs have been loudly ringing in every part of the land. The hearts and voices of the children of The King have been engaged in this high and blest employ. Judging from the tidings which have reached us in numerous letters received, we are persuaded that there has been matter for abundant praise. We have heard of souls being baptized "with the Holy Ghost and fire"—of unsaved friends converted—of deliverances from temporal difficulties—of Churches Pentecostally visited, etc. If we could spread before our readers the facts which have come into our possession, they would fill all our pages. Especially have we heard of gracious revelations made in the "*Night of Prayer*." To God be the glory! Pentecost is a great and far-reaching verity, taking hold of the seen and the unseen—the temporal and the eternal. Let us keep up the vital connections—by faith holding the magazines of eternity under contribution. Each month of the present year should be characterized by growth in the *Pentecostal life* on the part of our extended "*Guide Family*," and by aggressive movements for the salvation of souls, making decided breaches in "the enemy's works," and extending Christ's Kingdom.

BIBLE STUDIES FOR FEBRUARY.

To be pursued during second week in the month.

THE COMFORTER—Proceeds from the Father, John 15 : 26—Given by the Father, John 14 : 16; Gal. 4 : 6—by Christ, Isa. 61 : 1-3; by Christ's intercession, John 14 : 16; sent in the name of Christ, John 14 : 26; sent by Christ from the Father, John 15 : 26; 16 : 7.

WOMAN AND THE PENTECOST.

BY MRS. J. FOWLER WILLING.

(Corresponding Editor.)

Victor Immanuel said, "I have done a little for Italy, but Italy has done everything for me." So women can say of the Pentecost, "We have done a little to help forward the work of the Holy Spirit; but that work has done everything for us."

Our Lord said, "It is more blessed to give than to receive." It is not in human nature to desire always to take and never to give. It is not in regenerate nature to receive great benefits, even from God, without making some effort at return. Divine love must move one to want others to become partakers of like precious faith. The grace that has saved us from ten thousand sorrows will save in like manner all who sit in the region of the shadow of death. One who has received that grace can do no less than desire that all be lifted to the joy of self respect and Divine fellowship.

A woman may look out hopelessly over the wide sea of great endeavor, and say in her helpless sorrow, "If I were a man, I might row out into the teeth of the gale and rescue the perishing; but what can I do now?—a woman fettered and hampered by unjust restrictions. I see small chance to use the ability I have. I could not attack the great evils that are in the way of Christ's kingdom."

This writing may not be in vain if it serves to strengthen the weak hands and confirm the feeble knees.

When Lincoln and Stephen A. Douglas had their senatorial contest in which Lincoln was beaten, that Great Heart of humanity said sorrowfully of his rival, "His life is all success, mine all failure. I would give all I ever hope to have for his chance to help the oppressed."

His hour struck at last, and he was ready to make the most of his chance. That muscular, toil-hardened hand of his tore the shackles from the enslaved and with one stroke freed a race.

Women are seeking broad opportunities and setting their earnest, loving hearts against the world's great need. Their day has dawned at last. The battles that are

now to be fought are in the moral realm. The weapons we use are not carnal, but spiritual. They are in reach of the weakest hand, and are mighty through God to the pulling down of strongholds.

No one can deny women the privilege of living in such union with Christ that they may ask what they will and it shall be given them. In filling this pitiful world with Pentecostal light and glory, each may bear her full, unhindered part.

Each must begin by living the Pentecostal life. Women are one-half the human race. Christian women are more than one-half of Christendom. If they could be brought to receive the full endowment of Divine power, the weight of Christian influence would be thrown at once upon the side of holy living.

The family is the woman's kingdom. The home is what she makes it in mentality and morals. If every woman who professes faith in Christ would come into the abiding fulness of His love, every Christian household would be set on fire with zeal for the salvation of souls. The influence for good upon the community would be measureless.

We complain of the coldness of the Church. Yet each of us is responsible for the spiritual condition of one Church member. If every woman who desires the prosperity of Christ's cause would go at once to Him and receive the endowment of power, at one stroke two-thirds of the Church would be brought into the full fellowship of the Holy Spirit. Let the two-thirds of the Christian Church who are now regarded as the most devout and reliable be brought into the Pentecostal life, and the whole body would be lifted up to a higher plane.

In these later and wiser days hundreds of thousands of women are working in religious and philanthropic societies. Their achievements for missions, temperance, purity, and kindred causes during the last quarter of a century read like a fairy tale. If one had prophesied forty years ago of all this work which has now become as commonplace as the steam cars and telegraph, he would have been set down as a first-class fanatic.

All the great organizations of women have grown out of the Pentecostal power

falling on little companies who are ready to risk everything for the salvation of souls. Each began with the baptism of the Holy Spirit. Let the thousands who are now at work in them receive the anointing that forgets all in earnestness for the Lord, and the advance of the work will be immeasurable. The power that carried the machinery of these societies through the slow, timid, difficult movement of getting under way, would increase its present efficiency a thousand fold. Those organizations seem sometimes to yield to the general human tendency to drift away from the first deep spirituality that gave them birth, and become worldly, selfish, and bigoted. The Church has had to be taken through terrible persecutions to keep it clean and humble.

When the conversion of Constantine made Rome the world's ecclesiastical capital, the Church lost its simplicity, lowered its standard of holy living, and began to cater to the tastes of the rich and great. Its decline in spiritual life emphasized the universal human trait. Women are human, so they are not exempt from the general risk of failure through prosperity.

Just as we feel that the Church needs a general Pentecostal revival, so are we sure that missionary, temperance and all other women workers must have the outpouring of the Spirit of the Lord to help them know their hour of opportunity and measure up to its possibilities.

It is quite right for us to seek the broadest fields of service; but let us see to it that we are faithful over a few things. Then can we safely be made rulers over the many.

The women who work in the great organizations owe it to the Lord, who has given them these rare and beautiful chances to reach the multitudes, to be at their very best.

Years ago a Wesleyan lady came to a place in Ireland where Wm. Butler was living. He had heard of her piety and her effort to win everybody to like precious faith; so he had a dread of meeting her, and having to answer her questions about his soul. When he did meet her one day walking along a country road where he could not escape her, she stopped and

talked with him, and immediately he sought to become, not a formal Church member, but a genuine child of God. Little did she dream that day that the young man whom God was using her to win to Himself, was to become a great missionary to India and Mexico, and move thousands toward God. No more did the Sunday-school teacher who gave Robert Morrison, the street waif, three suits of clothing, each after the other had been pawned for rum, imagine that she was winning to the Lord the apostle to China who would put the Bible into the hands of one-half of the human race.

An English woman poured out strong cries and tears for the conversion of her son, John Newton, who was an African slave trader. John Newton was converted and became the great London preacher. He was used to win to the Lord the skeptic, Thomas Scott, who became the distinguished commentator. Thomas Scott won William Cowper to Christ and made possible his beautiful hymns, one of which,

"There is a fountain filled with blood,"

has helped hundreds of thousands of souls.

Cowper influenced Wm. Wilberforce to become a Christian. Wilberforce gave a deathblow to the British slave trade. Wilberforce won Leigh Richmond to Christ, and Richmond wrote the "Dairyman's Daughter," which has helped an innumerable company on the way toward heaven. All this magnificent chain of achievement for our Master grew out of the earnest labor of one Pentecostally saved woman.

Since women owe everything to the Pentecost, not one of them ought to do less than use all energy and strength to win every soul the wide world over to know and trust the Holy Spirit for the fulness of His power to save.

"TELL THE MOTHERS to trust in God," was the dying charge of one who had herself been "a mother in Israel," and had trained up her family in the service of the Redeemer.

A WESLEYAN Sunday-school teacher, speaking one day to his children upon the depravity of the human heart, asked his children if they knew any one who was always good. One of the class, prompted by simple and childlike affection, instantly replied, "Yes, sir, I know one—my mother."

OUR PENTECOSTAL GUIDE FAMILY.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God?"—I. John 4 : 7.

"O let us stir each other up,
Our faith by works to approve,
By holy, purifying hope,
And the sweet task of love.

"Let all who for the promise wait,
The Holy Ghost receive;
And, raised to our unsinning state,
With God in Eden live."

FAMILY TESTIMONIES.

MOTTO FOR THE MONTH.—"Holding faith and a good conscience."—I. Tim. 1 : 19.

We desire, as far as we can, to bring our great "GUIDE FAMILY" into sweet fellowship through this Department. Any member of the Family may send a **SHORT** testimony, a line or two, for insertion. We place at the head of the Family this month Rev. John Parker's Pentecostal Testimony.

REV. JOHN PARKER'S PENTECOST.

"There were no circumstances in my early life especially friendly to the doctrine or experience of entire sanctification, except that the Divine Spirit called me in early years to the Christian life, and made me very susceptible to religious influences; so that at ten years of age I had a fair apprehension of the nature of sin, a dread of God's displeasure because of it, and a strong desire to be guided to the knowledge of salvation. But mine was a home without prayer, or Bible, or godly influence; yet I prayed, and lived in daily fear of the results of sin from childhood.

"The Wesleyan Sabbath Schools of England, to which I owe much of my early convictions and character, were supplied with the best library books relating to the Christian life, and until my sixteenth year I read these with great avidity. At the age of sixteen I was thoroughly converted, after three months of diligent seeking; so converted as to be forever spoiled for a mixed life. My hunger for good books was now greatly increased. I read the writings of Wesley, Fletcher, Clark, and the biographies of early Methodism. I was deeply convicted for

the blessing of a clean heart, and obtained it in six months after my conversion, while reading the 'Life of Hester Ann Rogers.' I did not, of course, understand the philosophy of the doctrine, or its relation to my needs; but, daily beset by the most violent antagonisms to the Christian life, I felt the need of something which would give me greater strength and rest.

"At twelve years of age, while working in the cotton mill, I was severely injured, so that during the four following years I suffered greatly

from pain and poverty. Out of this came the advantage to me of a lowly mind, a simple, confiding heart, ready to receive the truth and light of the Spirit. By severe discipline from my earliest years I had also obtained self-reliance, and courage to attempt and pursue to the end whatever I felt to be my duty. Thus had God prepared me to welcome this self-crucifying doctrine and life of perfect love. I had little to give up, for my estate and prospects were exceedingly limited.

"But I gave myself intelligently, deliberately, forever. And my heart was open as the flower to welcome the light and warmth of divine love. It was

morning at last; the night had seemed long to me, for I had no happy childhood; the light had come, and how I welcomed it! I now entered the Beulah-land life, without any purpose to experiment on the subject of full salvation by avowing it only while favorable and convenient. My consecration was, like my marriage in later years, for life, without drift, but with growing love. And after forty-six years of its experience and profession, and often



CHAS. N. CRITTENTON, EVANGELIST.

He says: "Jesus saved me Oct. 20, 1882. He saves and sanctifies Dec. 2, 1897. Hallelujah! What a Saviour!"

of reproach, my purpose is unchanged. For with me the logic of the doctrine is very short, sharp and direct. Either I can be holy or I cannot. If I can I must, for God wills it. He cannot approve in me the opposite of His will. Fellowship with Him, therefore, is impossible without obedience, for less than obedience is sin. God offers to make me holy through my faith in the atonement of Christ, and to maintain in my heart and life that holiness by the ministry and inreigning of the Holy Spirit. Less than glad acceptance of His grace is rejection, and rejection is sin. I cannot be a sinning child of God and an heir of heaven. But I must be His child; I am in great earnest to get to heaven. He approved in His servants of old their plain declaration that they sought a heavenly country. I love His approval more than I love the light of my eyes. Mine shall be a plain declaration daily that I am going to heaven. Then I must be holy. I can be holy. I will. I rely this moment on His power to make me clean, and he doeth it; by faith I walk, live, and sing in liberty, victory and joy."

Miss Isabella S. Leonard, Evangelist, Phoenix, Ariz.: "Consciously cleansed by the precious blood, and living in the will of God. Hallelujah!"

Mrs. O. M. Fitzgerald, Newark, N. J.: "My weather-beaten bark seems almost in sight of port, with every sail hoisted and not a rent in one of them. The past year has been a year of the most severe battles, and a year of the grandest victories I have ever experienced. My daily prayer as my eyes open on this world is this:

"Jesus, take charge of me to-day—
Of all I do, of all I say;
Let every thought or wish to do,
My Lord, be subject unto You;
For in Thy Word I plainly see
That as one thinketh, so is he."

—Prov. 23 : 7.

Col. Henry H. Hadley, Superintendent of St. Bartholomew's Mission, New York, and General of "The Church Army": "I was enslaved by drink during five years' service in the late war; controlled by the appetite for twenty-four years. Hopeless, ruined, and despairing, on July 28, 1886, I entered the Jerry McAuley Mission, at 316 Water Street, where St. John 3:16 gave me hope. I went forward for prayers, was converted, and the perpetual thirst for drink was immediately and permanently taken away. I deserve no credit for not drinking, because I have no desire for drink, nor for my old associations or habits. To God be all the glory. (Thanksgiving Day, Nov. 25, 1897.)"

Rev. W. G. Browning, Poughkeepsie, N. Y.: "'Kept by the power of God through faith unto salvation.'"

Miss Phebe M. Annin, Newark, N. J.: "Hallelujahs are welling up in my heart, for His precious blood keeps me clean in heart. Obedience to His blessed will brings PEACE. I am on the victory side. Bless the Lord!"

Rev. Dr. C. A. Van Anda, Auburn Park, Ill.: "I gladly accept Jesus as owner of me and mine. I do not wish a division of His claim. I rejoice in the consciousness that I now receive Jesus as my Prophet, Priest and King. He has so changed and does so help my heart that I do not desire it otherwise."

Rev. J. S. Heisler, Camden, N. J.: "I put down 1897 as the best year in my religious life."

Mrs. Lizzie R. Smith, Spring Valley, N. Y.: "'The word of righteousness is peace, and the effect of righteousness, quietness and assurance for ever.' Blessed quietness! What assurance in my soul!

"'On the stormy sea, speaking peace to me,
How the billows cease to roll,
Hallelujah!"

"I am living on the victory side of the conflict."

Mrs. Lidie H. Kenney, Oak Lane, Philadelphia: "I praise God more and more for the real, genuine works of regeneration and entire sanctification wrought in my soul years ago, and that the Pentecostal fire still burns. Being in harmony with God's will, I am delighting myself in His way. With my constant companion, the blessed Holy Ghost, I am not weary with the walk, and so glad he counts me worthy to be a co-worker with Him in spreading Scriptural holiness over the land."

Miss Lizzie C. Sharp, Evangelist, at Cranbury, N. J.: "My soul is growing strong in communion and fellowship with Jesus. I am ascending the mountain heights of this wonderful salvation. I wander through it, inhale its perfume and exhilarating atmosphere, and I am being fed with the finest of the wheat and honey out of the rock."

Mrs. J. E. Elmendorf, of Erie, Pa., writes; and, after invoking all manner of blessings upon us for the New Year, says:

"I use the 'Four Pearls' every morning at nine o'clock, and ask God's blessing on THE Guide and the many souls on the *Prayer Roll*."

Would that every one of our readers would do this!—[Ed.]

Scattering Good Seed.—A sister in New Hampshire writes:

"I have just sent for 25 of the 'Holiness Text Books,' hoping these would stir up the people to look for more of God's best things."

That is good seed to scatter. Let others do likewise. Try a few handfuls.

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P. M., at the residence of Dr. F. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction.]

NEW-YEAR REUNION.

Notices of this special gathering having been sent out, the attendance was much increased.

Bishop William Taylor presided, aided by Rev. A. C. Morehouse, leader.

After singing the long-meter doxology, there followed No. 798 of the Hymnal:

*"And are we yet alive,
And see each other's face?
Glory and praise to Jesus give
For His redeeming grace."*

Requests for prayer were presented. Bros. W. G. Browning and Gribben, and Mrs. Ross Taylor, engaged in prayer. The presence of the Holy Ghost was very blessedly manifested in connection with these fervent prayers.

Bishop Taylor being called upon by the leader to read the Scriptures, simply made a few and very appropriate introductory remarks. His voice is quite feeble at this time, and it is difficult to hear him. All are glad to see him, and hear from him words of wisdom and love and tenderness.

The Bishop referred to the marriage relation, and the mutual confidence and love existing between the parties. This he regarded as illustrating the precious bonds subsisting between Christ and the believer. Christ is "the chiefest among ten thousand, and the One altogether lovely." Should He not be the object of the Christian's supreme love, adoration, and confidence? Holiness is not so high that we cannot reach it—it is the zero line of Christian experience. It is simply loyalty to God, and it should be our delight to show this loyalty. In sunshine and storm we should be true to God—all our powers employed for the glory of God.

SINGING—"Forever here my rest shall be," etc.

Pleasant Reminiscences.

Sister Tichenor.—My heart is full, and if I should attempt to utter all that is in it, it would take all the time. Many years ago I came to the meeting in Fifteenth Street conducted by Mrs. Palmer. I was hungering and thirsting for something that I did not possess. At the close of the meeting, Sister Phoebe Palmer in-

vited those who desired heart-purity to signify it by rising. I was one of those who arose. But there was one thing at which I stumbled, viz., the giving of my voice to the Lord in public prayer. At length I made a full surrender, and came upon believing ground, and said, "Lord, I believe!" But I did not receive the full baptism then. The Lord tried my faith, and it was not long before the fire of the Holy Ghost was communicated. Since then the love of Christ has sweetly constrained me, and it has been my delight to do His holy will. Bishop Taylor has said, "Stick to the main facts, and let feeling take care of itself;" and I have been disposed to follow that advice.

SINGING—"Trust and obey," etc.

Rev. W. G. Browning.—The Lord is dealing with me wonderfully. I go into the New Year with a conviction that the Lord intends to use me in some new ways for His glory. Why are we so unreasonable in entire consecration to the Lord? We are not so in other things. God's salvation is awaiting us all the time; but if we hold off, and do not comply with the conditions, we fail to realize it in its fullness. We must get where we can know the simplicity of trusting.

A Stranger Voice.

A stranger said he was delighted to be here, and had been thinking of the verse,

*"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round His throne we meet!"*

He was fully the Lord's, trusting in Him. "He is made unto me wisdom, righteousness, and redemption."

SINGING—"Glory, glory, hallelujah!" etc.

The Double Cure.

A Sister.—The double cure has been wrought in my soul. I love Him far better than all else.

Loyalty to God.

A Brother said the Bishop had spoken of loyalty to God. When a young fellow, his loyalty to country was unquestioned; and why should it not be so in regard to his loyalty to God? He was desiring and aiming to have it so.

Grateful for God's Mercies.

Sister Smith, Evangelist.—The blessings of the past year have been great. I give God all the glory. I have been kept by His power.

Christian Unity.

Bro. Gribben.—I am glad to be here. This company represents different branches of the

Church. We are bound to pray for each and all. I am glad I belong to the saints; have been so related for fifty years. But I did not understand sanctification until nineteen years ago. Then I had a new experience. I began to tell Jesus that I loved Him, when I prayed. I have been benefited in coming to this meeting. I rejoice in God's perfect love.

Praise to God.

A Sister.—I praise God I have "The Blessor." There is a definite work in my soul. When the Holy Ghost came, He saved me through and through. It was wonderful.

SINGING—"Blessed Assurance."

Salvation Enjoyed.

A Sister.—I am glad I have salvation. I am telling it everywhere. Glory to God in the highest! The fire burned up all my false foundations. This salvation gives boldness in the Lord.

SINGING—"Showers of blessing," etc.

A Blessed Company.

A Sister.—What a blessed company this is to me! God is ready to bestow His full salvation. As a parent is ready to give bread to his children, so the Lord is ready to break to us the bread of life; and I am a partaker of it.

The Baptism of Fire.

Sister Ross Taylor.—Twenty-four years ago the Lord gave me the baptism of fire. I do bless the Lord for the way in which He has led me. About four years ago I was attending a meeting among the colored people, one Sabbath night. It came to me that I must take my course by the way of the cross, and, accepting the Divine order, He filled me wonderfully. So it is ever. When I get down before Him in all lowliness, He reveals Himself wonderfully. In the severe affliction that came upon us a few years ago, though it made our hearts bleed greatly, yet it was used to the salvation of many, of which we have evidence. I am greatly exercised in regard to the salvation of souls at this time. Words spoken by our dear father (Bishop Taylor) have intensified this, and I am looking for spiritual enlargement and a fuller manifestation of the presence and power of the Holy Ghost.

SINGING—"He is a shelter in the time of storm," etc.

God Knows.

Bro. Foster.—I am glad that God knows our hearts—in business cares and in sickness. God knows all. The Eternal Father makes no mistakes. I am willing to trust all to Him. I have had several illnesses of late, but I thank God

for it; it has taken self out of me. On Thanksgiving Day, I had one of the happiest days that I ever enjoyed. I praise the Lord for the wonderful things He has done for me.

Plea for the Meeting.

Sister Searles, Evangelist, said that God is with us and is revealing Himself in the meeting. Her heart was burdened in regard to its maintenance. She made an earnest plea that all present would earnestly endeavor to sustain it.

Elijah's God.

A Brother.—I never saw Sister Palmer, but I have seen Sister Palmer's God. Elisha called on Elijah's God. "O give thanks to the Lord, for He is good." We must have sanctification in us—purity of heart. Holiness means wholeness; and having this, we must press forward toward the mark, for the prize. I have nothing of which to boast regarding myself, but I have the *Faultless One* living in me.

Love to God.

A Sister.—God wants people who love Him. I love Him with all my heart, and the Holy Ghost abides in me.

Not a Doubter.

Rev. Bro. Mooney.—I am thankful that I am not in the spirit of doubt or despondency. God has translated Sister Palmer to heaven, but the Lord Himself lives, and is revealing Himself among His people in this meeting as well as in the former meeting. I have been greatly blessed in attending the former meeting, many times; and also in this meeting. When I entered and heard Sister Taylor praying this afternoon, my heart was touched. (He closed with an earnest plea for the continuance of the meeting with increased interest from this beginning of the year, which elicited many hearty responses.)

Rev. George Hughes said he had passed into the New Year quietly, with a conscious sense of the Divine Presence. He and his house were fully on the Lord's side, and He was giving them abundant tokens of His mercy and love. He hoped to be used increasingly for God's glory. He heartily responded to the earnest words which had been spoken in behalf of the meeting. He counseled that each one present should resolve to come as often as possible, and to make sacrifices to do it if need be, and each bring one other with them.

After a season of prayer, very much in the Spirit, led by *Bro. Mooney*, and the singing of the Consecration hymn.

"Lord, in the strength of grace," etc., and the doxology, the meeting was closed with the benediction by *Bishop Taylor*.

THE PENTECOSTAL CLOSET.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—
Heb. 10 : 22.

"Depend on Christ; thou canst not fail;
Make all thy wants and wishes known;
Fear not; His merits must prevail;
Ask but in faith, it shall be done."

ASKING IN JESUS' NAME.

Jesus gave this gracious and all-comprehensive promise to His disciples: "Whatsoever ye shall ask the Father in my name, he will give it you." And He reminded them of a great defect in their praying hitherto: "Hitherto have ye asked nothing in my name"; and He encourages them to enlargedness of desire and of petition: "Ask, and ye shall receive, that your joy may be full."

Notwithstanding the disciples had been with Jesus three years, listening to His wonderful teachings, and seeing His miraculous works, yet they did not apprehend truly the power of His name. Hence the limited character of their petitions.

Now in view of His departure, He had been unfolding to their view the fuller privileges of the Christian dispensation, which they would receive by the revelation of the Spirit, saying, "Howbeit, when the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come."

And the power of His own name was to be immeasurably augmented by His exaltation to "the right hand of the majesty on high." "At that day," He says, "ye shall ask in my name: and I say not unto you that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

Standing at the right hand of God as our Advocate, and presenting the merit of His atoning sacrifice, we may draw nigh in the full assurance of faith.

"The Father hears him pray,
His dear anointed One;
He cannot turn away
The presence of His Son."

Ask what thou wilt! is the Father's challenge to His beloved Son; and presenting the prayers of His saints, offered in His name, peaceful answers are distributed to disciples pleading in His name at the Mercy Seat.

ILLUSTRIOUS EXAMPLES.—Rev. Hezekiah Calvin Wooster, whose name receives honorable notice in Stevens' "History of Methodism," who joined the New York Conference in 1793, spent hours on his knees. Summerfield walked with God before the people, because he walked so near Him in protracted private prayer. Mr. Wesley sometimes spent all night in prayer. In such an atmosphere the halo of devotion invests our lives. In the vicissitudes of professional life, in bearing our allotted part in the world's work, the "odor of sanctity, of deep, earnest piety, wins and attracts more than our words."

BLOOD AND FIRE.—These great symbols come down the ages—the Cross and the Pentecost. These are the saint's credentials. Cleansed from sin by the blood; baptized with fire for the victory. Spirit of Elijah and Elisha, of Barnabas, Stephen and Paul, set us on fire! What a bon-fire of old intellectualisms, creeds, theories, and opinions, there needs to be! How Satan would tremble if a thousand saints were to seek the promise of the Father, and, under His burning authority, make an attack upon the strongholds of sin! What might one Shamgar or Samson do if thus empowered!

KEPT BY POWER DIVINE.—"I would distinctly state, that it is only as, and while, a soul is under the full power of the blood of Christ that it can be cleansed from all sin; that one moment's withdrawal from that power, and it is again actively, because really, sinning; and that it is only as, and while, kept by the power of God Himself that we are not sinning against Him; one instant of standing alone is certain fall! But (premising that) have we not been limiting the cleansing power of the precious blood when applied by the Holy Spirit, and also the keeping power of our God? Have we not been limiting I. John 1 : 7, by practically making it refer only to the 'remission of sins that are past,' instead of taking the grand simplicity of 'cleanseth us from all sin?' 'All' is *all*; and as we may trust Him to cleanse from the stain of past sins, so we may trust Him to cleanse from all present defilement; yes, all! If not, we take away from this most precious promise, and by refusing to take it in its fulness lose the fullness of its application and power. Then we limit God's power to 'keep;' we look at our frailty more than at His omnipotence. Where is the line to be drawn beyond which He is not able? The very keeping implies total helplessness without it, and the very cleansing most distinctly implies defilement without it. It was that one word 'cleanseth' which opened the door of a very glory of hope and joy to me." —F. R. Havergal.

SABBATH THOUGHTS FOR THE CLOSET.

Feb. 2.—“*And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*”—Luke 24: 49.

Waiting on God for power is time saved. The “sound from heaven” and the descending tongues of fire were ten days in coming, but the revival conflagration that followed was miraculous in its rapid spread.

Feb. 9.—“*But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*”—Acts 1: 8.

“The world is my parish” is the motto of a soul that abides in the Spirit. His home will be as sacred as the sanctuary, and his prayers, and gifts, and testimonies, will encircle the globe in their scope and purpose. There are no boundaries to a Holy Ghost religion.

Feb. 16.—“*Receive ye the Holy Ghost.*”—John 20: 22.

It is a crucial point in a Christian life when Christ says to it, “Receive ye the Holy Ghost.” All the resources of God for replenishing the soul and bringing it to its complete masteries are wrapped up in that infinite offer of grace. Many are sickly who shrank at that point. Many have never come to their Pentecost. How is it, reader with thee?

Feb. 23.—“*But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.*”—John 7: 39.

Here is the Pentecost foreshadowed. The Spirit was with them, but He was not yet come in His fulness. It was expedient that Christ should go away. From the moment of conviction the Spirit is with you; but O, there is a fulness. There is a distinct coming of the Spirit on him that believeth. Your glorified Christ waits to fulfil the promise.

Feb. 30.—“*And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.*”—Luke 10: 17.

But they had not yet received the baptism of the Holy Ghost. God blesses the truth by whomsoever preached. That you may do some good is not your highest incentive. It was after their Pentecost that these preachers shook the world. You must have Holy Ghost unction to produce Holy Ghost success. The number of world-shakers should be immeasurably increased—those who, Spirit-endued, can shake down the strongholds of iniquity.

CLOSET MEDITATION.—“*Thy testimonies are my delight and my counsellors.*”

“Here light descending from above,
Directs our doubtful feet;
Here promises of heavenly love
Our ardent wishes meet.”

Let each member of the “Guide Family” procure a copy of “*Four Pearls*,” our Family Text Book, and early in the morning get the “Precept, Promise, Prayer and Praise” for the day in mind, and meditate thereupon throughout the day.

DAILY BIBLE CALENDAR—FEBRUARY.

1. Eccles. 7: 13; Rom. 8: 28; Psa. 119: 31; Psa. 126: 3.
2. Eccles. 11: 6; Psa. 126: 5; Psa. 119: 49; Isa. 32: 20.
3. Jer. 29: 12; Jer. 29: 14; Jer. 18: 19; Psa. 4: 7.
4. Gen. 17: 9; Ezek. 16: 62; Psa. 51: 15; II. Sam. 22: 50.
5. Lev. 11: 44; II. Cor. 6: 17, 18; Psa. 51: 7; Psa. 68: 32.
6. I. Cor. 16: 13; I. Sam. 12: 22; Psa. 22: 11; Psa. 22: 3.
7. Exod. 32: 29; Psa. 4: 3; Psa. 31: 16; Psa. 3: 3.
8. Psa. 4: 5; Psa. 50: 23; Psa. 26: 2; Psa. 20: 5.
9. Matt. 5: 44; I. John 5: 3; Psa. 4: 6; Psa. 18: 49.
10. I. John 2: 28; I. John 2: 17; Isa. 38: 3; Isa. 12: 5.
11. Acts 16: 31; Isa. 32: 17; Isa. 26: 8; Isa. 25: 9.
12. Isa. 40: 1; Isa. 40: 8; Psa. 53: 6; II. Sam. 22: 2.
13. I. Chron. 28: 9; Ezek. 35: 12; II. Chron. 1: 9; II. Chron. 29: 27.
14. I. Chron. 28: 20; I. Chron. 28: 20; I. Chron. 19: 13; I. Chron. 29: 13.
15. Isa. 43: 26; Isa. 44: 21; Psa. 102: 1; I. Chron. 29: 11.
16. Isa. 44: 8; Isa. 45: 2; II. Sam. 24: 14; II. Sam. 22: 40.
17. II. Sam. 23: 3; Isa. 60: 17; II. Sam. 22: 29; I. Kings 1: 48.
18. I. Kings 8: 61; Heb. 10: 16; I. Kings 8: 26; I. Kings 10: 8.
19. II. Kings 17: 39; Luke 1: 74, 75; Psa. 25: 22; II. Sam. 7: 22.
20. II. Sam. 7: 3; II. Sam. 7: 3; II. Sam. 7: 25; II. Sam. 22: 47.
21. Isa. 35: 4; Hos. 6: 3; Isa. 37: 17; Isa. 33: 5.
22. Matt. 11: 29; Isa. 14: 3; II. Kings 19: 16; II. Kings 17: 36.
23. Deut. 1: 17; Psa. 41: 1; Rom. 15: 5; Isa. 45: 25.
24. Isa. 51: 1; Isa. 49: 16; Num. 23: 10; Isa. 49: 13.
25. Jer. 3: 22; Hos. 14: 4; Joel 2: 17; Joel 2: 21.
26. Zeph. 2: 3; Matt. 5: 5; Psa. 10: 12; Psa. 18: 46.
27. Psa. 34: 8; Psa. 34: 10; Psa. 35: 1; Psa. 45: 6.
28. Matt. 19: 14; Matt. 19: 14; I. Kings 3: 7; II. Sam. 22: 4.

The Guide International and Interdenominational Prayer and Tract Union.

To pray for all whose cases are recorded on the “Great International Prayer Roll,” including “The Pentecostal Section,” inaugurated in connection with “The Pentecostal Jubilee; also, for all engaged in Holiness evangelistic and publishing work, and for the whole “Guide Family.” Prayer is to be offered each morning at 9 o'clock, and on

The Day of Special Prayer, February 15th.

Scripture for the day, Psalm 121, and the hymn to be read or sung, No. 503 in the Methodist Hymnal.

Let this day be faithfully observed, waiting on God, pleading the name of Jesus, invoking the aid of the Spirit, and claiming the promise by faith. Great results will follow.

EDITORIAL REVIEW.

We have been greatly encouraged by many kindly references which have been made to the January issue of *THE GUIDE*. The sermon by Bishop Taylor, taken from "*The Double Cure*," published by the "*Witness Co.*," in Boston, is lucid, unctuous, and convincing. The articles furnished by our correspondents are excellent.

The Pentecostal experience of Rev. Dr. A. H. Tuttle, in the furnace, is worthy of the careful consideration of ministers especially. He stands high in the ministry of the Methodist Episcopal Church. He gives us another article in this number, which should be noted. Mrs. Willing's articles on Woman at the Pentecost are excellent. Mrs. W. is now one of our Corresponding Editors. The Pentecostal Sermon is by Rev. R. A. Torrey, of the Congregational Church, Chicago, who is in charge of Mr. Moody's Bible Training Institute in that city. It will strike fire in many hearts.

—REV. BISHOP TAYLOR is once more at home. He is feeble in body, but strong in spirit. He has recently attended several of the "*Tuesday Meetings*," and his presence and good words were highly encouraging.

—MRS. BALLINGTON BOOTH, of "*The Volunteers*," is at present prostrated physically. She is in the Presbyterian Hospital, in this city, under careful treatment. Many prayers are ascending to heaven for her; and not among the least, those of the sorrowing prisoners to whom she has ministered. They say, with flowing tears and anguished hearts, "We cannot spare our little mother!" Pray everywhere for this noble woman's recovery. It is being gradually wrought. God can do wonders.

—"THE NEW-YEAR REUNION" of the "*Tuesday Meeting*," on Jan. 4th, was a spirited occasion—report elsewhere. Remember, it is held every Tuesday, at Dr. M. W. Palmer's, 235 East Eighteenth Street, near Second Avenue, New York.

—D. L. MOODY has been holding a series of Gospel services recently in Carnegie Hall, New York. They were largely attended, and the spiritual tone was good.

—NEWARK, N. J., ROSEVILLE CHURCH, Rev. Henry Spellmeyer, D.D., is enjoying a gracious revival. For a series of weeks Cottage Prayer Meetings were held, which awakened a lively spiritual interest. With the opening of the year, meetings were commenced in the chapel, and now the interest is so great that there has been a removal to the main audience room. Large congregations, and many inquirers and conversions. Praise God!

GLANCES EVERYWHERE.

"*The Lord reigneth; let the earth rejoice.*"

—Commander Ballington Booth preached for Rev. Dr. Talmage, in Washington, D.C., on Sabbath evening, Jan. 9th. Great interest.

—The Reading, Pa., Holiness Association had a glorious time at its Annual Meeting, in Covenant M. E. Church, in that city. Rev. J. D. Acker, and others, preached in the Spirit, and seekers crowded to the altar.

—Mrs. L. H. Kenney reports in *Christian Standard* "A Live Holiness Meeting" in St. John's M. E. Church, Philadelphia, on Christmas night.

—Gathered Home.—That valiant worker on the line of holiness, Rev. Dr. Wm. Jones, was gathered home on Jan. 1st, and his remains were laid beside those of his wife, in Sedalia, Mo., on Jan. 2d. "*Pitman Grove*" and many other battle-grounds will miss him.

—Rev. Dr. Meyer, of London, is here on an evangelistic tour. He has held a series of services in the Hanson Place Baptist Church, Brooklyn, N. Y.

God says, "*Now is the day of salvation*"—who dares say, "*TO-MORROW*"?

—Fletcher, Ohio.—"Pentecostal Meetings" resulted in the conversion of many.

—Rockport, Bluffton Charge, Ohio.—A revival of old-time power, where souls got through at the "mourners' bench"—38 accessions.

—Mitchell, Ind.—A three weeks' meeting resulted in 56 accessions.

—For India.—Three young missionaries recently embarked from New York for India, sent out by the W. F. M. S. of the M. E. Church.

—The Methodist Book Concern is likely to remove its Printing and Binding Plant to Mt. Vernon, N. Y.

"Enter thou into the joy of thy Lord"! Will that be said to you at THE JUDGMENT?

—Bishop Fitzgerald is devoting himself earnestly to the interests of Ocean Grove, so far as his Episcopal duties will allow. He is now in Mexico.

—Bishop Taylor says "he thinks his work is not yet done." Pray for the old hero.

—The Revival Issue of the "*Epworth Herald*," recently issued, burned with fire. It was really Pentecostal.

—Dr. John Hall, of the Fifth Avenue Presbyterian Church, New York, has resigned. He has had a grand pastorate.

—The Pentecostal League, of London, under Hon. Reeder Harris, is an interesting organization. American headquarters in Chicago, directed by Rev. H. G. Calkins. Their organ is "*Tongues of Fire*," a live paper.

CHRISTIAN LITERATURE.

THE GUIDE.—Our friends have been encouraging our heart, since we issued the January number, by sending us *new subscribers*. For this we are thankful. But we would be glad to receive many more. There have not been so many to take our advice to double their subscriptions as we could desire. We suggested that as many as could do so would subscribe for an *extra copy* to circulate in the Church where they reside. This would be doing real missionary work. Think of it! You may do something yet.

RENEWALS!—Quite a number of old subscribers have not yet renewed. We hope to hear from them soon. We shall revise our lists with the March number. We cannot carry names much after subscriptions expire. We have done ourselves great harm by so doing. A word to the wise, etc.

BENEVOLENT FUND.—We had hoped to be able to send out 1,000 copies of the magazine to preachers on the frontier, and to others, *free*; but the receipts will not warrant. We will do what we can.

MRS. PALMER'S LIFE.

Now Ready!—We greatly regret that there has been so much delay about its issue. But the crowded state of affairs about the holidays often interferes with our plans. But those who procure the book will be *gainers* by the delay. It is much better gotten-up than if it had been rushed. It is a fine work, and already we have received high commendations, both as to the matter and the mechanical execution.

No intelligent reader will be dissatisfied with investing \$1.50 after a careful perusal.

Agents are wanted to sell it. A liberal discount allowed. Write us.

Upper-Room Believers. By Edgar M. Levy, D.D. A Series of Bible Readings Delivered at the Friday Meetings, Philadelphia. Introduction by Rev. E. I. D. Pepper.

The themes are: The Upper-Room Believers—A Vision of the Glorified—The Childlike Spirit—Our Lord's Second Coming—Saints in Caesar's Household—Seeing the King's Face—Take Time to be Holy.

Dr. Levy is a well-known minister of the Baptist Church, a clear witness of holiness, and an able writer. These "Bible Readings" will be helpful. Order of us.

FROM THE PICKETT PUBLISHING CO.

Life and Correspondence of Mrs. Hester Ann Rogers. In neat form, paper covers. Introduction by Rev. Thos. O. Summers.

Christian Perfection. By Rev. John Fletcher. Paper covers.

Holiness: A Treatise on Sanctification, as set forth in the New Testament. By T. O. Summers, D.D.

These are timely issues, in a form for general circulation.

God's Financial Plan. By Rev. S. B. Shaw. Price, 50 cents; paper covers, 25 cents.

A stirring book for the times, revealing God's order for the government of Christians everywhere.

NEW WORK BY DR. STEELE.

The Gospel of the Comforter. By Daniel Steele, D.D. Price, \$1.00.

"This book is experimental and practical rather than theological. But since every Scriptural experience must be based on the truth apprehended by the intellect, there should be a clear and scientific statement of this truth. Hence the first few chapters of this volume on the various offices of the Holy Spirit are filled with arguments in proof of His personality and divinity, after the style of the systematic theologians. The Scriptural proof texts will be found in the notes."

The work is composed of thirty-six chapters, and is a body of comprehensive theology, rich, and vitally connected with Christian life and the progress of Gospel evangelism.

Salvation Echoes, No. 4. By Rev. John Thompson. A deeply interesting account of the last Mountain Lake Park Camp Meeting and the Evangelists' Union, conducted by Rev. J. H. Smith. Price, 40 cents—three copies for \$1.00. Address Rev. John Thompson, 2002 Brandywine Street, Philadelphia, or, to this office.

Pentecostal Wine from Bible Grapes. A Pentecostal Year Book for 1898. A different theme for each month. Price, 15 cts.; \$1.50 per doz.

A chapter each by B. Carradine, Seth C. Rees, W. B. Godbey, C. W. Ruth, Amanda Smith, L. L. Pickett, George Hughes, B. S. Taylor, M. W. Knapp.

There is a different theme for each month, among which are the following: Pentecostal Sanctification; Pentecostal Witnessing; The Pentecostal Baptism; Pentecostal Temptations and Deliverances; Pentecostal Motives; Pentecostal Experiences; Canaan Lessons; Pentecostal Victories; and Pentecostal Perfection.

FROM MRS. GRACE WEISER DAVIS, EVANGELIST.

Childhood Conversions. Mrs. Davis has grouped together in this little volume quite a number of children's conversions; very interesting cases. If parents will read it, their skepticism will be put to flight; and children, by reading it, will be encouraged to come to Jesus. 25 cents.

Popular Amusements. A publication for the times, pointed and practical, showing the impropriety and evil of Church amusements. Single copy, 6 cents; 60 cents per dozen.

THE TRACT DEPARTMENT.

We hope our friends, everywhere, will begin the year by engaging earnestly in the work of *tract distribution*—sowing some of the seed of the kingdom by various waters, expecting to find the fruit after many days.

Here are some good New Year resolutions:

1. I will let no week go by without distributing some tracts.
2. I will write a letter to some friend each week—if unsaved, urging repentance—if justified, pressing entire sanctification, and putting in each letter a Phoebe Palmer Leaflet. Keep a package by you—50 in a package for 10 cents.

Tracts for the Month:

"HOW TO OBTAIN THE JOY OF CHRIST." By Mrs. Phoebe Palmer. 3 cts. each; 30 cts. per doz.

"MRS. PHOEBE PALMER'S EXPERIENCE OF ENTIRE SANCTIFICATION." 3 cts. each; 30 cts. per doz.

"SECRET OF USEFULNESS." By Rev. Wilmer Coffman. 2 cts. each; 20 cts. per doz.

"HOLINESS AN INSTANTANEOUS BLESSING." By Rev. Dr. Thos. Carter. 3 cts. each; 30 cts. per doz.

OUR CHORAL SERVICE.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

No. 151. "I'LL NOT BE THERE!"

Among the dying words of Evangelist S. A. Keen, were these. "In the course of his sermon a good old Baptist minister said: 'When I am dead and you come out to see my grave, don't come in the evening when the shadows are lengthening: come in the morning when the sun is risen, and the birds are singing, and the grass and flowers glisten and sparkle under the dewdrops.' So say I to you," he added; "When you go out to yon beautiful cemetery to visit my grave, don't go in the evening, go in the morning. However," he concluded, looking up with a sweet smile on his lips, "I will not be there."

M. W. KNAPP.

L. L. PICKETT.

Softly.

1. Dear friends, when you shall miss me, And seek my si - lent grave,
2. But come when sun is shin-ing And all is fair and bright;
3. Be read - y friends to meet me Where part - ings are no more,

Where o'er my sleep-ing bod - y Fair flow'rs shall gent-ly wave;
While dew-drops gai-ly spark-ling Re-flect the morn-ing light:
For soon I shall be shout-ing On heav-en's hap-py shore;

Come not when day is dy-ing, When eve-ning shadows fall,
Come when the birds are sing-ing, And vo-cal with their lays,
Yes, soon with Christ in glo-ry, Shall live and reign with God,

And som-ber night is throw-ing Its man-tle o-ver all.
The skies are glad-ly ring-ing With notes of joy-ous praise.
So think not I am ly-ing Be-neath the flow-'ry sod.

CHORUS. Victoriously. (I'M GOING HOME.)

"I'll not be there! I'll not be there!" My palm and crown and mansion fair.
With Christ my Lord I then shall share, "I'll not be there! I'll not be there!"



MARCH, 1898.

THE KEYNOTE.—“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”—II. Tim. 1 : 7.

“HOLY SPIRIT, Love divine!
Glow within this heart of mine;
Kindle every high desire;
Perish self in Thy pure fire!

“Holy Spirit, Power divine!
Fill and nerve this will of mine;
By Thee may I strongly live,
Bravely bear, and nobly strive.”

PENTECOSTAL LIFE-PHASES.

“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”—Rom. 8 : 10, 11.

In these Scriptures, with the context, the Apostle boldly contrasts the state of those who are “in the flesh” and those who are “in the Spirit.” Those who are “in the flesh,” he emphatically declares, “cannot please God”; and for this reason: those “in the flesh” are “carnally minded,” and the carnal mind is enmity against God, and is not, can not, be subject to His law.

But of those “in the Spirit” it is affirmed Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. He establishes the life-connections of the soul with the living Christ, and the resurrection potencies are diffused throughout the whole inner being.

As if the apostle had said, the body is dead because of sin, and so far redemption is incomplete; *but*, if Christ

be in you by His indwelling Spirit, though your “bodies” have to pass through the stage of death in consequence of the first Adam’s sin, your spirit is instinct with new and undying life brought in by the righteousness of the second Adam. And, indeed, in this life there are blessed quickenings of our mortal body, and at the last day we shall be made like to Christ, for we shall “see Him as He is.”

The Pentecostal Spirit is the mighty Indweller and Revealer—revealing Christ, who is the Resurrection and the Life. This mysterious indwelling of the three divine personalities—for the Father is with them—quicken the mortal body, even here, to perform its daily functions, and gives promise of an ultimate quickening in the resurrection unto life eternal.



MRS. J. FOWLER WILLING.

For many years a clear witness to entire sanctification, and an able exponent of Bible Holiness. She is the author of several excellent works. At present she is the National Superintendent of the Evangelistic work of the Woman's Christian Temperance Union, and Principal of the Training Institute, 468 West 82d Street, New York, where earnest missionary work is carried forward in that benighted and degraded section of the city. Mrs Willing has recently become one of the Corresponding Editors of the Guide to Holiness.

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

SERMON.

THE THREE FIRES.

BY REV. R. A. TORREY.

(Principal of the Moody Training Institute,
Chicago, Ill.)

TEXT.—"I indeed baptize you with water, unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire."—(R. V.) Matt. 3:11.

PART II.

How many half-skeptical preachers there are to-day, who become mighty men of faith in a moment by simply being baptized with the Holy Ghost and fire! The baptism of fire will do more to do away with our skepticism and our doubts and our questionings and our uncertainties than any theological education.

5. There is another thing which fire does: *fire warms*. I take in my hand a bar of iron. It is cold and black. I thrust it into the fire and it soon grows warm. Then it grows hot, and before long it glows as the fire itself glows, so that you can hardly tell which is iron and which is fire. It is just so when God takes one of us and plunges us into the fire of the Holy Ghost. These cold hearts of ours begin to glow; glow with love to God; glow with love to men; glow with love for perishing souls; glow with love for the truth. Is not that what we need to-day—men and women that glow, preachers of the gospel that glow?

What cold people most of us preachers are! We stand up and we talk of the truth, very likely, and we preach it in most excellent form—very logically, very convincingly, but nobody is converted. We convince the intellect, but we do not melt the will. What we need in the pulpit is men on fire. Finney was such a man. The Apostle Paul was such a man. Brainerd Taylor, Whitefield and Wesley were men like that. But we need these glowing Christians not only in the pulpit, we need them in every branch of Christian work. Young women come here to Northfield, and attend these classes, and learn just how to lead people to Christ; just the Scripture with which to meet every difficulty. Then they go back to college, and meet unconverted class mates, and give them just the right Scripture, but nothing comes of it. Why? Because the workers are not on fire. We need singers that glow. Singers stand and sing the sweetest gospel melodies that ever were written, and people sit and listen to it, and admire it, and enjoy it, but get no help from it. But occasionally we see a singer in whose soul is the fire of God, and from whose lips the song comes forth and burns itself into the very heart of everybody that listens. We want fire!

The young woman to whom I have already referred went out to a little country town to engage in Christian work. She went all aglow with love

for God and love for souls. As a result strong men and women and children have been converted by the dozens in a place where there had not been a soul converted for months before, perhaps for years. Suppose you go back to your college, or your home, or your business, on fire, glowing. Why, there will be a glow all around you this winter—the glow of the very glory of the Highest.

6. There is another thing that fire does; *fire imparts energy*. We have been taught over and over again that every form of energy can be transmuted into heat, and that from heat we can generate every form of motion.

Suppose that a man shows me through his factory, which is fitted out with the very latest and best machinery. He shows me a magnificent engine that is powerful enough to turn every wheel in the factory. I go into the factory and see that the belting is on all the wheels, and finally I say to the man: "You have told me what excellent machinery you have, and what power there is in that engine in your engine room; I see that every belt is upon every wheel, but I don't see a single wheel moving. What is the trouble?" "Why," he says, "there is no fire in the fire-box." A man shows me a new locomotive and says, "That is the finest engine ever turned out of the Baldwin Locomotive Works." I see that the engine has a long train of cars attached; the couplings are all made, and the throttle valve is open. That engine is more than powerful enough to draw the loaded train, and yet the train does not move. What is the trouble? There is no fire in the fire-box. All that is needed is to get up fire.

I go to the colleges and Christian associations of our land, and see how excellently everything is equipped for the work of saving our young men and young women and bringing them

to Christ. Large amounts of money have been expended upon the organization, the machinery seems perfect. I look at it, but there is not a wheel moving. What is the trouble? There is no fire in the fire-box! We may have machinery; we may have skilfully constructed organizations, and everything that the ingenuity of man ever devised, but if there is not fire in the fire-box it amounts to nothing. There is only one way to get fire in the fire-box. "He shall baptize you with the Holy Ghost and fire."

"One Sunday evening after I had preached on this subject in another church a stranger came to me and said, 'Mr. Torrey, I am a preacher, and I want this baptism you have been speaking about to-night.' Almost everyone else had left the church, and we got down by the altar rail and we prayed that that man might be baptized with the Holy Ghost and fire. Two weeks after there came a rap at my office door, and this man and his wife came in. He said: 'As I told you the other night, I am a Methodist minister, but I had given up preaching. I wanted to make some money and came to Chicago to enter into business. When I heard you preach that night I had already formed a partnership, but now I have given it up, for I believe that I have the fire that you talked about.' He said, 'I don't know where I am going, but I start out to-day to preach.' I have followed the man ever since, and someone just the other day told me that men and women, especially men, by the scores and by the hundreds have been turning under the power of the preaching of that man who had stopped preaching to make money, but who was baptized with the Holy Ghost and with fire.

One thing more that fire does; *fire spreads*. There is nothing that spreads like fire. Mr. Moody preached in Lon-

don, and Mr. Studd was converted through his preaching; Mr. Mott was converted through Mr. Studd, and Hugh Beaver was converted through Mr. Mott. See how it spreads!

Take another illustration. That Sunday night when I first preached this sermon, a stranger, just from London, was in the audience. He went down to the after meeting, and he was baptized with fire that night. He went to his room and wrote to his Bible-class teacher in London about the fire that fell that night; and the fire fell in London. Nothing spreads like fire; and no fire spreads like the glorious fire of God.

Now, is not this what we want to-day—*fire*? We can have it. The promise is there, written in the book: "He shall baptize you with the Holy Ghost and with fire." That is Christ's work. He was described as "the Baptizer with the Holy Ghost." We speak of John the Baptist. Jesus was really the Baptist. John was the water-baptist. Jesus was the fire-baptist. That is the way that John describes Christ's mission, "the Baptizer with the Holy Ghost."

Now, suppose that you had never been baptized, and you wanted to be baptized: what would you do? You would go to some minister whose business it was to baptize believers, and you would say: "I have made up my mind that I want to be baptized;" and he would do it. Now, that is just the way to receive fire-baptism. The Lord Jesus Christ is the Baptizer with fire. Go to Him and say: "Lord Jesus, I once wanted to be baptized with water, and I went and was baptized with water. Now I have learned that Thou art a Baptizer also, but that Thou baptizest not with water, but with the Holy Ghost and fire. I just present myself as a candidate for that baptism." Will you not present yourself as a candidate for baptism with fire to-day?

MRS. PALMER'S LIFE.

The "Life of Mrs. S. A. Lankford Palmer," by Dr. J. A. Roche, just issued by us, abounds in eloquent passages. Let us give an example:

"The great English dramatist, called the 'Interpreter of Nature,' says of love, 'It gives to every power a double power.' What, then, shall we say of supreme love to God? Does it give to the eye a clearer sight of duty? to the ear a readier hearing of the voice of heaven? Does it wake us to unwonted effort? Does love give to brain a higher function, and to heart a profounder sympathy?

"Are all above their functions and offices?

"Who ever heard Mrs. Palmer five minutes without seeing God? Who ever stopped to think when or how her *religion* was brought in? Who ever said it was in bad taste? How many souls did such conversion win or improve?

"Mrs. Palmer understood what she undertook. The experienced physician, who studies the patient by symptoms, could not better *diagnose* the case than this observing woman could tell the condition of those whom she taught. But, unlike the doctor, she had a *specific* for every case, what every soul needed. She had 'milk for babes, and strong meat for those of full age.' Sometimes her meat was very strong. She could strike down on reserved or delayed obedience in a way to shake apathy out of the most sluggish. Chronic cases, and those of idiosyncrasy, had treatment that showed she knew the patients better than they knew themselves. Nor did she decline heroic treatment. She understood moral surgery, and, though her last resort, she made it successful. She could *extirpate* or *amputate* as required. For life, the right eye came out, and the *hand* was cut off. With her, consecration made even Isaac ready for the altar. But the instrument she used was of heavenly fabrication, and so delicate was her touch, and so ready her sympathy, and so great the confidence of those under the operation, that the pain was next to a pleasure to the sufferer. Who ever left her presence saying, She did not know my case? How many that *limped* when they came, leaped when they left!"

The work, although just issued, has already received high encomiums, and some from those very prominent in other denominations. It should go into many families and Church, Sabbath School, and Young People's Libraries.

OUR PENTECOSTAL BIBLE STUDY.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 2: 15.

"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."

THE PROMISE OF THE FATHER: A PENTECOSTAL STUDY.

BY REV. CHARLES GARNETT

(Pastor Congregational Church, Manchester, Eng.)

I have recently written a series of articles on the Pentecostal Blessing, in which I have endeavored to discuss its nature, its possibility and its conditions. I have yet to write on other aspects of the subject; but in the meantime I submit a Bible study on the Promise of the Father (Acts 1: 1-5.) This will be followed in due course by other studies in the first and second chapters of the Acts, including the Ascension of the Son, the Descent of the Spirit, Pentecostal preaching, Pentecostal conversions and Pentecostal Church life.

It is a remarkable fact, to begin with, that in the Greek MS. the *title* of this second treatise of St. Luke presents considerable variations. The word "Acts" seems to have been in common use in the first and second centuries for what we should call "Christian Biographies," and was eventually prefixed to this particular book by way of eminence or distinction. Looking at the *contents* of the book, it would be suitably described as the "Acts of the Apostles," particularly of St. Peter and St. Paul. Looking at the *scope* of the book, it might well be called the "Acts of the Holy Spirit." Looking at both the contents and the scope

of the book, it might with perfect propriety be called "The Acts of the Risen Saviour; or, The Life and Work of Christ, continued." Clearly, it is in no sense a history of the apostles as a body. It is simply a continuation of the life and work of Jesus after His resurrection and ascension. A full descriptive title therefore would be, "The Acts of Jesus Christ, by the Holy Spirit, through His Apostles Peter and Paul."

The Acts is a "Book of Origins," in this respect resembling the Book of Genesis. "It tells of the first apostolic sermon, the first apostolic miracle, the first rise of ecclesiastical organization, the first persecution, the first martyr, the first Gentile convert, and the first European Church." It certainly contains the only full account of the institution of the universal Church of Christ, its evangelistic triumphs, and its rapid spread from Jerusalem to imperial Rome. As such "it is of the highest historical value" (Prof. Ramsey); and the more we study it, tracing the progress of the Christian society from a small Jewish sect to a universal Church, the more we shall see that it is of great doctrinal importance and significance for us to-day.

Let us now consider the opening verses. "The first treatise I made, O Theophilus, concerning all that Jesus **BEGAN** both to do and to teach, until the day in which he was received up." The word "began," which I have emphasized, is of special significance. St. Luke's Gospel contains a full account of the earthly ministry of Jesus, of His words and deeds, His passion and death, His resurrection and ascension, which together constituted His mediatorial work as the Saviour of the world. When that redemptive ministry was completed, He passed into the glory, to carry on His work of salvation through the preaching of the Gospel by the Christian Church in the power of the eternal Spirit.

"Glory ye in his holy name; let the heart of them rejoice that seek the Lord."—Psa. 105 : 3.

STUDY BRIEFS.

"I will sing unto the Lord as long as I live : I will sing praise to my God while I have my being." (Psa. 104:33.)

An intelligent and hearty "I WILL"—intelligent as to its object, "the Lord," and as to its exercise, "I will sing unto the Lord." It is *hearty* as to its reiteration. Twice does the "I will sing" leap forth from the heart, and in the second instance with the added word "*praise*." And this is to be the lifelong employ—finding the highest sanction in the character of the One toward whom these exercises are to be directed: "The Lord"—"My God."

"I am the rose of Sharon, and the lily of the valleys." (Song of Sol. 2:1.)

So speaks the Bridegroom, the "One altogether lovely," to the Bride, His Church. As the rose of Sharon, He is full of beauty; as the lily of the valleys, He is meek and lowly. And beauty, delicacy and lowliness are to be in her (the Bride). Luther says, "If thou art the lily of Jesus Christ, take heed lest by impatience, rash judgments, and pride, thou thyself become a thorn." It is the promise of the Holy Spirit to invest the saints with these divine qualities so that they shall shine in the beauty and loveliness of Christ.

"Thanks be unto God for his unspeakable gift." (II. Cor. 9 : 15.)

The unspeakable gift is Jesus, the beloved of the Father. It is the gift of infinite Love, and as such is the *unspeakable* gift. It holds the intelligent universe in amazement. It is "unspeakable" in its *love-promptings*. It is unspeakable in its intrinsic value. *The God-Man!* Who can sound those infinite depths? It is unspeakable in its object—conferred upon an apostate

race. Thanks, thanks, be unto God for His unspeakable gift.

"But he that glorieth, let him glory in the Lord." (II. Cor. 10 : 17.)

That is the highest style of glorying—becoming the situation—glorying in the Lord. It is sustained by the highest sanctions. Not in a man, however grandly endowed; not in an angel, however exalted; but in the Lord—the infinite, all-glorious, eternal Lord. Here is a matter to engage the loftiest intellect, and the most capacious spiritual powers, in ceaseless, ardent glorying. From the rising of the sun even to the going down of the sun, glory in the Lord.

STUDY EXERCISES.

We would like to engage every reader of THE GUIDE in careful, prayerful and systematic study of the Holy Scriptures, as they have time and opportunity to delve into this great mine of *Divine Truth*, so as to be enriched with the fine gold of the kingdom, and made strong in the Lord and in the power of His might. In order suitably to engage in this holy employ, a Teachers' Bible, Concordance, and Bible Dictionary, are invaluable helps, so as to compare Scripture with Scripture and mark the vital connections of these mighty revelations from the throne.

GOD OUR FATHER—Matt. 11:25; 28:19; Mark 14:36; John 1:14; Acts 1:4; Rom. 6:4; 15:6; I. Cor. 8:6; 15:24; Gal. 1:1; Ephes. 1:17; Phil. 2:11; Col. 1:19; James 1:27; I. Peter 1:2; I. John 1:2; Jude 1.

GOD THE SON—Matt. 11:27; Mark 13:32; Luke 1:32; John 1:18; Acts 8:37; 9:20; Rom. 1:4; II. Cor. 1:19; Gal. 2:20; Ephes. 4:13; Heb. 4:14; I. John 2:22; Rev. 2:18.

GOD THE HOLY GHOST—*Eternal*, Heb. 9:4; *Omnipresent*, Psa. 139:7-13; *Omniscient*, I. Cor. 2:10; *Omnipotent*, Luke 1:35; Rom. 15:19; *the Spirit of glory of God*, I. Peter 4:14; *Author of the New Birth*, John 3:5, 6, with I. John, 5:4; *Inspiring Scripture*, II. Tim. 3:16, with II. Peter 1:21.

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2: 16.

FAITH AND UNBELIEF.

BY REV. ARTHUR T. PIERSON, D.D.

PART III.

3. Unbelief disarms us in the conflict with evil. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Jesus is here put before us, from the beginning to the end of his public life, bearing the most malignant opposition from sinners and demons, and in Gethsemane reaching the climax of the awful strife against sin, resisting unto blood. He was a sign to be spoken against (Luke 2: 34), and His ministry was one long Meribah and Marah in one—waters of contradiction (LXX. on Numbers 20: 13) and of bitterness.

We cannot serve God without meeting opposition from evil men and demons. Sin is in the heart, and in the world outside of us, and we cannot escape its presence, nor, without faith, its power. Without the shield of faith, we are the prey of Satan's fiery darts. Unbelief disarms the soul, and leaves us exposed to all the weapons of the adversary; it makes us helpless and hopeless in this awful war against the powers of darkness.

In any warfare there are two main sources of discouragement and defeat, when victory would otherwise be possible: we may exaggerate the power of the enemy, or we may fail to appreciate our own strength and the power of our allies. And it is so in the spiritual conflict, which we cannot escape. We may think of our enemies as too

many and too mighty for us, while we forget the fact that God is on our side, and that one with God is a majority. Unbelief does both, and hence no unbelieving soul can ever be a victor over sin or patiently bear the opposition of evil foes.

The word of God never conceals the fact that our enemies are numerous and powerful. We have to wrestle against not only flesh and blood, but against principalities and powers—in fact, the whole hierarchy of evil spirits as well as of evil men. And how mighty is the sin that is in us, the old man that constantly harasses us and hinders our whole-hearted service to God! The warnings of Scripture are countless against the powers of evil—their malice and malignity, subtlety and seductiveness, disguises and deceptions. We must pray, watch, maintain sobriety, put on the whole armor of God, if we are to stand against the wiles of the devil. There is no belittling of our exposure and danger, as though the risk were trifling. But we are taught that the Christ who is within us is greater than he that is in the world—that He, the princely Leader of our faith, has met and overcome every foe, even Satan himself, and that we are now to regard the devil as a defeated enemy, whom, in Christ's name, we can defy to harm us.

These are truths and facts which only faith can either appropriate or use. Unbelief is blind to them: they are unreal and powerless to the unbelieving disciple. Faith reckons them to be true, and dares to meet the foe in the confidence of victory. Faith assures, makes certain, and is the secret of courage and triumph. Unbelief makes all these mighty works of God impossible, because it does not count on God, and shrinks back from conflict because conscious of no power to overcome.

THE HOLY SPIRIT FOR THE ASKING.

BY REV. A. H. TUTTLE, D.D.

There are those who fail to come into a conscious and triumphant possession of the Holy Spirit because of a misconception of the conditions required. Like Naaman, they look for "some great thing to be done" before they can be recipients of the heavenly gift. Usually their conception is indefinite, and consequently they do just nothing. They wait and hope that in some way the baptism will descend.

If, as is often the case, they expect by a godly life to create a condition of spiritual receptivity in which the Holy Ghost can enter and occupy the cleansed tabernacle, they have completely reversed the divine order, and have unwittingly turned the key of *merit* upon the shut doors of their spirit, effectually locking out the divine guest. The holy order is not, First cleanse your members, and thus become the temple of the Holy Ghost, but, "Know ye not that your body is the temple of the Holy Ghost?" therefore cleanse yourselves. It is not, Behave like a son, and so become a son of God; but, "*Ye are sons*;" . . . therefore purify yourselves, etc. It is not, Do holy deeds, and so become holy; but, "*Ye are holy*;" therefore do holy deeds. The purity is the effect, and not the cause, of the entrance of the Spirit. Just as one seeking pardon by making himself fit only delays the happy day, so he waits in vain for the Spirit's power who seeks it by meritorious righteousness. It is not purchasable. It is the Father's gift, by which, in a single act, supernatural, miraculous, but real in experience, we are elevated to the rank of sons, begotten by the impartation of His life.

Let those, then, who long for this

richest of all God's blessings dispose their minds of all ideas of the market-place, and remember that the Spirit is the Father's gift. "How much more will your heavenly Father give His Holy Spirit to them that ask!" The sole condition required is, that we ask. Even this condition, which implies a conscious want, would be removed, excepting that to force the divine life on unwilling hearts would *destroy* rather than *make* moral character. As it is, the Spirit woos, alarms, instructs and invites the unwilling soul. To go beyond that, and compel the will, would turn a gift into an imposition. Hence this simple condition stands—"Ask."

How is it, then, that those who so sincerely wish this great gift, and have so continuously prayed for it, are yet without it?

It may be that they really have it, but, because they have a pre-formed idea of what the Spirit-gift should be, and it has not been realized in that way in their experience, they think that they have not received it.

Every immensely great thing of which we have read and thought much is almost sure to disappoint at first; not because it is any the less great, but because it is not our idea. The wise man, however, does not sneer at greatness simply because it does not impress him as he anticipated. If the visitor to Niagara turns away in the first disappointment which he is almost sure to suffer, he will never feel the august majesty of that stupendous work of the Creator. But let him approach it again and again. Let him sit by its sublimity alone under the stars; and, again, in its noontide glory; and, yet again, in the evening twilight. By and by he will hear voices such as no careless ears ever hear—God speaking from out of the waters, as He once spake out of the cloud. His last and true

realization will infinitely transcend his first conception.

If the Holy Spirit has not come in a rushing wind and in cloven tongues of fire, it is no proof that He has not come at all. Let us understand that the one condition that God requires is a conscious want of the gift, expressed in a request. "Ask"—and the gift is ours. If, after asking, we have experienced nothing to indicate that the gift is made, we should bear in mind that, just now, this is not so much a question of conscious experience as a question of fact. Is it so? And that should be settled, not by what we feel, but by what God says.

The very fact that our hearts turn to the Father with this deep longing for the full life, is proof that the Spirit is already doing His divine work in us. We have but to follow on trustingly and obediently, and, by as much as we do, the spirit of power is upon us.

It is possible, however, that there may be some defect in our prayer. James says, "Ye ask and receive not because ye ask amiss." In our prayer for the Holy Spirit there may be one of three defects which may make it inefficient.

A heart clinging to its sin cannot offer an effectual prayer. "If I regard iniquity in my heart, the Lord will not hear me." By this we are not to understand what we have already denied in this article; that the seeker after the Holy Spirit is to cleanse his own heart from sin by personal effort. All experience proves this to be impossible. And if it were possible, it would preclude the need of the sanctification of the Spirit. But before the Spirit will do His work, there must be an absolute surrender of the will, with all the instincts and affections of the heart for sin, to Him who alone can cleanse it. There must be a complete breaking of the will from sin.

Another need of effectual asking is

acquiescence in God's will. "If ye ask anything according to his will, he doeth it." We knew a man to pray in vain for the Spirit, for several years. But he was praying for the Spirit to make him a great preacher, when God willed that he should be an obscure worker in a remote field of His kingdom. When at last he surrendered, willing to be what God willed, the power came upon him: but it was the power to be a divine man in obscurity.

A third thing needed in our asking is faith. "But let him ask in faith, nothing doubting." Prevailing prayer believes solely at first on God's Word, without the help of a vivid experience. And it continues to prevail only as it continues in this faith. These facts, with which we are so familiar in the ordinary Christian life, are specially emphasized in the higher spiritual walks.

Mighty as the Holy Ghost is, He is as gentle as a mother's heart. Obey Him, and He girdles us with omnipotence. Neglect Him, and He is grieved away. Many a one who could believe God for the gift, could not carry his faith to the testimony of the gift, or to the walking in the pathway of holiness which the Spirit illuminated; and the heavenly fire was quenched.

But he who in his will breaks with sin, and surrenders to the will of God, and believes unto obedience, will realize the truth of the precious promise that the Holy Spirit is given to those who ask.

DR. TUTTLE is being abundantly prospered in his charge. During Union services held by several Churches in his vicinity, his preaching and testimonies were very edifying. Since then, while conducting services in his own Church, he and his people have enjoyed rich divine visitations. One Sabbath morning, after preaching on "*Kadesh Barnea*," he invited his people to the altar to receive the baptism of the Spirit, and a large number came. On the Sabbath morning before this writing he received about one hundred probationers.—[Ed.]

TRUTHS THAT HOLD ME.

BY REV. JOHN PARKER.

It is written, "Be ye holy, for I am holy." In the presence of this divine command, all my nature is hungry with inquiry, and absolutely enslaved by its infinite importance. If it is true that God calls me to holiness on earth, then He calls some one, or has sent some revelation, to guide me to the knowledge of this imperial truth. If He has not called me to holiness here, then I need another book to explain the Bible, and another to interpret God. For if He is holy, He must require me to be holy; if He is indifferent to my holiness, He is not holy Himself; if He has called me to be holy, He wills it, and His will concerning me is the revelation of Himself. He is essentially what He wills naturally. He cannot will a contradiction of Himself. He must will my holiness or my continuance in sin. If my continuance in sin, then He, not I, is the sinner. If He wills my holiness, He must have provided all needful help for me to become holy.

I can be holy here, or I cannot. If I cannot, then sin is the force that compels me, and is more mighty than God or redemption. If I can, then I must. If I must be holy, or never see or understand God here or in eternity, then teach me, ye who can; at any cost, by any means, teach me. "No man knoweth the Father but the Son, and he to whom the Son will reveal Him"; but I want to know the Father; I am a lost child; I have lost my Father; there are multitudes like me, and the cry is painful that fills my ears and breaks my heart, "Show us the Father, and it sufficeth us." Of course it will. All the wants of a lost child are met if you show him to a good father, of competent resources. But the revelation to me of my Father is

not a matter of place. He who is, was, and is everywhere: it is a matter of spiritual condition. The pure in heart see God, and are blessed. Ay, a new truth; I must see Him with the eyes of my heart. God reveals Himself not to heads, but hearts; and God has promised to me this uncalendered inheritance—a clean heart. He calls me to be a saint, and therefore separate from, and unlike the unrenewed world. Not actuated by its principles or precepts, its maxims or spirit; but without guile or godless craft within, or defilement without. For saintship can only be built up on a foundation of sincerity, purity, and truth. "I will make you clean," says God. All the rest is sure to follow if I become clean in God's estimation. Filthiness of the flesh and idols of my heart have been the occasion of all my worry and weakness; and a heart of stone, cold and hard betimes, has made helpfulness to human woe and response to His calls to duty so unwelcome. "I will take these all away," says God, "and endow you richly with their opposites. I will put all the resources of My power against your need. Then I will put My Spirit as reigning King in this clean, tender, impressible heart. I will do it, and thus make your deliverance and your life of victory sure." (Ezek. 36 : 25-28.)

Ay, now I see the divine process by which He would cause me to receive manifestations of Himself, so that I shall see God; for now is secured to me the clean heart and the child mind. "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding," the worldly sagacious and proud of heart, "and didst reveal them unto babes." (N. V.) It is, then, to the pure heart and the child-mind that God reveals Himself, and to no one else. Blessed is the man who combines great culture with great pureness,

simplicity, and spiritual discernment. To him it is given to see God within and without. There are not many such; but there are many of us to whom God would reveal Himself as our Father, and thus redeem our earthly life from the most desolate orphanage. His Fatherhood revealed to us, and all His resources, are ours: ours also, the voice of the Holy Spirit, attesting our adoption and heirship: His hand to lead us, His Spirit to guide us, and His infinite resources to recover our life from spiritual barrenness. "Ye, therefore, shall be perfect as your heavenly Father is perfect." (N. V.) With such a Father, can I be less than such a child? Less I am by the calamities of my nature, but God promises to be the complement of all my want. But if less by my perverse and permanent choice, I cannot hope to see or know God here or yonder.

I will behold in righteousness
Thy face, my Father.

Thus only can I be assured Thyself to see
Here, and through eternity.

Enough: God wills that I be pure;
And He will do it.

By naught can I secure, or make my heaven sure
If I refuse it.

BIBLE TEACHINGS CONCERNING THE HOLY SPIRIT.

BY REV. CHARLES W. L. CHRISTIEN.

II.—THE DIVINE LEADER.

Various passages in the New Testament speak of the Holy Spirit as the Leader of the human soul—sometimes as Teacher, sometimes as Guide. "He shall teach you all things;" "He shall testify of me;" "He will guide you into all truth;" "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." There are many such statements, all of which pour a flood of light upon the office and work

of the Comforter and the philosophy of the Christian life. On the negative side they tell us that we cannot take one step without the Holy Spirit; and on the positive, that His gracious operations are by covenant secured to the believer. For these are not declarations and promises that concerned the disciples alone; they are the heritage of the Church in all ages. "He shall give you another Comforter, that he may abide with you for ever." The latest-born of time will have as complete an interest in the work of the Holy Ghost as the men and women upon whom rested the tongues of fire in the "upper room."

In the fulfilment of the office of Teacher, Leader, Guide, the whole work of the Spirit is with the individual soul, and it is God's nearest approach to man. The Supreme has never so much to do with me as when He moves upon my mind and heart. In the Book that He inspired He spoke to all the world, announcing, once for all, the great proclamation of mercy to human kind. But His work to-day is a personal transaction with each human spirit, a secret operation in the hidden world of the heart, unknown save to the man himself, unseen by any save in its after results.

And the very words "teach," "lead," "guide," imply progress, growth, advance. And if we ask, "Advance to what?" the reply must be, "The Spirit's purpose is to lead the believer to all that Christ has procured for him to enjoy on earth; nothing more than that, but assuredly nothing less." Whatever Christ promises to me as an actual, definite experience, to that the Comforter will guide. We cannot too often insist upon this; the promise quoted above, "He will guide you into all truth," can mean nothing else, can be narrowed to nothing less. The "truth" announces a certain definite experience to be attained "through

the redemption that is in Christ Jesus." To that the Spirit will lead. Be it less or more, whatever it is, that is the goal to which the Comforter guides each child of God.

Consequently, He will always lead on Bible lines. He can never guide the spirit of a man in opposition to the will of God as revealed in the sacred page. Neither can He nor will He dispense with the written Word. His work is to explain, apply, fulfil the Book, not to violate or supersede it. And many painful instances of fanaticism in the history of the Church warn us never to imagine that the Spirit dispenses with the Book which He has given as "a lamp to our feet." He never works but in harmony with it; and when He fulfils His designs in a human soul, He brings it to the Bible standard of character. The Spirit is only in the world to work out in personal experience God's written revelation.

In all He does He will also work in harmony with the laws of man's moral nature. He will never contravene those laws. His appeal is to the understanding, will, affections of a free agent. There can be no compulsion. The heart must willingly listen and learn.

But if the Christian follows, the Spirit will never cease to guide. He will teach him self-knowledge, for no man can understand himself without light from heaven. He will shine upon his own work already effected within. He will point out the weak places and defects. He will show the beauty of Christ, and give him to feel increasingly the attraction of the Cross. He will create within him an intense desire for all the blessedness of full salvation. He will help him to translate his desires into prayer, for "we know not what we should pray for as we ought, but the Spirit helpeth our infirmities."

And it is a joy to remember that He is all-wise to deal with each separate soul. There is endless difference in detail in human nature and human life. No two hearts are alike, nor their histories. And each man has to be dealt with according to his own peculiarities. But however dark the mind, or subtle its workings, or strange its temptations, He will be to each the All-sufficient One. Some are slow to apprehend, but they hold tenaciously what is once grasped. Others are quick in learning lessons and as easily tempted to "let them slip." But He can deal efficaciously with each. "A wonderful fashion of teaching He hath."

And He will graduate the lessons He has to impart. "I have many things to say unto you, but ye cannot bear them now," said the Saviour to His chosen; and so may the Holy Spirit say often to those He is leading. But He knows what to teach, and how, and when. He knows how to guide, and whither.

So that it is the abiding privilege of the believer to have the Spirit as his Leader. If he needs light upon the written Word, he can appeal to its Author, "Open thou mine eyes, that I may behold wondrous things out of thy law." If he needs clearer conceptions of his duty in the multifarious and mysterious affairs of everyday life, he can ask to be shown the way in which he should walk. If he requires light to comprehend the tactics of the enemy in his persistent efforts to bewilder and ensnare, he may cry to God, and the Spirit will expose "the wiles of the devil." If he needs a fuller realization of the greatness of the privileges offered him in Christ, the Spirit will reveal it to him. At this moment, and every moment, the declaration and promise, "He dwelleth with you and shall be in you," may be accomplished in his experience.

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest;
Under the shadow of Thy wings
Shall they serenely rest."*

LOVE'S TESTINGS.

BY REV. L. H. BAKER.

The Bethany home-life affords us an example of one way in which the love of hearts toward each other, and toward the Lord, may be tested. Sickness had attacked the brother beloved of the sisters and of Jesus. The sisters sent word to their Friend, expecting, no doubt, a prompt return and personal ministry to save the loved one from suffering and death. He tarried two days, until the sick one had passed through the portals of death and the sisters had felt the agony of separation. What must they have thought of His delay! It was doubtless suggested that He did not care to come, that He did not love them as He had said. He tested the confidence of those who loved Him. If their love was genuine and deep-rooted, they were not to be shaken by His delay. They must be assured that His denial of their desire to come and heal the sick had in it some wise purpose. Such was Martha's confidence; for when she met Him coming, she declared, "I know that even now whatsoever thou wilt ask of God, God will give it thee." This opened the way for Him to teach her, and, through her, many sorrowing hearts the blessed truth of the Resurrection. He permitted sickness and death, suffering and sorrow, to come upon them He loved: they loved Him still. By the miracle that followed, He taught them His fidelity and power.

Our love must likewise be tested. Sickness, with suffering, may attack us; and shall we doubt His love because He may not hasten at our call and speedily heal all our diseases? Separations and sorrows may come—shall we question His wisdom

and love, that He has permitted our loss and grief? May these not be the chastenings of love by which we are to be brought into most perfect reliance upon the resources of His grace and power? If He did not come to my home as to the house of Jairus, and touch my daughter, calling her back to life, and returning her to my arms, shall I charge Him with partiality? Lazarus and the maid passed again under the power of death, but mine sleepeth until He returns to change the body of her humiliation like unto His own glorious body, forever beyond the empire of death and decay. What love now withholds may be a part of that testing that shall increase faith and result in a greater joy.

Over-indulgence is often a weakness of love, producing disastrous results in the life of a family. Both wisdom and love will withhold some things for the good of those who may be clamoring for their own way selfishly. The outcome of wholesome discipline will be a stronger character and a greater gratitude. Have we not all realized that His withholdings and apparent delayings in granting our desires, and sometimes the very disappointings of our wishes, have borne the best fruit of joy and expansion of love? The blessings denied us in the present are coming to us in the future, richer and larger because of love's testings. As with us, so with ours. If we squander upon toys and trifles to-day according to their wishes and teasing, there may be much less to use for their better training afterwhile; so love puts on wholesome restraints and wise limits.

THE HOLY GHOST UNITES THE BODY.—"For there is one body," not two; "and as we have many members in one body, so also is Christ." He unites us to Christ the Head, and then He unites us to one another in Him. Each individual is connected directly with the Lord Jesus Christ as the source of his individual life, and from Him life must come to every member and extremity of the body.—*Sel.*

LEARN from your earliest days to inure your principles against the perils of ridicule. You can no more exercise your reason, if you live in constant dread of laughter, than you can enjoy your life if you are in constant dread of death.—*Sel.*

FOR OUR YOUNG PEOPLE.

BY MISS JENNIE L. PARKER.

OUR CREDENTIALS.

If you were called upon to give what you consider your best credential as a member of the Church of Christ, what answer would you make? Of course, you are consciously saved, truly serving the Head of the Church.

Would you give position—either social, financial, or educational? All of these items do count much in the Churches to-day, and, in their places, they must have serious consideration. Society, as a place where work is to be done; wealth, as a means by which the work is to be helped forward; education, as a magnificent force developing immortal mind to its highest human possibility, are not to be outclassed or despised. But these are not credentials; they are merely accessories, given, under God, as factors in bringing on His kingdom.

Birth? It is a pleasant thing to look back upon a worthy line of ancestors. It should make one live gloriously, under such a "cloud of witnesses."

How about poverty, work? They may aid you in keeping your credential, but they are not the credential.

How would the various items above mentioned be regarded by a capable business man in selecting a confidential clerk? They would not be disregarded; they might finally win you the place; but you, as revealed in your dress, manner, speech, entire personality, and in your references, would be the subject of the closest scrutiny. If you satisfy him as having a character of honor and honesty, these other items are pleasant accompaniments.

Another group of so-called credentials comes up for review. How often these are admitted, even by spiritually-minded men and women! and young Christians frequently come to rely upon them. Obedience, faith, devotion to God's service rather than to God Himself, even remarkable fruit in His service, must not be quoted as our credentials; they invariably accompany them, and are, indeed, proof that we are what we profess to be—accredited ambassadors from the kingdom of Christ to this world.

Our citizenship is in heaven. We are sent as ambassadors from Christ our King to this world, bearing letters of peace and reconciliation, calling upon men everywhere to allegiance to our King. We must be *personæ grata* to this world to be successful in our mission. If we would be successful, we must have our mission constantly before us; we must be enthusiasts.

THE CHILDREN'S COLUMN.

DEAR BOYS AND GIRLS:

I want you to study with me another hero. As a young man, this hero was the servant and friend of Moses—one who could be trusted to lead battles, to go up with Moses into the mount of God, to go with the twelve spies into the land of Canaan. He was always ready, steady, and faithful. When told to do anything, he did it at once.

He began as a lad to do all of his work faithfully and thoroughly. I have no doubt that the life of Moses was often brightened by the willing work of his servant. Those were sad, hard times, the people were so ungrateful and complained so often and much.

As a lad, then as a young man, then as an old man, my hero was a hero, brave, manly, trusty, faithful, and worth something in the way of backbone. He did not talk much, but what he said he meant. He did more than he talked. After a while, under God's direction, Moses, who was soon to die, appointed his servant to be the leader of all the people. Just think! from being the companion of Moses, he comes to be the leader after Moses! Don't you think it was because God knew He could trust him? I wonder if He could promote you, knowing He could trust you. Heroes really begin to be heroes when children. If children are untruthful and unfaithful, there may not be much hero stuff in them.

One day, after this man became leader, the Lord said to him, "Go up and take the land I promised the people." The people had been waiting for forty years, and yet no doubt they might now have refused to go in; but my hero, now an old man, gave orders to prepare victuals, for in three days they would pass over the Jordan to possess the land. And they went up and took the land, he still doing, as he always had done, whatever he saw to do, at once, and well. As an old man, he gave the motto of his life—"As for me and my house, we will serve the Lord." There is the motto for a hero!

QUESTIONS.

1. In what country did my hero live? Who was he?
2. Do you think he was as much a hero as Mr. Washington? and why?
3. In what place did Moses die? Of what did he die?
4. Name some great things this hero did after he became leader.

ANSWERS TO QUESTIONS IN FEBRUARY "GUIDE."

1. Elisha, prophet; Joash, King of Israel.
2. I. Kings 13:14; Kings is a book of history.
3. I. Sam. 20; Prov. 26:18.

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

Father of mercies, and God of all grace: We gratefully acknowledge Thy continued love and kindness. Thy mercies are new every morning, and renewed every evening. We are "daily loaded with benefits." Be pleased still to regard us, though we are unworthy of the least of all Thy mercies. And especially do Thou aid us in the special work to which Thou hast called us. Help us by the illuminations and promptings of Thy Holy Spirit, so to make up these pages that Thy dear saints may be edified, and built up in knowledge and true holiness, and that the Pentecostal fulness may be widely diffused in the New Testament Church. And this we humbly ask for Jesus' sake. Amen.

CHRIST IN US.

One of the grand doctrines and experimental verities of the New Testament is Christ dwelling in the hearts of Christian believers, by the Holy Spirit. While in the midst of His disciples on earth, He said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Here is a promise of the abiding presence of two of the glorious persons of the Godhead, the Father and the Son. There is something very sweet in the assurance, "We will make our *abode* with him."

The apostles give us great unfoldings of this lofty theme. Paul, in writing to the Colossians, declares "the mystery which hath been hid from ages and generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles" (even among the Gentiles); "which is Christ in you, the hope of glory." And in chap. 3 : 3, he writes,

"For ye are dead" (dead to sin—"dead indeed") "and your life is hid with Christ in God."

"Christ in you." How inspiring the declaration! Christ incarnated in the saints—a million, uncounted millions of times in His saints, as He was in His own mortal body on earth. How glorious!

Paul prays in behalf of the Ephesians: "That Christ may dwell in your hearts by faith, and that they might be filled with all the fulness of God." A revelation of all "the fulness of God," by the indwelling of the tri-personality of the God, made veritable to our consciousness by the revelation of the Holy Spirit.

This is the fulness of New Testament life—"Christ in us," the *living* Christ—in His supreme divinity, matchless beauty, glorious sovereignty, in sublime transformation, "from glory to glory" by the Spirit—yea, unto the measure of the stature of the fulness of Christ. Rest not short of this, your predestined privilege, O ye beloved of the Lord.

THE CONTINUOUS PROCESSION.—There is a continuous procession of mortals to the invisible and eternal world. And among them those who are apparently needed here. But God makes no mistakes. Rev. Dr. M. W. Cramer, brother-in-law of Gen. Grant, and under his administration United States Minister to Denmark, has recently entered his heavenly home. It was on a Sabbath morning, and the transition was made in a moment. An auspicious day and hour for such a transition. He was an able minister and his crown will be bright.

PENTECOSTAL HYMNOLOGY.

The portion of our Hymnal coming under the above designation is very rich in theological distinctness and in helpfulness to those longing after "all the fulness of God." Here is a very precious hymn by Anna L. Waring, which greatly impressed us recently as we heard it announced in the congregation—

"My Saviour, on the word of truth,
In earnest hope I live;
I ask for all the precious things
Thy boundless love can give.
I look for many a lesser light
About my path to shine;
But chiefly long to walk with Thee,
And only trust in Thine."

A human soul is here seen with the most intelligent, ardent longings, aspiring after "all the precious things that Christ's boundless love can give." What a mighty outreach is that! And, chiefly, longs to walk alone with Jesus, an intimacy most rapturous.

"Thou knowest that I am not blest,
As Thou wouldst have me be,
Till all the peace and joy of faith
Possess my soul in Thee.
And still I seek 'mid many fears,
With yearnings unexpressed,
The comfort of Thy strengthening love,
Thy soothing, settling rest."

Another sublime ascent up the sunny slopes toward the blissful altitudes. Note, there is a wondrous "all" in the stanza, "all the peace and joy of faith, possessed by the soul," "in Thee"—and as a climax, "thy soothing, settling rest."

"It is not as Thou wilt with me,
Till, humbled in the dust,
I know no place in all my heart
Wherein to put my trust:
Until I find, O Lord, in Thee,
The Lowly and the Meek,
The fulness which Thy own redeemed
Go nowhere else to seek."

So, being "humbled in the dust" is the surest way to rise into all the life of God—hidden with Christ.

A SEVERE BLOW.

Since our last issue we have been called to pass through a terrible ordeal. One evening our youngest daughter, Anna, who is one of the secretaries of Commander Ballington Booth, at the headquarters of "The Volunteers of America," in New York, was returning home. As she turned the corner of the street where we reside, some ruffian came up behind and struck her a severe blow on the back of the head with a sandbag. It was no doubt done with murderous intent. She fell upon the sidewalk in a state of unconsciousness. But, through a kind providence, she quickly recovered her consciousness, so as to be able to reach her home, about one hundred yards distant. Physicians made careful examination, which showed that serious injuries had been received. She has had pain and suffering as the consequence, but has borne it patiently, and even cheerfully, hoping soon to be in her loved employ again, winning souls for Jesus. It is supposed that the bunching of the hair on the back of the head, as is the army custom, saved her life, and her physician said, if the blow had struck *one inch lower*, it would have been fatal. Her pastor, Dr. Spellmeyer, called and prayed earnestly for her. Dr. George Bishop, of the Reformed Church, also called, and, in offering prayer, expressively thanked the Lord for the value of a bunch of hair—that "the hairs of our head are all numbered—and for *an inch of space* that turned aside the murderous blow." His prayer reached the throne.

This unexpected occurrence has been a great shock to our whole household. But we have wept and prayed before the Lord, and He has graciously heard our cry and spared the life of our beloved child. Careful medical attention has availed; but, above all, the prayer of faith has reached the ear of our Father.

As we write, our dear Anna is moving about the house lively and cheerfully, as if nothing had happened, anticipating a speedy return to her work. Gratitude and praise to our loving Father who has visited us in mercy is welling up in our hearts. The perpetrator of the foul deed is undiscovered; but we have the joy of a speedy and almost unexampled rescue, surprising even to the physicians. We return thanks to our kind friends who have remembered us in our low estate, and sent us sympathetic letters. To God be all the glory.

OCEAN GROVE.

Bishop Fitzgerald, the new President, has taken hold of the work vigorously. He is well sustained by the earnest Vice-President, Rev. Dr. A. E. Ballard. We have received a copy of the annual report. It was prepared by the Vice-President, and does him great credit. It is a gem as to composition, illustrations, and mechanical execution. It closes with the following beautiful and expressive sentences:

"I desire to close these words with an expression of the happiness I have found in personal fellowship with the members of the Ocean Grove Camp Meeting Association, and my appreciation of the honor which for so many years they have accorded me.

"My prayer to God is that I may still be of use to the interests so dear to us, in the days or years our Lord may leave me here, and that no act of mine may ever lessen the confidence which entitles me to fellowship; and it is among my most delightful thoughts that when the *Lord* shall say, 'I want you in the kingdom of the Father,' I shall be permitted to live once again in the fellowship of the brethren who *are* there, and others who will *come* there of the Ocean Grove Camp Meeting Association."

Ocean Grove, although sorely stricken, last summer, by the unexpected removal of its beloved President, is planning for earnest work in the coming season. We look for a vigorous campaign, and decided victories on the holiness line.

AN AWFUL DRIFT!

That there is an awful drift in the modern Church, downward, is certain. The signs are unmistakable. Observant eyes see them clearly. To the rosy descriptions of "the Church never better" and "the world on the up-grade," both going on together toward "the golden age," we enter our demurrer. That there is a godly multitude in the Church with an upward trend we grant. But, nevertheless, that the black currents are rolling, widening and deepening as they roll, and threatening to bear us onward to the maelstrom of destruction where other systems of ecclesiasticism have found an engulfment, is an awful fact. There is no use to attempt to disguise it.

We have recently had a new and, to us, very painful evidence of the "downward drift." The Wesleyan University had a banquet. Two bishops of the Church, the grave president of the University and faculty, the professors of the theological seminary, editors and other notabilities, clergymen and laymen, had seats at the table. Some of the young bloods of the alumni thought it time to have a new departure, becoming the advanced culture and refinement of the age, and ordered wine for the special occasion. And while the distinguished guests at the table were in happy converse, all unconscious of what was passing, the corks were flying and the young bloods were quaffing the sparkling wine. It is said no one charged with the management knew aught of this innovation—that it was purely a youthful freak—a bold one, it is true. Well, we care not to pry into the true inwardness of the situation. It was an act dishonoring to the institution bearing the name of the illustrious founder of Methodism, and to the Church, whose history, legislation and usage have for a century been arrayed definitely on the side of prohibition and temperance.

Well, what of this flagrant outrage—for such it is—against the Church and its institutions? Is the Church up in arms? Has she uttered a protest in thunder tones, one and all? Dr. Buckley has spoken, and in no doubtful terms; and we are glad of it. But as to the united voice of the Methodist Press, we have yet to hear it. We are somewhat dull of hearing; but if there had been such a deep, loud, wide-reaching, indignant expression, we think we should have heard it. Have the Methodist pulpits spoken? Have the mails to Middletown, Conn., since the famous banquet, been heavily-laden with protests addressed to Rev. Dr. Raymond, President of the Wesleyan University—so voluminous and potent, written by two millions of Methodists, as to make such a perfect inundation, that the president and faculty have had to sit up nights to read them? No! nothing of the sort. There is an ominous quiet along the Methodist Potomac. How many more colleges and universities will imitate the freak of the “young bloods” of “Wesleyan,” remains to be seen. “What harm in a little wine for the stomach’s sake?” say the easy-going Methodists. But, verily, it is a new current added to the awful drift; and lo, it is very black! But, be it known, there is only one step from parlor dances, euchre-playing, wine-drinking in the palatial homes of Methodists, so called, to the venturesome freaks of the young bloods at the university banquet. All come alike from a low moral tone, a weak conscience, and benumbed sensibilities along Methodist lines—a lamentable decay of spirituality. Note it! We write plainly, but painfully. The awful drift is unmistakable. Is there a remedy? May the awful drift be intercepted? Yes; but only in one way—by a genuine revival of old-fashioned Bible Holiness. “The filth of Jerusalem is purged by the Spirit of burning.” People of Holiness! as ye love

the Church, up and at the ungodly innovators! In Christ’s name, plant some more batteries, and blaze away! Roll hot blasts upon the destroyers of Methodism, and of vital Christianity! Let fire be the order along all our lines!

Be it known to everybody, that the GUIDE TO HOLINESS, in its humble sphere, has not a quiver of fear in sight of mortal frowns in high or low places, and does here and now utter its solemn and earnest protest against the efforts to increase the momentum of the *death-drift*, whether by young or old bloods. Our business for the remainder of our days is to cry “Fire!” to consume the rubbish of the times. And if the old magazine, now nearly sixty years old, must go down, it will be with her colors at the masthead, with the motto emblazoned thereon, “FIRE!”

FIGHTING FIRE WITH FIRE.

Mr. Gough, the great temperance lecturer of past years, had wonderful descriptive power. He often presented to his audiences startling pictures with overwhelming effect.

Once he described a scene like this: A man journeying on the prairies had become surrounded by fire. The prairie-grass had caught fire, by some means. Far as the eye could reach, the flames were leaping forth with destructive energy. They were momentarily drawing nearer to this hapless man, threatening him with an awful death. He gazed upon the course of the devastating element with profound horror. He bethought him of an expedient by which the threatened calamity might possibly be averted—it was, to fight fire with fire. The experiment called for instant action. It was to set fire to the prairie-grass around him and let loose counteracting flames to stay the progress of the fire momentarily and swiftly approaching him. He had one solitary match in his pocket.

He took it out, and looked at it for a moment, realizing that upon that his life was 'suspended.' He struck the match. The counter-flames leaped forth with fury and met the oncoming currents of fire, opposing barriers to their further progress; and so the imprisoned man was saved!

Mr. Gough applied this with marvelous effect to the cause of temperance, intercepting the fiery advances of strong drink. No one can conceive the wondrous effect of that portrayal of the master orator unless privileged to be one of his auditors.

We are in a world where hell-fire is raging. The hot flames set in motion are destructive—a thousand times more so than any prairie-fires. They are threatening the lives of many an affrighted prisoner. Millions of our humanity are walled in and confronted with a terrible death. Alcohol, lust, and sin in multiform shape, are devastating the homes of men. Is there any chance for escape? May counter-currents be set in motion to intercept the destructive flames? If so, how? Yes, thank God, it may be done—is being done gloriously. The great, effectual remedy is, Pentecostal fire in conflict with hell-fire. Brother! have you a match, a solitary match, to strike, and let loose the counter-acting flames? Strike it, in Christ's name, and help to stay the ravages of the fire of hell.

Who can estimate the power of a *single match*? If so much accomplished on the prairie by one match, to roll back the destructive flames, how much more that of a single man who, under the anointing Spirit, throws himself into the work of arresting the furious and deadly blasts of sin and hell! And if the number of the *match-lighters* could be greatly increased, so that fires be kindled everywhere to intercept the devastating flames of sin, how well it would be! Who will strike a match?

CHEERING ANTICIPATIONS.

We have been reading with great interest and profit Dr. Daniel Steele's latest work, "*The Gospel of the Comforter*." It is one of his best productions, if not *the* best—an able, scholarly, and impressive presentation of the Divine personality of "*The Comforter*" and its vital relations to Christians individually, and to the Church of God collectively.

In his chapter on "The Executive of the Godhead," we find this magnificent passage:

"How glorious will be that era when the brief *credo*, 'I believe in the Holy Ghost,' has descended from the head into the heart of the Church, or has ascended from an intellectual ascent into assured knowledge (John 14 : 17). Then, and not till then, will Jesus, the glorified Bridegroom, have the entire heart of His bride, for then will the Spirit, the Bridegroom's looking-glass, fully reflect His loveliness to her eyes as the chief among ten thousand. 'He shall glorify me; for he shall receive of mine, and shall show it unto you.' How cheering the thought that this period of intense illumination and power is not fixed by the decree of God in the distant future, but that it may be inaugurated in our own day by a simple, all-surrendering faith in Christ's promise of the Comforter. There are indications of the dawn of that returning day of Pentecost when the Spirit shall be poured out in His fulness upon all who know the exceeding greatness of Christ's power to usward who believe. The eastern sky has streaks of light betokening the sunrise of a day of power. Christians of every name, lone watchers on the mountain tops, now see the edge of the ascending disk and are shouting to the inhabitants of the dark valleys below to awake and arise and behold the splendors of the King of the day."

We hope these cheering and soul-inspiring anticipations, so fondly cherished and so beautifully expressed by our noble brother, will be grandly and speedily realized. He represents truly the living ones in Zion, vitally united to Christ by a living faith in the power of the Spirit, ardently longing for these grand results. If the consummation so devoutly to be wished is reached, the momentum of Gospel forces must be increased mightily.

THE PENTECOSTAL JUBILEE.

THE PROCLAMATION: "*Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.*"—Isa. 58 : 1.

THE PROMISE: "*And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*"—Isa. 58. 11.

We enter upon the third month of this *Jubilee Year*. March winds are blowing—keen, penetrating, and wide-sweeping. Well, let them blow; they are God's messengers, fulfilling His great counsels. Mountains shake under the stern, tremendous blasts. From East to West, and from North to South, the sharp winds are doing His pleasure.

Saints! this month let God use you as March winds. He will, if the Pentecostal fulness has entered your souls. Pentecost had its sound as of "a rushing mighty wind." Saints are in this world to do some shaking, to have the force of the wind, and to overthrow the high places of iniquity. Do some execution in Satan's domain this month. Put forth the Pentecostal energy that will make the timbers crack, and tumble down some of the tabernacles where hell holds high carnival.

Let our Christianity be something more than effervescent sentimentalism. Let it be full-voiced, warlike in attitude, sublimely aggressive, proclaiming to earth and hell that "the Lord is a man of war," and that the saints are on the march to do and dare, and die if need be, for Him who gave Himself for them.

A bold-fronted Christianity is the imperative need of the times—a Christianity with fire in its eye, with a celestial radiance in its countenance, and a stentorian voice and lungs that never wear out or are attacked by consumption; a quickstep movement, a stalwart tread, and burning, quenchless courage.

Through our four Jubilee months, begin-

ning with October, 1897, and covering January, 1898, we have had heart-searching, humiliation, consecration, ardent pleading for the baptism of the Spirit and fire, and the swing of hallelujahs over anointings and victories won. Now the time has come to employ this accumulation of spiritual wealth in the service of **THE KING**. That is what it was conferred for. Not to be expended solely in joyous ebullitions, but in hearty, resolute, self-denying, conquering service. Snatch the prey from the very teeth of the destroyer! Pluck the soul-brand from the consuming flame and quench it in Jesus' blood! Somebody, a hundred somebodys, a thousand somebodys, ay, ten thousand somebodys, should be saved through the instrumentality of the baptized thousands of the "*Guide Family*" this month. "Arise, shine"! ye blood-washed sons and daughters of the Most High, and make known to the multiplied hosts of dying and almost damned people God's method of *salvation through blood*, the precious *blood of Jesus*. Go forth singing—

"Ye slaves of sin and hell,
Your liberty receive;
And saved in Jesus dwell,
And blest in Jesus live;
The year of Jubilee is come;
Return, ye ransomed sinners, home."

We shall make the April issue the Second Quarterly Meeting Number, representing the *Pentecostal Jubilee*, counting January, the "Praise Month," as the "First Quarterly Number." April will have some peculiar and interesting features. There will be an old-time Quarterly Meeting sermon—*Lovefeast*, as elsewhere stated, with a lovefeast ticket—and a Quarterly Meeting "Mourners' Bench," etc.

BIBLE STUDIES FOR THE MONTH.

THE COMFORTER, continued—*He communicates joy to saints*, Rom. 14 : 17; Gal. 3 : 22; I. Thess. 1 : 6—*Edifies the Church*, Acts 9 : 31—*Testifies of Christ*, John 15 : 26; I. John 4 : 2—*Imparts the love of God*, Rom. 5 : 3-5.

WOMAN AND THE PENTECOST.

"Help those women which labored with me in the gospel."—Phil. 4 : 3.

BY MRS. J. FOWLER WILLING.

MARY THE MOTHER OF JESUS.

Nineteen hundred years ago a Hebrew girl lived in Nazareth, a little village perched on a hillside of Galilee.

Except her son, who was God manifest in the flesh, she was the most highly honored human being that ever lived. Others have strutted their brief day upon life's stage as mighty men of valor, conquering empires, but she has been for centuries the center of adoration for the larger part of Christendom. Infinitely more than that, she was the mother of One who is inseparably joined to the second person of the adorable Trinity, coeternal and coequal with the Father and the Holy Spirit.

In that young Jewess was fulfilled the first prophecy ever given to the race. She was the woman whose seed should bruise the serpent's head.

This maid of Nazareth belonged to the most spiritual race that ever bore part in human history. Geike says of them, "To other races we owe our splendid inheritance of modern civilization and secular culture; but the religious education of mankind has been the gift of the Jew alone." As God's chosen people, they have been held to a loyalty to truth that has set them mountain high above the heathen. When they were at their best they were all inspired. They were pure in heart, and saw God in the commonest things.

Edersheim describes the Jew as "excitable, impulsive, quick, sharp-witted, imaginative; fond of parable, pithy sayings, acute distinctions, or pungent wit; reverent toward God and man, respectful in the presence of age, enthusiastic of learning, and of superior mental endowments; most delicately sensitive in regard to the feelings of others; zealous, with an intensely warm Eastern nature, ready to have each prejudice aroused; hasty and violent in passion, but quickly assuaged."

The blue blood of the Hebrews coursed through Mary's veins. She was descended from David, the greatest of their kings, the one whose poetic genius and deep spirituality have given to all worshippers of Jehovah, in all ages, their best and most devout psalmody. Mary was beautiful. A spirit so devout as hers would make lovely the plainest face and form.

She had good brain, careful training, and self-respectful dignity. Jewish women towered above all others like a palm-tree. Edersheim says, "The Hebrew name of woman given her at her creation marked the wife as a companion with her husband, and his equal."

Among the free, rough Galilean hills, Mary lived near the heart of God. She escaped the Pharisaic conventionalisms that made Judea little better than a mausoleum of the old faith.

The Hebrews did not care much for education, except as it pertained to their religion. Books were rare in those days, before paper and printing had come into use. They were made by hand, and mainly on the skins of animals; yet every Jewish family was supposed to have some portion of the Scriptures, which was kept as their choicest treasure, and taught most carefully to the children.

Mary's magnificat was modeled after Hannah's psalm of thanksgiving. Every line of it shows familiarity with the New Testament records.

Even in those degenerate times, when pagan customs had been permitted to mar God's plan for His people in remanding women to a subordinate place, there were Jewish women who, as Edersheim says, "like Lois and Eunice, could train a child in the knowledge of the Scripture; or, like Priscilla, explain even to an Apollos the way of God more perfectly." Of that noble coterie, Mary is the most honored member.

She was devout. While she studied Moses and the prophets, she must have felt in her heart of hearts that the Messiah would redeem the whole world from its curse of sin and wickedness.

We think of her as sitting alone on the hillside back of her little village, pondering these things and praying for the coming of her Lord. The scenes of the chief marvels

and victories recorded of her people lay like a map at her feet. Away in the west was just a glimpse of the blue Mediterranean. It laved the shores of Egypt, Greece, and Rome, lands of antiquity and literature, wealth and power. Could they not also be brought to receive Him when He came? His time must be near. Daniel's seventy weeks were ending. Could she do nothing to make those masses of miserable rich and wretchedly poor people know that their redemption was drawing nigh?

Her heart must have been like a caged bird beating its wings against the bars while she prayed that all the world might know and trust the Messiah. What could she do? She was a woman. Her people had allowed their simplicity of faith and life to be so tainted with Roman pride and Greek sensualism that a woman was no longer permitted to have the magnificent opportunity for service that came to Miriam, Deborah, and Esther.

She was young. So corrupt had public sentiment become, it would impugn her motives and doubt her modesty, if in her zeal she should speak out what was burning in her soul. Men were so impure they could not look at a beautiful woman without vile thoughts. It was easier to imprison a girl than to reform men. So she could not hope for a chance to do good to many needy people.

She was poor. Then, as now, money had measureless power. The poor was hated even of his neighbor. As James wrote, a little later, even to Christians, "Ye have despised the poor." Their poverty alone would close their lips.

She lived in a little country village at one side of the routes of travel. There was only a bridle-path leading up to Nazareth. Her brave, honest Galileans were uncouth in manners and burry in speech. They were despised by the educated Judeans.

With all these disabilities, how could she hope to do anything more than trudge through her little round of petty cares and duties in helpless earnestness, leaving God to work as He could the best for his poor, wandering children?

Possibly she had yet to learn that He chooses the weak things of this world to confound the things that are mighty. We

do not know whether or not she gloried in her infirmities, that His strength might be made perfect in her weakness. Of one thing we may be sure, however—she did the next thing patiently and humbly, and left the outcome with the Lord. If she had not been meek, she would not have inherited the earth. If she had not had a broken and contrite spirit, God would not have given her the highest honor that ever came to a human being.

GENTLENESS.

BY REV. G. T. JACKSON.

"*And thy gentleness hath made me great.*"—Ps. 18:35.

The word *gentleness* is found twice in the Old Testament and twice in the New. In the former we read it, *first*, in II. Sam. 22:36, the last clause of the verse, "*and thy gentleness hath made me great.*" King David, the writer, called "the sweet singer of Israel," expresses his gratitude to Almighty God for his remarkable deliverances from all his enemies, and from the hand of King Saul.

In the New Testament we find it, *first*, in II. Cor. 10:1. In this verse *Paul* defends himself against the accusations of his enemies.

In doing this, he commences by saying, "Now I *Paul* myself beseech you by the meekness and gentleness of Christ."

We find it, *second*, in Gal. 5:22. In this and the following verse the inspired writer enumerates the nine graces, or fruits of the Holy Spirit; *gentleness* is named as the *fifth* of these graces.

The word in II. Sam. 22:36, and in *Psalm* 18:35, is applied to God, our *Father*. The Psalmist says of *gentleness*, it had made him great; it had greatly encouraged him; it had endowed him with extraordinary powers; it had made him noble and mighty. In II. Cor. 10:1, the Apostle *Paul* uses the word in intimate connection with *Christ*, praying, or beseeching those to whom he writes, by his meekness and *gentleness*; and in Gal. 5:22 it is named as one of the fruits of the *Holy Spirit*. The word is thus used in association with the *Holy Trinity*; the *Father*, the *Son*, and the *Holy Ghost*. The term being thus prominent in these immediate connections, and because of its spiritual benefits to our individual experiences, let us follow after it; let us be determined to enjoy it; its enjoyment will help to make us happy; like as it did *King David*, it will make us great.

OUR PENTECOSTAL GUIDE FAMILY.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God?"—1. John 4 : 7.

"O let us stir each other up,
Our faith by works to approve,
By holy, purifying hope,
And the sweet task of love.

"Let all who for the promise wait,
The Holy Ghost receive;
And, raised to our unsinning state,
With God in Eden live."

MOTTO: "Abhor that which is evil, cleave to that which is good."—Rom. 12 : 9.

500 SHORT TESTIMONIES

Are wanted immediately for the *Lovefeast* of the

222 SECOND QUARTERLY MEETING

of the "*Pentecostal Jubilee*," which will be celebrated in the April number of *The Guide*—the testimonies not to exceed *ten words*, something as follows: "Praise the Lord, He has given me full salvation!" or, "I am washed in the blood of the Lamb. Hallelujah!" or, "The Lord has baptized me with the Holy Ghost and fire!" or, "The Lord has given me a clean heart. Glory!" Let us have *five hundred* or more of these short, pointed, pithy testimonies, to insert in the *Pentecostal Lovefeast*—such a specimen of brevity as never appeared in print. Let the *long stories* stand aside this time. Write on a postal card, and mail them quickly to **GEORGE HUGHES, 64 Bible House, New York.**

JUBILEE TESTIMONIES.

REV. W. JONES, D.D.

Dr. Jones, a member of the National Holiness Camp Meeting Association, on January 1st entered his heavenly home. An account of his Pentecostal experience is thus given in "Forty Witnesses." Dr. Jones was a valiant exponent and defender of the Bible doctrine of holiness.

"In the fifth year of my ministry I became greatly interested in the subject of holiness. I sought earnestly for a clean heart. The fiery baptism came upon me, and I was 'made every whit whole.'

"For a little more than one year I enjoyed this precious experience quietly and alone, but without interruption. No one preached on the subject, that I knew of; no one testified to it in my hearing, and I cautiously kept still and remained quiescent until the brightness of it passed away, and I found myself without the witness of purity, and not always clear in my experience of sonship.

"About this time the first National Camp Meeting at Urbana, Ohio, occurred, and the whole country was aroused on the subject of holiness. But both the doctrine and experience

were misrepresented by its friends and caricatured by its foes.

"The old heresy of the imputed holiness and the impeccability of the sanctified was vigorously advocated by a large class of adherents.

"These and other forms of error were prevalent in my congregation, and I began a careful examination of the doctrinal and philosophical aspects of the subject. That I might have opportunity to hear their experiences and know their teachings, I attended the special holiness meetings. I was also present at the second National Camp Meeting at Urbana, and listened carefully to the sermons and teachings of the members of that association. I heard the thrilling testimonies of the newly sanctified and the enrapturing experiences of those who had been years in the way, and found the teachings of the Association and the experiences of the people to be in accord with my own former experience and the standards of the Church. I there committed myself publicly to the cause of holiness, and declared my faith in the all-cleansing blood.

"After my return home I began to study the different phases of the experience as manifested in the various temperaments and idiosyncrasies of those who enjoyed the blessing. I resolved not only to be correct theologically, but I was determined to be experimentally and practically so. I gave myself wholly to God; I utterly abandoned everything that was doubtful; I put entirely away the very appearance of evil, and resolved to know and to please God.

"I knew that I could not reason myself into a clean heart; but I also knew that my Heavenly Father required me 'to sanctify the Lord in my heart, and be ready to give an answer to every man that asked a reason for the hope that is in me, in meekness and in fear.' I soon found that by a careful adjustment of myself to Christ, 'the vine,' and a continuous exercise of my will to keep this relation unembarrassed, I grew in grace daily. My strength was enlarged, the witness of the Spirit to my cleansing became very distinct, and my soul was exceedingly sensitive to the approach of evil in any form.

"About ten months of this continuous life of obedience brought me out into a large place. And in April, 1874, while assisting Rev. I. N. Smith, of the Central Ohio Conference, in a holiness meeting, I received a special manifestation of the Spirit that far exceeded all my former experiences. My whole being was permeated with the divine presence. My soul was sublimated, and Christ in His divine personality was revealed in wondrous power by the Holy Ghost. He appeared visibly before my consciousness, and for months he was 'the man from glory standing by my right side.'

"Thirteen years have passed away since then—years of intense labor and glorious victory—years of severe trial and gracious deliverance. I have frequently encountered the same spirit that consigned John Huss to the flames; have gone over on my knees where 'there was a sharp rock on this side and a sharp rock on that side'; but have been enabled to say with the apostle, 'Now thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.'"

Mrs. M. W., of Colorado, writes: "I was one of the number that observed the '*All Night of Prayer*.' And I do realize that the greatest and most precious blessings from God so plain that I can see God's hand in the work."

Mrs. C. A. M., of Pennsylvania: "I sent you a list of names about one year ago to be placed on the '*Prayer Roll*.' Some of them have received the baptism of the Holy Ghost, for which we praise God, from whom all blessings flow." (A new list of 25 sent.)

Mrs. S. B., Michigan: "I desire to tell you what a blessing THE GUIDE has been to me for twelve years—it is next to my Bible. I am quite an invalid and have not been able to follow all the directions given us in the Jubilee weeks, but have been greatly helped and blessed of the Lord at the nine o'clock hour of prayer. I was sitting alone in my room when, all at once, the room seemed to be filled with white-robed angels, and the glory of the Lord filled my soul. Praise His name forever."

C. T. Hogan, Ennis, Texas: "I love THE GUIDE, because a copy of it sent to Bro. Jno. A. McKinney, about twenty-one years ago, led him to send for Bro. Hardin Wallace. He came in March, 1897, to preach holiness, and this beginning, under the blessing of God, has spread the work over nearly the whole of Texas, until we are numbered by thousands, and the battle is being pushed to the gates, until we see inside the city of the New Jerusalem. Amen and amen. We are learning here how to prevail by prayer and fasting until the power comes. The meet-

ings of 1897 in Texas were the most powerful ever held in any one year."

A Sister in North Dakota: "I had been seeking divine healing for years and, although improved, was not fully healed. Lately, two brethren held union meetings in the Baptist and Presbyterian Churches of this place. One night the Lord revealed Himself as 'The Lord that healeth me'—in a very special and remarkable manner, and although the work is not yet complete, I feel assured that it will be.

Mrs. C. W. B., Iowa: "I desire to testify that, although my prayers have not yet been fully answered in regard to my loved ones, yet, so far as myself is concerned, the Holy Spirit has baptized me several times, and especially this morning, filling me with glory and a sense of complete victory. I am now able to rest on His promises, and claim the victory. O the sweetness and the bliss of this holy communion! Hallelujah!"

Mrs. O. W. S., of New Hampshire: "1st, I belong to the '*Guide Family*.' 2d, I am greatly interested in the Holiness movement, and, as a matter of course, in the general theme of THE GUIDE; so much so that I have longed to aid in the establishing of a meeting similar to your Tuesday afternoon meeting, where hungry souls can find food that shall be really helpful."

Mrs. C. C., of Iowa: "I am so glad you ever issued a call for the Pentecostal Jubilee. It has been a great blessing to me and a benefit to my family. I hope it will be to all the '*Guide Family*,' and many others."

Mrs. G. H. W., of N. Y. State: "The Pentecostal Jubilee has been a blessed time to me. How blessed the stated hour of prayer every morning! And all the day long the dear Lord is so near every moment! Much of the time has been spent in the spirit of prayer, and the night seasons have been so precious! I was not able to keep the all-night of prayer, but prayed until after twelve. It was blessed—communion sweet with our dear Lord. Then I sang, O so sweetly! It was glorious. As I am not strong, I slept awhile, but awoke long before morning, with praise in my heart, and I sang praises to the Lord."

Mrs. E. B. Stanley, Greenfield, Iowa, sends us word "that her husband, John H. Stanley, on Nov. 22d, passed to his heavenly home. The transition was made without a struggle or a groan—falling asleep like an infant on its mother's breast."

Mrs. A. E. H., of Kansas, writes: "I was greatly benefited by your Pentecostal numbers. I have had many happy seasons while perusing THE GUIDE. It is next to my Bible. My soul has been refreshed by it from the presence of the Lord. May many more be refreshed!"

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P.M., at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction.]

Rev. A. C. Morehouse in charge. The meeting was opened by singing hymn 521.

*"O for a heart to praise my God,
A heart from sin set free," etc.*

Requests for prayer were presented, among them for Dr. Roche and Mrs. Bella Cooke, both of whom were reported seriously ill. Rev. Bro. Chappell, missionary from Japan, asked prayer for himself, his evidence of full salvation having become obscured. Bros. Chappell and Hughes engaged in prayer.

Bishop Taylor being requested to give the Scripture reading, recited Psalm 103, commencing, "Bless the Lord, O my soul: and all that is within me, bless his holy name," etc.

In commenting on the several passages, he emphasized the fact that the divine gifts enumerated were all in the present tense: "Who forgiveth all thine iniquities—who *healeth* all thy diseases—there was need of soul *healing* as well as forgiveness—who *redeemeth* thy life from destruction—who *crowneth* thee with loving kindness and tender mercies—who *satisfieth* thy mouth (the soul mouth) with good things." He went through the Psalm with these practical comments to the closing verse, "Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."

SINGING—"More love, O Christ, to Thee."

Rev. Bro. Morehouse said he praised God for the lesson. The word "all" was in it—forgiveth all thine iniquities—healeth all thy diseases. He thanked God for giving him this blessing of full salvation after six months of earnest seeking. He was resolved to have it, cost what it might. He was hindered for a time by the suggestion that he might be called to preach, and the suggestion was that he might do more good by continuing at his trade, that of a carpenter, and using the money earned for God. But when he fully surrendered to do God's will, he received the heavenly gift. His first attempts at preaching were blessed of the Lord, and he had never regretted his consecration to the work.

SINGING—"I'll live for Thee."

Present Salvation.

Bro. Price.—I can say from a full heart, Jesus saves me fully, now. Three years ago I came

to the point of full surrender. When I submitted and said, "Yes, Lord," the work was done. When the tempter came, I said, quickly, "Yes, Lord," and had the victory. Now, all the time, I am happy in Him; there is glory in my soul.

SINGING—"Blessed assurance," etc.

God is Love.

Bro. Gribben.—I have learned that God is love—it is a great statement, given to us in the New Testament. If we want to get a real definition as to what God is, here it is, "God is love." Blessed be God, His love was revealed to me; even me, a poor, worthless worm. I had a blessed experience of this love this morning. He has revealed the image of Jesus in me and brought me thus far in a life of sanctification. The carnal nature is gone, and I am free. I delight in God. Praise His name.

SINGING—"He leadeth me."

Sister Smith, Evangelist.—I am willing that He shall lead me. I am glad I have entered upon this good land. I am drinking from the river that never runs dry. I love Jesus with all my heart.

No Condemnation.

A Sister read some verses from Romans: "There is therefore now no condemnation," etc., and "Who shall separate us," etc. She referred to her blinded condition in the Romish Church, and how the Lord had delivered her. She had heard some one preaching on the street salvation through faith in Jesus, and had been led to its enjoyment.

A Stranger's Voice.

Rev. Bro. Chappell, Missionary from Japan.—I was never in this meeting before; but forty years ago, when a little boy, I became acquainted with Dr. and Mrs. Palmer, in Prince Edwardstown; so from early childhood I have had some acquaintance with what is represented in this meeting. At a meeting in St. John, N. B., nine years ago, at which Bro. Hughes was present, I came under conviction for heart-purity; and at a Camp Meeting subsequently, at "Old Orchard," I received it. For some time I walked in the light; but while in Japan the light became obscured; but I thank God this afternoon it has come upon me afresh. My faith is trembling, but I trust God will hold me in His right hand.

Faith Effectual.

Sister Ross Taylor.—It is written that "the willing and the obedient eat the good of the land." I remember, when I came into this experience, a blessed man of God quoted the pas-

sage in Philemon, "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." And the Holy Spirit is given to teach and to lead us into all truth. By these gracious leadings of the Spirit we get closer to Jesus, even into "the secret place of the Most High"—into the very heart of God. God blesses me at home or abroad—everywhere. He has shown me blessedly of late that I am a *friend* of God, and may ask what I will of Him. I realize more than ever the meaning of that word "friend" in relation to God. My will is the will of my God, and there are times when I realize what it is to be still and to know that He is God.

SINGING—"What a friend we have in Jesus!"

Days of the Holy Spirit.

A Brother.—The Lord has given me a clean heart and a right spirit. Faith enables us to claim the gift of the Holy Spirit. Believing in Him, we have everlasting life.

Gracious Relief.

Sister Searles, Evangelist.—My Christian life is being relieved of many embarrassments that I have realized in time past. I am learning more fully to trust, and I am gathering strength by a more careful study of the Scriptures. I do not read much else. I do not live in the street where there is "*complaining*."

SINGING—"I'll go where you want me to go, dear Lord," etc.

The Sick in Testimony.

Bro. Hughes referred to visiting Dr. Roche and Sister Bella Cooke that day. Sister Cooke sent this testimony—that "she was not *clinging*—could not do much of that—but she was lying quietly in her Father's arms." Dr. Roche sent word that he was awaiting His Lord's commands, only desirous that His will should be done—that all was bright before him.

Bro. Hughes also said that he had been comforted and helped by the Psalm quoted by Bishop Taylor, revealing, as it does, God in grace and God in providence in wondrous manifestations. He had been proving very blessedly these gracious dealings of God with him and his family in the marvelous rescue of his dear daughter from an untimely death, for which he was truly thankful.

Brief Words of Testimony.

A Sister expressed desire for a more steady faith, and establishment in holiness.

A Brother said he had in his soul the blessings specified in the Psalm.

A Brother.—I want to join in saying, "Bless the Lord, O my soul!" The Lord helps me to testify in different places of this great salvation.

The meeting closed with a season of earnest prayer led by Bishop Taylor, the singing of the consecration hymn, and the benediction.

EBENEZER.

BY REV. JOHN PARKER,

ON HIS SEVENTY-THIRD BIRTHDAY, FEB. 4, 1898.

As on a sunlit mount
Whence I can view the past,
I stand, and weary with the count
Of years: how long they last!
Not weary of the blessed life,
Nor halting in th' unequal strife.

I trod, in early days,
Yon flinty, thorn-girt road;
Rugged and steep my weary ways,
Keen and severe the goad.
I knew no childhood's hope or glee,
But God my Father cared for me.

I heard his voice: "Depart!"
I crossed the pathless sea.*
For my new life I needed heart,
His guiding hand to see;
He gave me heart and faith and love,
And daily tokens from above.

As through the years I passed,
He opened strange new ways—
And I have reached this mount at last,
My heart is full of praise.
Of Ebenezer now I sing—
Hosanna to my Saviour King!

On staff of easy grasp
I lean with trembling hand;
And should I falter, He will clasp
And cause me safe to stand.
And so, when heart and flesh shall fail,
He will o'er all my fears prevail.

I wait—I work and sing;
My hopes the stars outreach;
And some day, as on eagle's wing,
He will my spirit teach
To cease on earth, and soar away
To welcome at the gates of day.

* Came from England in November, 1847.

It used to be said of Cranmer, If you would have Cranmer do you a good turn, do him an ill one; so sure was he to return evil with good.—*Sel.*

THE PENTECOSTAL CLOSET.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10 : 22.

"Depend on Christ; thou canst not fail;
Make all thy wants and wishes known;
Fear not; His merits must prevail;
Ask but in faith, it shall be done."

PRAYING IN THE HOLY GHOST.

BY REV. I. SIMMONS.

"Prayer is the simplest form of speech, that infant lips can try;" so sings the poet, and adds, "Prayer, the sublimest strains that reach the Majesty on high." All true praying is in the Holy Ghost, but there is praying that is more than asking; it is the Holy Ghost creating the petitions and directing the form of their presentation, sometimes with a longing too intense for words. "Lord, teach us to pray," is a pertinent cry, in answer to which "the Spirit helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." It is such praying as is delineated here that soars above the common askings as the eagle above the swallow. Holy Ghost praying develops saints who stand for victory every time, and who know about the violence that takes heaven by force. Such praying requires time. Praise God for answers to ejaculatory prayer. Prayer can be offered on the run, and amid the whirl of business, and answered in showers of blessing; but one must be alone with God in the mount for a time that he may learn the art of apostolic praying. Great revivals hinge on Holy Ghost praying. Worldliness in Zion is too strongly entrenched to vanish with a few stirring sermons and songs. This kind goeth not out but by mighty praying. The need of the hour is not simply converts and church additions, but a holy people. There is a "mixed multitude" following with the Lord's elect. They will be separated from the saints, or converted to God only by tornado praying, preaching and believing. To your knees, O Israel! James Caughey, the eminent evangelist, in his revival services, often used to cry out, "Knee-work, brother!" Its power is immense.

IN THE MAJORITY.

It is noteworthy that the Holy Ghost never exalts numbers. Statistics are out of place when God's power is reckoned in. God and truth are on the same side, and one Spirit-filled soul with God is in the winning majority. When the disciples curiously sought to know, "Are there few that be saved?" the Lord was not anxious to satisfy their desire for numbers. Long Church records may sum up only coldness and weakness; a little band ablaze with the holy enthusiasm that burns without consuming, transfigured by Divine truth until their very garments sparkle with light, are the majority the world feels. In that Sabbath-day congregation pride counts the full pews, but God weighs those who have received the baptism of fire.

We make majorities by spirit, life, conduct, in answer to mighty prayer,—majorities that can be trusted under great temptation, and do not fail God's expectations in the crucial periods of Christian progress.

If the Church is deficient in spiritual results it is because it lacks the *spirit* of revival; not numbers nor activity in conventional methods and routine lines, but the spirit of Elijah and Barnabas, Stephen and Paul. It must be deficient in Christly members, who walk as He walked, and live as He lived. O how weakness multiplies into strength, and single talents bring increase when the two or three gathered in His name have but one purpose, and that to glorify Him in word, thought and deed! Is a revival one month in a year, and lassitude, indulgence, religious policy and coldness the remaining eleven, the plan of God? Let us each examine his standing in the light of the Beatitudes. Let us listen to the Great Preacher as never before. We must not be absorbed in the multitude; we must one by one catch His spirit, bear His cross, suffer with Him; and one by one must we be baptized as with fire.

PENTECOSTAL EXPERIENCES.

The baptism of the Holy Spirit intensifies every power awakened by conversion. All apostolic victories follow the Pentecost. Open the Book: Paul says:

"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

What a triumph of grace over nature! No bitter regrets, no cries and lamentations; doxologies and glory. When such a Christian

appears on the scene, and sings praises to God in the midnight of his affairs, we do not have to ask him if he has received the fiery baptism of purity, power and peace.

"Here am I, send me."

It was when the live coal touched the prophet's lips, that he responded quickly to the Divine call to a disagreeable duty. Holy Ghost fire burns away the bonds of fear. Neither money nor place can bribe a soul away from God which is filled with the Spirit. He will accept anything and everything however disagreeable, when the anointing of the Holy One is upon him.

"Let thy garments be always white; and let thy head lack no ointment."

In the Holy Spirit dispensation, this would define a complete man; one whose senses, imagination and reason are unfolded to their fullest possibility; whose passions are brought into even balance; whose mind is filled with God's thoughts; whose life moves on in rhythmical harmony with God and His laws, physical, moral and spiritual; and whose entire nature is illumined with a light which can be neither extinguished nor diminished, but shineth more and more until it enters the life of perpetual happiness and joy.

HELPFUL HINTS.

The resources are in our hands, and great reserve forces are awaiting our prayers of faith. Rev. Mr. —, of New Haven, said: "Some years ago I was clearing up a vicious piece of ground. The shrewd Hibernian whom I employed kindled up a great fire in the centre of it and began to pile on the heavy sods. I said, 'Patrick, what are you doing?' 'I am burning these wicked sods, sir!' 'But you don't expect to burn those wet sods, do you?' 'Indade I do, sir; there is no trouble, sir, if you only have a big fire underneath.'" There are evils enough in the way of your salvation to discourage an angel, but they are all combustible in the "big fire" of a Pentecostal baptism.

SAYING, AMEN, TO GOD. It is easy to say, Amen, to God when we seem to be having a joyous vacation from irksome duties, but it requires the fulness of the Spirit to say, Amen, to tears, to bitter separations, to long years of perpetual pain; Amen, to poverty and disappointment, when you have no bank-book nor bonds, no house nor lands; only poor health. An Amen to God at the end of such an inventory is the supreme victory of faith. Be ye filled with the Spirit and that Amen will burst forth like a perennial fountain.

CLOSET MEDITATION.—"Thy testimonies are my delight and my counsellors."

"Here light descending from above,
Directs our doubtful feet;
Here promises of heavenly love
Our ardent wishes meet."

DAILY BIBLE CALENDAR—MARCH.

1. II. Tim. 1 : 8 ; Titus 1 : 2 ; Psa. 65 : 2 ; Psa. 56 : 10.
2. Rom. 12 : 16 ; Psa. 9 : 12 ; Psa. 5 : 2 ; Psa. 101 : 1.
3. Jer. 6 : 16 ; Jer. 6 : 16 ; Job 22 : 27 ; I. Cor. 15 : 57.
4. I. Chron. 16 : 15 ; James 4 : 6 ; Luke 23 : 42 ; Psa. 18 : 1.
5. Luke 11 : 35 ; I. John 1 : 7 ; Psa. 43 : 3 ; Judges 5 : 3.
6. Isa. 60 : 1 ; Isa. 60 : 19 ; Psa. 102 : 2 ; Luke 2 : 14.
7. Heb. 12 : 3 ; I. Cor. 10 : 13 ; Psa. 17 : 18 ; I. Chron. 23 : 30.
8. Rev. 3 : 18 ; II. Thess. 3 : 3 ; John 17 : 11 ; Psa. 84 : 5.
9. Eccles. 5 : 1 ; Psa. 92 : 13 ; Psa. 140 : 8 ; Psa. 42 : 4.
10. Rom. 12 : 17 ; Luke 6 : 35 ; Matt. 6 : 12 ; Psa. 34 : 3.
11. Zech. 8 : 13 ; Isa. 68 : 11 ; Psa. 28 : 2 ; Psa. 146 : 5.
12. Ephes. 6 : 10 ; Gal. 6 : 9 ; Psa. 68 : 28 ; Psa. 98 : 1.
13. Psa. 50 : 15 ; Psa. 112 : 4 ; Psa. 27 : 9 ; Psa. 29 : 2.
14. Josh. 1 : 9 ; Josh. 1 : 9 ; Psa. 109 : 21 ; Psa. 115 : 12.
15. Luke 21 : 19 ; Psa. 30 : 5 ; Psa. 143 : 1 ; Psa. 136 : 26.
16. Phil. 4 : 1 ; Psa. 42 : 8 ; Psa. 30 : 10 ; Psa. 9 : 11.
17. Psa. 50 : 5 ; Rom. 8 : 32 ; Psa. 132 : 9 ; Psa. 119 : 137.
18. Gal. 6 : 7 ; Psa. 9 : 9 ; Psa. 143 : 2 ; Jude 25.
19. Rom. 12 : 19 ; Psa. 15 : 4 ; II. Tim. 2 : 7 ; Psa. 52 : 9.
20. I. Cor. 15 : 58 ; I. Cor. 15 : 58 ; II. Kings 20 : 3 ; Psa. 144 : 9.
21. I. John 2 : 1 ; I. John 5 : 4 ; John 17 : 17 ; Psa. 21 : 13.
22. Jer. 1 : 7 ; Jer. 15 : 19 ; John 17 : 9 ; Psa. 63 : 4.
23. Isa. 27 : 5 ; Prov. 3 : 26 ; II. Chron. 6 : 41 ; Psa. 67 : 3.
24. II. Peter 3 : 14 ; Jer. 23 : 4 ; Psa. 28 : 9 ; Psa. 70 : 4.
25. Zech. 9 : 12 ; Joel 3 : 16 ; Psa. 86 : 3 ; Psa. 104 : 33.
26. Psa. 62 : 8 ; Psa. 27 : 14 ; Psa. 130 : 2 ; Dan. 2 : 23.
27. I. John 5 : 21 ; I. John 3 : 21 ; Exod. 33 : 13 ; II. Sam. 22 : 3.
28. Psa. 46 : 10 ; Dan. 11 : 32 ; Psa. 22 : 11 ; Luke 1 : 46.
29. I. Cor. 6 : 20 ; Rom. 14 : 18 ; Psa. 51 : 1 ; Psa. 140 : 13.
30. I. Peter 4 : 7 ; Rev. 2 : 10 ; Psa. 38 : 9 ; Psa. 139 : 14.
31. Psa. 100 : 3 ; Isa. 45 : 19 ; Psa. 9 : 19 ; Psa. 119 : 64.

The Guide International Prayer and Tract Union.

We invite all connected with our "Union" to ob serve

Tuesday, March 15th,

as the day for special prayer. We observe the regular prayer hour each morning at nine o'clock for all who are on the Great Prayer Roll, including "The Pentecostal Section," recently established in connection with our "Pentecostal Jubilee." The day above appointed is a special day. Scripture for the day is I. John, 1st chapter; and the hymn to be read or sung, No. 753 in the Methodist Hymnal.

Make this a day of true devotion, earnest waiting upon God—and look for divine visitations

"Be thou exalted, O God, above the heavens; let thy glory be above all the earth."—Psa. 87 : 11.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Eccles. 11 : 1.

EDITORIAL REVIEW.

SECOND QUARTERLY MEETING.

We have determined to hold the second Quarterly Meeting of our Pentecostal Jubilee in April. The April number of THE GUIDE will represent this occasion and be of a peculiar and interesting character. One feature will be a Lovefeast, and we want, to make up the Lovefeast,

Five Hundred Testimonies!

of ten words each. Try for once to exercise yourselves in brevity, and see how expressive a testimony you can put in ten words. Observe, not ten *pages*, or ten *lines*, but ten *WORDS*. We will give you an example in Scripture language:

"My heart is fixed: O God, my heart is fixed."

Let these testimonies come quickly. Write on a postal card—that will suggest brevity—but do not fill the postal card; ten words is the rule. The reason of this is, we want to have a large company to testify in our *Jubilee Lovefeast*.

—OUR "PENTECOSTAL HISTORY."—Unexpected hindrances, and, more recently, severe affliction, have prevented the issue of our volume of "*Pentecostal History*." We hope, however, to be favored of the Lord so as to send it forth ere long.

—WOMAN TO THE FRONT.—We hope our readers are giving good attention to Sister Willing's articles, "*Woman and the Pentecost*." These Gospel days call for a large enlistment of holy women in Christ's service.

—THE SERMON by Rev. R. A. Torrey, of Mr. Moody's Training Institute, Chicago, taken from "*Northfield Echoes*," the second part of which is given in this number, is a sign of the spread of Pentecostal thought and experience in evangelical denominations. Let the tide rise higher and higher.

—THE JUBILEE WORK in our "*Guide Family*" is rolling on—letters are pouring in from day to day—God is marching on. One sister wrote of a great blessing she had received while praying for the Editor of THE GUIDE. We are still forward for prayers. We are constantly saying—

"For more we ask; we open then
Our heart to embrace Thy will;
Turn, and revive us, Lord, again;
With all Thy fulness fill."

When the fire endowment comes, the perpetual cry is "*More!*"

—SPRING CONFERENCES.—These annual convocations of the ministers of the Methodist Episcopal Church are opening. Shall Pentecost have the right of way there? At one Conference (New Jersey) Pentecostal services will be on the program. Bishop McCabe will preside. Pray for us. We want a glorious time.

GLANCES EVERYWHERE.

—*Chicago* has 583 orthodox Protestant Churches, with 153,326 members.

—*Danbury, Ct.*—Fifty persons received in the First Church on a recent Sabbath.

—*The Methodist Protestant Church* has 1,611 ministers and 174,756 members.

—*Portland, Ore.*—Within a week, recently, 300 seekers were seen at the Church altars.

—*Akron, O.*—J. H. Willey, pastor. Glorious revival—60 probationers received on a late Sabbath.

—*Princeton College* has announced that frequent drunkenness will cause the expulsion of students. Why not inculcate *total abstinence?*

—*Sing Sing.*—In Highland Avenue Church, Dr. J. E. Price, pastor, a gracious revival has been progressing.

—*Oakley, Kan.*—Souls pardoned, backsliders returning to their Father's house, and justified believers cleansed.

—*Indian Territory.*—J. L. Glascock has held a meeting in South McAlester. A number converted and sanctified.

—*The Spring Conferences will express themselves, we hope, in regard to the wine-bibbing of the young Alumni at the Wesleyan University Banquet.*

—*Attleboro, Mass.*—At a Convention, conducted by Rev. John Norberry, lately, 50 testified to having received pardon or purity.

—*Two hundred inquirers* at the revival services of Roseville M. E. Church, Newark, N. J., Rev. H. Spellmeyer, pastor. Many, we trust, saved.

The "*Tenth Legion*" is a new organization among Christian Endeavorers to give one-tenth of the income to God. It is spreading widely. Thank God.

—*Second Street Church*, New York, A. C. Morehouse, pastor, has had a series of revival services conducted by Thomas Harrison with his usual success.

—*Camp Meeting Programs.*—Don't forget to engage plenty of Pentecostal helpers—that is, if you want salvation. The *hand-lifting* evangelists ought be remanded to the rear.

—*Rev. H. C. Morrison*, Editor of the *Pentecostal Herald*, has been conducting revival services at different points in New England. He is to attend the next Douglas, Mass., Camp Meeting. Douglas is a favored ground.

—*Rev. S. B. Shaw*, author of "*Touching Incidents*" and "*God's Method of Finance*," has opened a publishing house in Chicago. Each day prayer is offered in the morning and in the evening. Half the profits are consecrated to benevolence. The Lord bless him!

CHRISTIAN LITERATURE.

THE GUIDE.—We are gratified that our friends continue to send us new subscribers. We hope there are more to follow. *Renew your subscriptions!* Those who have not done so will do us a favor by letting us hear from them during the present month.

MRS. PALMER'S LIFE.

This splendid work by Dr. Roche is now issued. It gives great satisfaction to those who have read it. We would be glad if a copy could be in the home of every reader of THE GUIDE. It would surely bless the whole household. We commend it also to Church, Sabbath School, and Young People's Societies.

We want good agents to sell this book. Liberal terms. Write us.

QUARTERLY MEETING NOTICE.

We have announced elsewhere that the April issue of THE GUIDE will be a special number, representing the Second Quarterly Meeting of "The Pentecostal Jubilee" for the present year. In view of this we have placed on the last page of the cover a list of choice *Pentecostal works*, recent issues. We would like every one who can, to purchase one or more of these works during the *Pentecostal Jubilee Quarterly Meeting* period, running from now until the end of April—the present month a preparation period, and April a month of blessed spiritual realization. Taken together, this list of volumes constitutes

A PENTECOSTAL JUBILEE LIBRARY,

to be circulated during this great JUBILEE YEAR. See 4th page of cover.

GOOD ADVICE.


Have you any spare time? If so, why not employ some of it in circulating the Literature of Holiness? Write us, and we will tell you how.

Do you want a real gem of a book—small enough to carry in your pocket, bound in white cloth, gilt edges? We have it. Selections of Scripture for each day, in neat form. By Elizabeth Doris Curry. Price, 30 cts.

—Do you want "Pentecostal Wine from Bible Grapes"? We have a supply. Warranted not to intoxicate, but it will give you gracious exhilaration and refreshment. It is rich and luscious wine. Price, 15 cts.; \$1.50 per dozen.

—Is it certain that your house is properly furnished without Mrs. James' "BIBLE HOLINESS CHART"? If you think not, order it at once. Price, 75 cents.

—If you wish to be prepared to follow up the daily lessons in the *Guide Family*, get a copy of "Four Pearls," our *Guide Bible Text Book*. Price, 15 cents.

 Give good heed to the covers of this number.

—If not able yourself to purchase the books on the 4th page of cover—can you not induce a few friends of holiness to unite with you—and so keep a first-rate *Pentecostal Library* in constant circulation

FROM CURTS & JENNINGS, PUBLISHERS, CINCINNATI, OHIO.

Our Western Methodist publishing house is very active, issuing some excellent works. They have sent us the following for notice:

Studies in Comparative Theology. Six Lectures Delivered by Rev. George H. Trever, D.D., before the Students of Lawrence University, Appleton, Wis. Price, \$1.20.

These Lectures, delivered originally before the students of Lawrence University, drew forth expressions of the desire that they might take permanent form. They will doubtless be helpful to many besides those to whom originally delivered.

SUBJECTS: 1. The Verdier Religion and Primitive Revelation; 2. The Candle of Asia and the Sun of the World; 3. Zoroaster and Moses; 4. The Religion of Abraham's Boyhood Home; 5. The Sphinx's Cry for Light. 6. The Voice of the Gospel to Other Religions.

Light from Egypt. By Rev. J. N. Fradenburgh, D.D., author of "The Hittites of the Bible," "Witnesses from the Dust," "Departed Gods," etc. Price, \$1.25.

It is in seventeen chapters: 1. Bricks Without Straw; 2. The Land of Bondage; 3. The Field of Zoan; 4. Pharaoh's Head; 5. Bubastis, the City of the Cat-Goddess; 6. The Palace of the Jew's Daughter, etc.

It has nine beautiful illustrations, and is altogether an entertaining and instructive work for home reading and Church and Sabbath School Libraries.

Upper-Room Believers. By Edgar M. Levy, D.D. A Series of Bible Readings Delivered at the Friday Meetings, Philadelphia. Introduction by Rev. E. I. D. Pepper.

The themes are: The Upper-Room Believers—A Vision of the Glorified—The Childlike Spirit—Our Lord's Second Coming—Saints in Cæsar's House hold—Seeing the King's Face—Take Time to be Holy.

THE TRACT DEPARTMENT.

In view of the notice elsewhere of April being a special number, representing the *Second Quarterly Meeting* of the PENTECOSTAL JUBILEE, containing exercises for *thirty days*, extending to April 30th, we desire one feature to be *Tract Distribution*. To this end we suggest that all the members of *The Prayer and Tract Union* will, during the present month, provide themselves with tracts to use during the *thirty days Quarterly Meeting*.

First of all—Let every one send for a package of "Phœbe Palmer Leaflets," (50 in package), 10 cents, and not write a letter to any friend in the thirty days without putting a *leaflet* in the letter.

Second—Procure a dozen, if possible, if not, 6 or 3 or 4 copies of the "*Plain Account of Christian Perfection*," by Rev. John Wesley. Per doz., 50 cts.; half doz., 25 cts.; each, 5 cts.

Third—Get some of the following in circulation:

1. "Phœbe Palmer's Experience of Entire Sanctification." (Per doz., 25 cts.) Each, 3 cts.
2. "Is Sanctification Gradual or Instantaneous?" Rev. James Caughey. (25 cts. per doz.) Each, 3 cts.
3. "Our Inheritance in Christ." Rev. John Parker (25 cts. per doz.) Each, 3 cts.
4. "Christian Doctrine of Self-Denial." Rev. R. Jaques, D.D. (25 cts. per doz.) Each, 3 cts.
5. "The Secret of Usefulness." Rev. Wilmer Coffman. (Per doz., 15 cts.) Each, 2 cts.

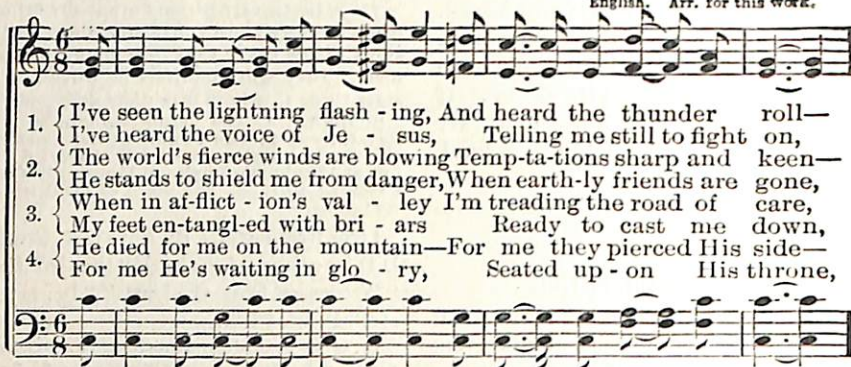
OUR CHORAL SERVICE.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

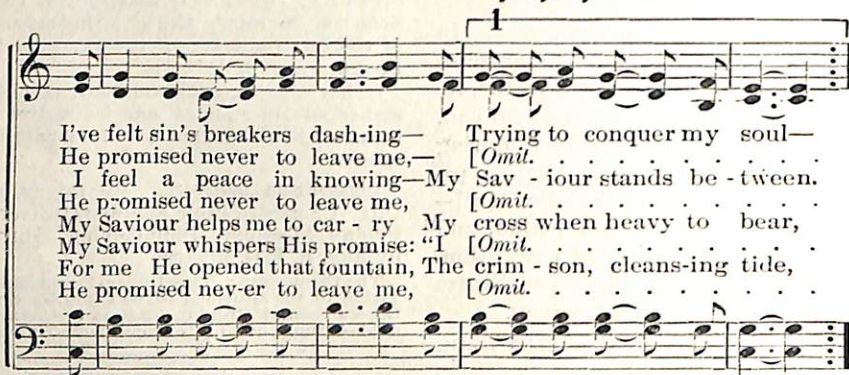
No. 111.

NEVER ALONE.

English. Arr. for this work.



1. { I've seen the lightning flash - ing, And heard the thunder roll—
 2. { I've heard the voice of Je - sus, Telling me still to fight on,
 3. { The world's fierce winds are blowing Temp - ta - tions sharp and keen—
 4. { He stands to shield me from danger, When earth - ly friends are gone,
 5. { When in af - flict - ion's val - ley I'm treading the road of care,
 6. { My feet en - tangl - ed with bri - ars Ready to cast me down,
 7. { He died for me on the mountain—For me they pierced His side—
 8. { For me He's waiting in glo - ry, Seated up - on His throne,



I've felt sin's breakers dash - ing— Trying to conquer my soul—
 He promised never to leave me, [Omit.]
 I feel a peace in know - ing—My Sav - iour stands be - tween.
 He promised never to leave me, [Omit.]
 My Saviour helps me to car - ry My cross when heavy to bear,
 My Saviour whispers His promise: "I [Omit.]
 For me He opened that fountain, The crim - son, cleans - ing tide,
 He promised nev - er to leave me, [Omit.]

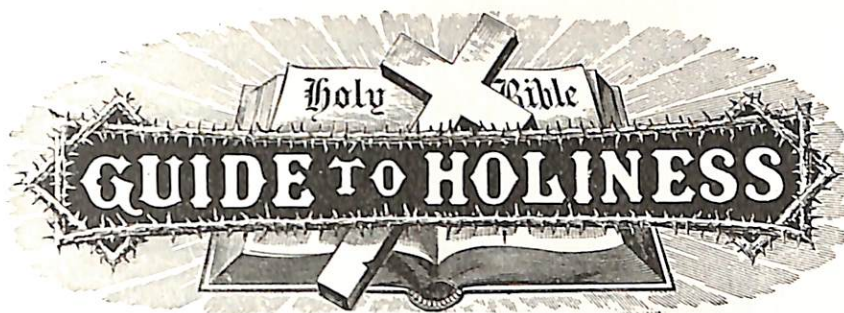


2 CHORUS
 Nev - er to leave me a - lone.
 Nev - er to leave me a - lone. No, never a - lone, — No nev - er a -
 "Never will leave thee a - lone."
 Nev - er to leave me a - lone.



lone, He promised never to leave me— Nev - er to leave me a - lone.

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APRIL, 1898.

SPECIAL QUARTERLY NUMBER.

THE KEYNOTE.—“Then said he unto me, Prophecy unto the wind (or breath), prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.”—Ezek. 37 : 9.

“On all the earth Thy Spirit shower;
The earth in righteousness renew;
Thy kingdom come, and hell’s o’erpower,
And to Thy scepter all subdue.

“Like mighty winds, or torrents fierce,
Let Him opposers all o’errun;
And every law of sin reverse,
That faith and love may make all one.”

PENTECOSTAL LIFE-PHASES.

“What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?”—I. Cor. 6 : 19.

Here is the primitive order of manhood restored. Man was predestined to be indwelt by the Eternal One. Sin interrupted the divine order. The New Creation by Christ Jesus re-establishes it. As in Him dwelt all the fulness of the Godhead, bodily, so it may be revealed in us.

One writer says: “The unseen, but much more efficient, Spirit of God in the spiritual temple now takes the place of the visible Shechinah in the old, material temple. The whole man is the temple; the soul is the inmost shrine; the understanding and heart the holy place; and the body the porch and exterior of the edifice. Chastity is the guardian of the temple to prevent anything unclean entering which might provoke the indwelling God to abandon it as defiled.”

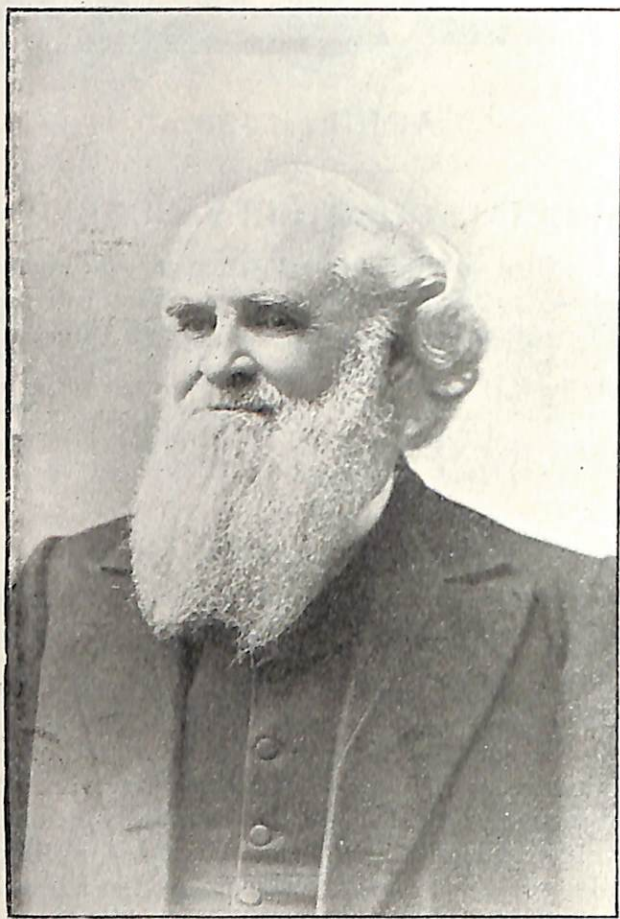
It is a temple thus inhabited—Divinely originated—magnificently con-

structed—lofty in its aspirations—capacitated for intimate fellowship with the Infinite, and for sublime employment in His service.

It is the temple of the Holy Ghost. He claims it for His own. It is His right. As the Executive of the Godhead, He fulfils the high commission of Christ. And this is a fact of the highest significance. It reveals the glory of this latter-day dispensation. And it demonstrates the absolute divinity of the Holy Ghost.

Tertullian says, “None but God can claim a temple; here the Holy Ghost is assigned; therefore the Holy Ghost is God.” The conclusion is irresistible—emphasize it: *The Holy Ghost is God!*

“*Ye are not your own.*” That is the great lesson. If the temple has come into the occupancy of the Holy Ghost, it must be securely guarded. All unholy intruders must be kept off.



REV. JOHN THOMPSON.

Of the Philadelphia Conference of the Methodist Episcopal Church, and a member of the National Association for the Promotion of Holiness. For a number of years he has been President of the International Pentecostal Camp Meeting at Mountain Lake Park, Md. He is at present partially blind, and yet in affliction is exceedingly joyful, and triumphant in the God of his salvation.

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

QUARTERLY MEETING SERMON.

BAPTISM OF THE SPIRIT UNDER THE NEW DISPENSATION.

BY REV. ASA MAHAN, D.D.

TEXT—"God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11: 40.

The Spirit was given under the former dispensation, but in forms so new in the latter as to render proper the statement of the apostle that "the Holy Ghost was not given until after Jesus was glorified." The superiority of the latter over the former is a leading theme of all the prophets.

This baptism, with its results in the Church and upon the world, is "the glory which was to follow the sufferings of Christ." These are "the better things God hath reserved for us"—"the better things," inquiring after which, and searching into and believing in which, rendered even the prophets perfect. "What sort of persons ought we to be" upon whom, and to whom, this glory has descended? That far more is expected and justly required of us than was possible to them, we argue from the following considerations:

MORE NOW EXPECTED AND REQUIRED
OF US THAN WAS POSSIBLE UNDER
THE FORMER DISPENSATION.

1. This is a dispensation of far greater *light* and *knowledge* than the other. They had the Old Testament only. We have that, with the New. The former differs from the latter as the first glimmer of dawn differs from the light of cloudless noon. They knew nothing of Christ but what was obscurely hinted through types and shadows and prophetic revelations, which the prophets themselves did not fully comprehend. "We behold with open face the glory of the Lord." The way of holiness was to them very obscure and intricate. We walk in the King's highway, in which "a wayfaring man, though a fool, shall not err." With them, noonday light was but a feeble twilight. With us, even "at evening time there is light." Our moon far outshines their sun. "Life and immortality are brought to light through the Gospel."

2. The *law of duty* is revealed to us in far *clearer* and more *attractive* and *impressive* forms than it was to them. To them it was revealed almost exclusively in the preceptive form, "line upon line, precept upon precept, here a little, and there a little." That same law comes to us, not merely in the form of command and prohibition, but also as exemplified in all its applications, through the pure and spotless

example of Christ. They were taught *what* to do. We are taught not only *what* to do, but *how* to do it.

3. The *forms* of truth hidden from them and revealed to us have a *quickening* and *transforming* power not possessed by the same forms as revealed under the Old Dispensation. The truths then known, through the new light now thrown upon them, have far greater power than any other forms of truth ever did or can possess.

The Apostle John, in comparing the present with the former dispensation, tells us that "the darkness has passed, and the true light now shineth." Peter tells us that the prophets, who stood amidst the clearest light then vouchsafed, "inquired and searched diligently, searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified before of the sufferings of Christ, and the glory which should follow. Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into."

How impressive is the contrast which Paul draws between these dispensations! "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words." "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh

better things than that of Abel. See that ye refuse not him that speaketh; for if they escaped not that refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."

The Scriptures everywhere represent the Gospel as not only shedding new light upon questions pertaining to God, Christ, the Holy Spirit, duty, sin, holiness, redemption and immortality, but as revealing forms of truth which have power before unknown for conversion, sanctification, consolation, and fulness of joy.

One prophet speaks of these new revelations as "a fountain opened to the House of David, and to the inhabitants of Jerusalem, for sin and uncleanness." Others speak of the Gospel as "a new covenant," in the fulfillment of which God is to cleanse his people "from all their filthiness, and from all their idols," and so completely to sanctify them that when "their iniquity shall be sought for, there shall be none," and "their sins shall not be found." In the New Testament, Christ is affirmed to be "the power of God and the wisdom of God unto salvation, to every one that believeth," and that "the weapons of our warfare are mighty, through God, to the pulling down of strongholds."

Now the special mission of the Spirit is to take truth in all its forms—truth as revealed in both Testaments—and to render it most effective for our sanctification, consolation, fulness of joy, and, through us, for the sanctification and edification of the Church and the salvation of men. The Spirit knows absolutely what we need for all these high ends, and what forms of truth to present for the realization of all these ends, and how to present them for the most perfect accomplishment of all these benign results. Surely we ought to rise as far above the Old Testament saints as the New Testament towers

above the Old. Of this fact we shall be still more deeply impressed when we have considered

SOME OF THE HISTORIC RESULTS OF THIS BAPTISM UNDER THIS DISPENSATION.

THE CASE OF THE APOSTLES.

If we take the apostles as examples, and contrast their intellectual, moral, and spiritual states prior and subsequent to the Pentecost, we shall be constrained to acknowledge that such transformations of character had never occurred in the history of the world before. All along up to the crucifixion, how dull were their apprehensions! how limited and obscure their vision of truth! how weak their faith! what cowards they were! how worldly their affections! how weak their mutual love! and how like ropes of sand their most sacred fixed resolutions!

How opposite in all respects to all this were they after they "were all filled with the Holy Ghost"! "In a moment," as it were, "in the twinkling of an eye," "they were crucified to the world, and the world to them," and their characters took on forms of glorious beauty and perfection, which rendered them "a spectacle to the world, and to angels, and to men." Their vision of truth seemed to be as cloudless as the kingdom of light. Their speech and their preaching brought the world on its knees before God. Peter, in faith, courage, and strength, became a rock. James and John vindicated their right to be called "sons of thunder." "They were all conquerors, and more than conquerors, through him that loved them."

Power was one of the most striking characteristics of this baptism. All who received it "were endued with power from on high." Before these men passed off the stage of life, the

Gospel was firmly planted among all nations. Literally had "their sound gone into all the earth, and their words unto the ends of the world."

Unity of spirit, and mutual fellowship and love, was another equally marked characteristic of this baptism. Before its descent, ambition, jealousy, and disputation among themselves, about who should be the greatest, and even anger towards one another, often divided their hearts. Now they were all "one in Christ Jesus," and nothing could interrupt their mutual love, fellowship, and co-operation.

Their *boldness* and *courage* were a mystery of mysteries to their enemies. No power in heaven or earth could induce them to "deny the Lord that bought them." Their peace in God, their "assurance of hope," their "everlasting consolations," their triumphs of faith and "fulness of joy," nothing could interrupt or diminish. "They walked in the light, as God is in the light."

THE IMMEDIATE SUCCESSORS OF THE APOSTLES.

If we turn from the apostles and their immediate associates and converts to the primitive Church, we shall find, among countless thousands of its membership, examples equally conspicuous of the results and power of this baptism.

For the first four or five centuries of the Christian era, the doctrine of the gift of the Spirit after conversion and believing in Christ was a great leading theme of thought and teaching. Hence there was a very general experience of this baptism during all this period.

This was the martyr age of the Church—the era, also, of her power, of her glory, and of her "victory through the blood of the Lamb and the word of his testimony."

(To be continued.)

OUR PENTECOSTAL BIBLE STUDY.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 2: 15.

"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."

THE PROMISE OF THE FATHER: A PENTECOSTAL STUDY.

II.

BY REV. CHARLES GARNETT,

(Pastor Congregational Church, Manchester, Eng.)

The living Christ is the central point of theology, and its ruling principle. Jesus is not a dead, powerless personality, but a living Saviour and Judge of men. And so St. Luke tells Theophilus that his Gospel only contains an account of all that Jesus *began* to do and to teach "until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen." What this "commandment" was may be seen by referring to Luke 24: 49, "And behold, I send forth the promise of my Father upon you: but *tarry* ye in the city, until ye be clothed with power from on high." The final interview at which this commandment was given took place near Bethany, with the apostles only; "to whom," adds the historian, "he showed himself alive after his passion by many proofs." The historical part of Christ's resurrection was proved beyond the possibility of doubt by his "*appearing* unto them by the space of forty days, and *speaking* the things concerning the kingdom of God." These frequent appearances, as Dr. McGiffert says, "were of such a character as to convince His followers of their absolute reality." They were "proof" that

carried certainty of conviction with them, and made doubt or unbelief impossible. "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, saith he, ye have heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence."

As to the *nature* of the Father's promise, for which they were commanded to wait, I only need say that it undoubtedly refers to the outpouring of the Holy Spirit, which was to crown the work of the only-begotten Son, and to inaugurate the Gospel dispensation under which we live.

The promise of the Father was made *prophetically* 1000 years B.C. Speaking of the Holy Spirit, *Solomon* says (Proverbs 1: 23): "Behold, I will pour out my Spirit unto you, I will make known my words unto you."

B.C. 800. *Joel* 2: 28—"It shall come to pass afterwards, that I will pour out my Spirit upon all flesh."

B.C. 700. *Isaiah* 44: 3—"I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

B.C. 600. *Ezekiel* 47: 1-5 (the vision of the holy waters; see verse 5)—"It was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over."

B.C. 500. *Zechariah* 12: 10—"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications." (Compare 13: 1.)

B.C. 400. *Malachi* 3: 10—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour

you out a blessing, that there shall not be room enough to receive it."

A.D. 30 (Matthew 3:2)—*John the Baptist*—"He that cometh after me, is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and fire."

Our Lord Himself also repeatedly referred to the Father's promise, reminding His disciples of it, and pledging Himself to its fulfillment. See Luke 24:49.

A few words may now be said as to the *characteristic features* of this promise. What were they? Well, in the first place, it was *wonderfully gracious*, proceeding from the unmerited favor of God, and calculated to excite surprise. Then, in the second place, it was, as we have seen, *remarkably longstanding*, having been on record for at least a thousand years. And then, once more, it was now at last *on the verge of fulfillment*.

But why was it called, distinctively, the Promise of the *Father*? Because Jehovah, conceived as Father, originally *made* it. It was the expression of His Fatherly wisdom and love. Also, because, eventually, He fulfilled it, in the experience of the infant Church of His dear Son. Acts 2:1-4; 4:31, etc.

And what, after all, did it *consist* of? The plenitude of the Spirit; the fulness of spiritual life and power. The Father's promise went far beyond the bestowment of the Holy Spirit as "the regenerator of men." It implied their being subsequently filled with or plunged into the purifying stream of Divine love and power—a definite, conscious experience of *entire* sanctification. The disciples were what we should call "converted people," they had been born from above into the kingdom of God; but they needed the holy fire, the spiritual dynamite, the Divine fulness, to deepen and strengthen their spiritual life, and to equip them for effectual service. The anti-

thetical statement in verse 5 is extremely suggestive. "John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." Water and fire! Compare the Baptist's words, Mat. 3:11 and Luke 3:16. Water cleanses superficially; fire purifies thoroughly. Conversion turns ice into water, the baptism with the Holy Spirit turns water into steam. It enlightens the mind, purifies the heart, strengthens the will, and sets the soul on fire with holy love.

To whom then did the promise *apply*? Primarily, to the apostles; secondarily, to all the disciples; and, successively, to every child of God. It is the Father's promise, not to a favored few, but to all of His adopted children in every land and in every age. Its universal applicability, within the household of faith, rests upon a universal need.

How did the baptism *manifest* itself? In the first instance, and subsequently for some time, not without miraculous accompaniments, the evidential value of which abides as the Church's perpetual possession. But from the Day of Pentecost until now the fulness of the Spirit reveals itself *inwardly* in vital energy and spiritual power, lifting our souls to the highest sphere of action and of influence, and filling us with holy love and radiant joy. It is, therefore, a supernatural endowment, a conscious experience, a definite blessing, resulting in a beautiful life of entire devotion to God and of freedom from sin.

Well now, for the fulfillment of this wonderful promise, in their personal experience, the first disciples were commanded to "wait." This they did, as we all know, in the City of Jerusalem, in the upper room in united prayer, for ten days. Then on the Day of Pentecost, when everything

(Continued on page 108.)

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2: 16.

FAITH AND UNBELIEF.

BY REV. ARTHUR T. PIERSON, D.D.

PART IV.

The Epistle to the Hebrews contains four expressions of most solemn import, all of a similar significance, and all showing the danger of an unbelieving spirit: Lest we should "let them slip;" "if we neglect so great salvation;" "any of you should seem to come short of it;" and lest any man "fail of the grace of God."

As to the last, it is perhaps the most solemn warning in even this book of admonitions. Let us examine the context and connection. It is one of the marked admonitions of this twelfth chapter upon which we are at present meditating. "Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright, etc." (vers. 15-17). This passage is generally referred to the ungodly; but it is manifest that no ungodly man can sell his "birthright," for the birthright is the possession of a child of God. The whole chapter, and indeed the whole epistle, is directed to the *believer*, who is here warned as to the forfeiture of his privileges. A "fornicator" is one who violates the sacred *law of separation*. He belongs to a wife, in a sacred relation; or, if unmarried, as Jacob was when he went to Padan Aram, is by his place in a covenant family separated unto a covenant fellowship. A profaner is one who violates the *law of sanctity*. The former makes common a relation which is essentially and inherently exclusive and uncommon; the latter accounts as of common value what is of

uncommon and priceless worth. Believers belong exclusively to God, and are not to insult the separateness of their relationship by compromises, dalliances, mixed relations with sin and worldliness; and, having a sacred inheritance of untold value, they are to treat it as such, and account any price paltry and insignificant which is offered them in exchange for spiritual and eternal privileges. He is a spiritual fornicator who, while professing to be the servant of God, serves mammon, sin, and self; he is a profaner, another Esau, who makes the silly and irrevocable barter of the higher for the lower, the eternal for the temporal. For example:

1. Bartering holy joys for sinful pleasures.
2. Bartering priestly access to God for worldly associations.
3. Bartering prophetic insight into truth for worldly culture and wisdom.
4. Bartering kingly authority and dominion with Christ for temporal ambitions.
5. Bartering holy conquest over evil for the bondage of an enslaved spirit.

All such barter is the direct and natural fruit of unbelief, and is irrevocable. Esau found no place of repentance, i. e., no room for a change of mind *in his father*—(the reference is not to his own sorrow). Isaac had bestowed the birthright blessing, and could not recall it. And no man ever finds it possible—be his sorrow never so sincere—to recall a forfeited opportunity or lost blessing. An hour lost in waste, not even God can restore; a bad word spoken, an evil lust indulged, a wrong influence gone forth, an injury done another—these, and thousands more of bartered values, no repentance can regain, or rectify, or restore.

God's law is inexorable, and God's decree irrevocable. Every loss is final. God has no room for a change of mind as to these things. We may improve

the future, but the past is irreparable. No act or word or desire or thought that has dishonored God or damaged man can ever be resummoned before us to be modified or altered. Human folly, sin and crime, with all their influences, are eternal in their results, and as unchangeable as God. An instant's act may start an injurious series of effects that eternity cannot exhaust—witness Adam's one sin, that entailed on himself and his posterity all the miseries of the fall.

Hence the Judgment-seat is a *present* fact. It is now set up, and its decisions are forever operative. Conscience, the Word of God, the Spirit of God, the very verdict of time—these are assizes that no man can escape, do what he will; and before these courts of judgment we are daily appearing.

There is but one way to live—now, always, and only, for *God* and *godliness*. As every act is essentially irrevocable, we must look diligently lest we let slip, come short, neglect, fail of grace, and with watching and prayer fill up the time, buy up the opportunity, and close up the record of each day as it goes.

THE PENTECOSTAL BLESSING.

BY REV. THOS. WAUGH.

THE SPIRIT OF GLADNESS.

“Be filled with the Spirit.”—Eph. 5 : 18.

This is clearly brought out in the startling conjunction we have in the text. Here we have *spiritual exhilaration* enjoined upon us in place of a *sensuous exhilaration* which is condemned. There is something in us all which resents monotony, and repeatedly asks for a change. When kept for a long time under the one burden, at the same task, or touched by the same sorrow, there is a something in our

very constitution which calls for relief—a voice which calls for stimulus, for excitement, for some kind of break in the monotony.

We all know only too well how many people seek to gratify this craving in strong drink. Only too often we hear it said of such, “It drove him to the drink.” Now He who has woven this desire into our human nature has provided for its being met on highest and most helpful lines. He here says to us, “Do not seek this stimulus in strong drink. That too often deludes, demoralizes, and damns. You may have what you need in another way, that will beautify and ennoble your own character and fit you for living to nobler purpose for others. ‘Be not filled with wine, . . . but be filled with the Spirit.’”

A glance at the context makes this plain in its reference to songs of gladness and truest melody of heart. It is clearly manifest, too, in its effects upon the disciples at Pentecost. When the inmates of that upper room received the fulness of the Spirit, and the glorious baptism began to manifest itself on legitimate lines, the people in the crowd who were not in the secret thought they were drunk. The Spirit-filled life is indeed a life of *real luxury*. There is no sanction whatever in the New Testament for that dignified dullness which many people evidently mistake for reverence.

It is perfectly true that the Holy Spirit leads us into soul-burden, sacrifice, hard toil, and often into tears. He brings us into a close sympathy with Christ in His great mission to sorrowing, perishing men. He works in us a tender compassion for the Christless which often makes the heart ache with keenest pain; yet He is “the Holy Ghost, *the Comforter*.” It is He who tells us of pardon and reconciliation to God. It is He who in the day of difficulty reminds us of past deliver-

ance. It is He who, in the hour of sorrow, rings in our souls the promises of God, and whispers to us wonderful words about the tearless future.

He is a "Spirit of love," and "perfect love casteth out fear." All fear that hath torment is driven from our hearts when He gets full possession. The soul's conflict with God is ended. The doubtful or forbidden thing which caused the controversy is given up, and the whole being is pervaded with God's great calm. We then know the joy of being utterly His, and this joy is "unspeakable and full of glory."

Just here the Christian Church makes a great blunder—a blunder that makes her responsible for much of the backsliding among young converts. In reading the Acts of the Apostles it is clearly seen that when the apostles got people led to Christ and converted, they were not content. They never rested until they led them into *the fulness of the Spirit*. When they were "filled with the Holy Ghost" they were filled with a gladness that was all-satisfying.

In too many places this is to-day an almost forgotten doctrine. It is much to be feared that thousands of sincere Christian workers know nothing of this fulness themselves, and consequently never dream of seeking to lead young converts into it. They lead them into the Lord's house, but leave them just within the door instead of leading them into the inner room where the sweet things of the family are talked over, and the great Father gives the best He has to His own. They never show them their full right and liberty to the warm and blessed inner circle of the family of God.

The result is, that when the first morning flush of the joy of salvation—the first joy of the new relation to God—is over, these beginners realize a great want. They feel, "Is this all there is in religion? Can it give me

no fuller substitute than this for the pleasures and amusements I parted with for its sake?" And as they are left in the wilderness instead of being led into Canaan, they are conquered by their memories of the past. Their longing for the fleshpots of Egypt becomes stronger than the bonds of the camp, and they return to the bondage of the past.

Filled with the exhilarations of the Spirit, the seducing calls of worldly pleasure have no power over us. Christians who have always the music of the Spirit's fulness have deaf ears for the siren songs of worldly and sinful amusements. You never hear them asking the poor, low, miserable question, "Is there any harm in theaters, dancing, or card parties?" They do not need the brief drink at the world's fountain, which is so soon followed by a keener thirst. Full of God, they have the "well" of true gladness in their hearts. They carry about with them the springs of joy, and can drink whenever they like.

It is pitiful to think how much Christianity loses through her people never claiming their Pentecost. May the Lord lead them to their high privilege.

BIBLE TEACHINGS CONCERNING THE HOLY GHOST.

BY REV. CHAS. W. L. CHRISTIEN.

III.—THE DIVINE PURIFIER.

The work of the Holy Spirit always begins with the soul ruined and lost by sin. Unasked, and in infinite kindness, He shows the sinner his guilt—how all his life has been one of alienation from God, and how, as the legal result, "the wrath of God abideth on him." He makes him see sin as sin; not mere mistake, weakness, folly, but the criminal violation of the holy law of God. He reveals to him the inherent sinfulness of his nature, from which all

the actual sins of his life have sprung. And He shows him his total helplessness to save himself either from his guilt or sin. And so He prepares him to appreciate the work of Christ on his behalf; for until he has a clear conviction of his ruin and utter inability to save himself, he will never welcome the atonement of Christ. And such is the pride and blindness of the human heart that it will try a thousand expedients, and visit a thousand shrines, and listen to any "Worldly Wiseman" promising deliverance, before it will go God's way to be saved. But the Spirit, showing him that there is no hope but in Christ, leads him to a wholehearted trust in the Saviour for present salvation. And as soon as he exercises faith his guilt is canceled. He who was to him "the Spirit of bondage" becomes "the Spirit of adoption." "The Spirit of life in Christ Jesus hath made" him "free from the law of sin and death." The night of mourning is over, the day of gladness has dawned. "The love of God is shed abroad" in his heart "by the Holy Ghost which is given" unto him. He is no longer "dead in trespasses and sins," he is "born again of the Spirit."

But this is only the first stage of the work of the Comforter in the human soul, for it must be clearly understood that the gift of the new life at the hour of conversion does not argue the destruction of the old, evil nature. The convert has power over sin, both inward and outward; but this by no means proves that he is freed from its presence in his heart. Without saying that it is impossible for a sinner to be entirely sanctified at the moment of pardon, or that it is never done, we are bound to maintain that it is a rare experience. There are two opposing errors on the subject, into which many have fallen. One is, that every man is entirely sanctified at the time of his conversion, which is a contradiction

of Bible statement, and also of the experience of the Church. The other is, that no man can be fully sanctified until the hour of death. The one says it is already done; the other, that it never can be in this life. Both are grave mistakes and misrepresentations. Entire sanctification is not involved in regeneration, but it is that state to which the Spirit designs to lead every saved man here and now. So He is not only the Spirit of conviction, of faith, of adoption—He is also the Spirit of holiness; not because He is the Holy Spirit Himself, but because it is His office to create holiness in the hearts of God's people. He would be to the follower of Christ the Divine Purifier.

But not seldom the advance to higher experiences is commenced by a rude awakening. The convert, in the exuberance of his new-found joy, never expects to see his inward foes again; but when he finds them struggling fiercely to reassert their mastery, it is often what we have termed it, a rude awakening. He thought them dead, and here they are in battle array! And the sight of the remaining corruption of the heart is indeed, sometimes, more painful and bitter than the previous sight of guilt and ruin, though it is, of course, unaccompanied by the distress which came through the consciousness of the Divine anger. And it is the Spirit alone who gives this revelation of inward sin.

But why does He give it? Is it to let the believer see the inward enemies which must remain undestroyed to the day of death? Is it simply to let him understand what a lifelong struggle lies before him? Nay, not so. The Spirit, to use a current phrase, has "convicted him for holiness." He has shown him the sin, not only to give him a clear knowledge of the facts respecting his condition, but to deliver him from the "inbred sin," and make

him pure. Better for him to have remained blind to the corruption of his nature than to see it in all its extremity only to be left in despair of cleansing.

And that the Holy Spirit wishes to deliver him is demonstrated, in addition to all the proclamations and promises of the Book, by the fact that He creates within the heart of the believer an intense longing for purity. Many a Christian has had a more eager desire to be freed from sin than he ever had to be saved from legal condemnation. And God the Spirit only creates desires in the human soul that He may fulfil them. When the anxious one pours out his cries to God for purity, it is the Spirit that "maketh intercession" for him "according to the will of God." The cry is the voice of the Spirit in his heart.

And the Spirit will show the sincere soul all that hinders him entering upon the enjoyment of the blessing. There may be barriers of which he is but dimly conscious—some secret reservation in his dedication of himself to God—some question touching the definite act of faith—or any one of a hundred difficulties. But the Spirit will reveal it; and if he will follow, the Comforter will save him from it and lead him safely on. Whatever instruction and guidance he requires the Spirit will give him. And when the man, thus led by the Spirit, lays himself at the feet of Christ, to be His, His only, His altogether, His forever, and trusts for the deliverance of his soul from all uncleanness, the Spirit will respond to his confidence, and be to him "as a refiner's fire." For He is the Almighty Spirit. He can burn up the corruption of my heart as the fire fell in answer to Elijah's prayer of faith, and "consumed the sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." The pride, the vanity,

the self-seeking, the sloth, the "hatred, malice, and all uncharitableness," that have stained and disfigured and debased the soul, He can utterly destroy. And He can fill the soul instead with the pure celestial love which shall henceforth be the master-power and passion and principle, dominating all within and without, making the whole being and life radiant with the beauty of Christ Himself. It may come like a burst of splendor amid midnight gloom, or like the dawning of day over the hilltops; but it will come.

THE PROMISE OF THE FATHER.

(Continued from page 103.)

was in order and everybody was ready, the promise was fulfilled, the Holy Spirit was poured out, the lambent flame touched every head, and the love of God fired every heart, and they were all filled to overflowing with spiritual joy and holy power. Thus "the promise of the Father" was fulfilled, the dispensation of the Spirit inaugurated, and the Church of Christ born. What followed immediately afterwards, foretold its early triumphs and guarantees its ultimate success.

And now it only remains to say that "the Father's promise," which found its first fulfillment historically on the Day of Pentecost, is as applicable to you and me as to the earliest disciples. Experimentally it may now be fulfilled in our hearts and lives. We also, if we are Christians, may be filled and fired with the Holy Ghost. Nor need we "wait" ten days or ten hours for our Pentecost, if we will only hold aloof from every form of evil and dedicate ourselves fully to God. If we begin to seek this great blessing in earnest prayer and simple faith, we may rely upon it, that when our self-surrender is complete, and we are ready for it, God will bestow it upon us in all its fulness, blessedness and power.

PENTECOSTAL PREACHING.

BY B. S. TAYLOR,

(Evangelist, Des Moines, Iowa.)

In the Book of Acts is revealed the practical power of the Gospel preacher. There are certain clear and definite marks found in every successful preacher of the Gospel which ought to be learned and followed by all who are called to this great and glorious work.

I. *The Pentecostal preacher is called of God to the work.* He does not take it up because he wants a job, nor because he thinks it an easy way to get a living; nor because his parents have always urged it; nor because it is a polite and scholarly profession; but only and always because he has been called of God, moved by the Holy Ghost, with a feeling exactly like St. Paul, "Woe is me if I preach not the Gospel."

II. *The Pentecostal preacher is a converted and sanctified man.* There are no successful preachers in the Bible sense who are not converted and called and earnestly seeking "the second blessing, properly so called;" i.e., the experience of entire sanctification. But the Pentecostal preacher has had his Pentecost, purifying his heart by faith. He knows when and where he got it, because *he was there*. He knows thoroughly, clear as the noonday sun, the conditions of consecration—faith, testimony witness of the Spirit, witness of the conscience, baptism of fire, by which he did, and all others must, come into this enduement from on high. He knows it not merely as a sentimental theory, a fine-spun philosophy of "baptism for service," and "receiving the Blessing," but he knows it by personal, burning experience of heart and life, and by its fruits in the salvation of men.

III. *The Pentecostal preacher has fruits in his own life.* He does not

quote others and refer to books merely, nor does he exploit a graceful theory of Bible readings in a carefully selected course from the Concordance; but he has a practical demonstration of the truth of the word and the power of God ready at hand to prove his calling anywhere. He *works his theory*, not merely proclaims it, and it works well. He preaches—and the fruit at once and always follows. He lives what he professes. He shows the fruits of Canaan, the fruits of the Spirit, love, joy, peace, etc., right out before the Church and the world!

IV. *The Pentecostal Preacher speaks in demonstration of the Spirit and with power.* He preaches the law of Sinai first and the Gospel of Calvary later. It is holiness or hell *all* the way along. He does not mince words, nor prophesy smooth things. He uses Saxon—i.e., non-Latin, English. He calls a spade a spade, and hell, hell, and holiness, holiness, and does not once in a two months' campaign refer to "higher life", or "more religion," or "deeper work of grace," or any other vague and glittering generalities. *He uses the Word as it reads, and knows it and loves it.*

V. *The Pentecostal preacher depends on (a) the Word of God.* He never quotes "his views," nor says, "What I believe is—"; nor tries to correct the Scriptures, nor improve on the prophets nor touch up the apostles. He preaches the *Word of God* as it is in truth the *Word of God*! He does not preach *about* it, but preaches *it*, *expounds it*, points out its authority, its truth to human nature, its revelation of sin, its deep insight into the soul, its great and glorious promises for full redemption. He repels all attacks on its clear and sharp utterances against sin, and exhorts, persuades, labors mightily by mind and heart to convince his hearers of these truths!

(To be continued.)

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91 : 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest ;
Under the shadow of Thy wings
Shall they serenely rest."*

INVESTMENTS.

BY REV. L. H. BAKER.

One morning there came a youth to Socrates. His mind was so hungry and heart so pure that the master could scarcely sleep for joy in his new pupil. With late sleep came a dream, in which a pure white dove flew to him and nestled in the folds of his tunic. He cared for it tenderly. It grew rapidly and soon spread its wings, soared upward, and was lost to sight in the clouds. The master caught the vision of what his pupil should be, and predicted the future of the youth, destined to surpass his master and find his way to immortal heights. This youth, with his glowing eyes, broad forehead, and eager mind, had in him large possibilities, and the master poured into his receptive faculties the best thoughts and highest ideals. His pupil became the philosopher Plato, to whom the hills, valleys and rivers surrendered their secrets ; to whom came the schoolboy with his books, the lover with his sighs or smiles, the philosopher with his problems, the artisan with his tools, the merchant with his perplexities, the ruler with his laws. He grappled with the varied phases of life's duties, weaving philosophies of noble thought and speech. His teacher made a good investment in the training of his pupil, calling out the endowments of his nature.

Every youth may not be so highly endowed, but there is in each a measure of mind and heart power to be drawn out and enlarged. The brother who spent years of patient effort to arouse and develop the limited faculties of an imbecile child was rewarded by the intelligence and affection of the brother in after years.

The old German teacher who habitually

lifted his hat to the child on street or in school-room, that he might do honor to the coming sage or sovereign, was in this unusual and eccentric way recognizing the large possibilities inhering in every soul.

Can there not come to us a better thought as to the value of the young immortals in our homes, schools, and Churches? In this day of large commercial enterprises and investments, with a view to immediate and future rewards, are we not in danger of overlooking a line of investment in character more to be coveted than the gold of the Klondike?

A father, by pureness of life in lips and conduct, by precept and example, may be so inspiring the faith of his child in manhood that the treacheries and deceptions of the reckless, heartless world may never shatter it. A mother, in her gentleness and devotion, is breathing upon the spirits about her an ideal that the false and fickle of the outer world can never obliterate. These are making investments that the markets of the world cannot purchase or scatter. A brother, a sister, by patience and prayer, may be so enriching the hearts of those about them as that in after years there shall come returns of affection. The investments made in the spirit life are more sure and productive than all other forms.

"A good man, out of the good treasure of the heart, bringeth forth that which is good."

The treasures of the mines were stowed away when the earth was young, in its formative period. The treasures of the harvest began in the days of the spring-time, when the clouds gave forth their moisture and the sun did not refuse to shine. So the treasures of the best manhood and womanhood begin in the early and formative years. Then the increase: "To him that hath shall be given." So the merchant says, "A little money saved and invested will bring a competence for old age." The scholar testifies, "A little learning rightly used leads to supreme culture." The Master teaches, also, the law of increase: To him that is faithful in the least shall be given much—to him that doth hunger shall be given the fruit of paradise—to the thirsty shall be given the water of life.

FOR OUR YOUNG PEOPLE.

BY MISS JENNIE L. PARKER.

SNARES.

I want to call your attention to the snares which may cause you annoyance, and possibly stumbling.

It is only one of the many tokens of God's wisdom and foresight for us, that at the moment of sanctification He does not reveal to us all that the work must involve in the future.

The will, the faculties of the mind, the appetites of the body, are all God-given, all necessary to the natural man, but which through inbred sin have become crooked, bent, corrupted. Even after the work of entire sanctification has been wrought in a soul and it is restored to a normal, natural state, reinforced by the energies of the Spirit, the will, the faculties, the appetites, are yet weak and impaired. These must be strengthened, established. Habits of former diseased condition must, upon being revealed, be abandoned forever.

Here, then, is a chance for our enemy. As the faithful Spirit shows us weak places to be strengthened, habits to correct or abandon, we, through the wiliness of Satan, become loaded with self-reproaches and discouragement. For example, one of an impetuous nature has the habit of quick, unthought speech. An occasion arises, and he blurts out a hasty, blunt speech after his sanctification. He is grieved, and almost in despair. Has he committed intentional sin? Shall his confidence in God be abandoned? Shall the new life be given up? No; hold on fast; you are in a healthy condition and growing.

God wants impetuous people—they move things; but He first wants to teach them slowness of speech, tact, courtesy. The young people of to-day ought to know that blunt, brusque ways do not win.

But there are other more subtle snares, in the thoughts, in the appetites—all parts, even the spiritual of the nature, are exposed to sudden assault. With what repulsion the cleansed nature draws back. The nature refuses the temptation, yet the very fact of such thoughts, such feelings, is used against our being in the state of grace we profess.

"Pray that ye enter not into temptation." I may stand outside a saloon door—I need not enter if I will not; but the safest and truest thing for me to do is to put a long distance between that saloon and myself. Put a long distance between self and these snares by prayer and by steadily refusing to own them, and soon and suddenly the black-winged brood will go.

THE CHILDREN'S COLUMN.

DEAR YOUNG FOLKS:

I was delighted to receive a letter from a far-away young reader, giving answers to the January questions. Her name is Lulu M. McCully, Plains, Montana. Her answers were right except one. I hope I will hear from many more of the readers of this column, and I assure you, in return, you will hear from me either by letter or through this column.

I am thinking of a boy, a sturdy, hardy boy, who had charge of his father's sheep upon the hills. He must have been a manly, truthful, kind lad, good to everything about him. One day a great thing happened at his home while he was at work. A great prophet came to visit his father and to anoint one of his sons to be the future king. The father had his sons one after another go in and talk to the prophet, but not one would do to be made king; for said the Lord, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." So the prophet said at last to the father, "Are here all thy children?" And the father said that the prophet had seen them all but the youngest, who was keeping sheep. He was sent for; when he came in the Lord said, "Arise, anoint him: for this is he." And you remember the Lord had just said He does not look at how handsome or nicely dressed a person is, but at the heart. Who is my boy? Where did I get my story? Who is the prophet?

Once upon a time two young men were close friends. One had been a shepherd boy, the other was the king's son. They were together almost all the time after the shepherd boy came to court to play and sing for the king. The king's son delighted to share all he owned, even to his clothing, with his poorer friend. Both boys were fearless and brave, for they trusted fully in the Lord.

Once the king's son, with just the man who carried his armor, put to flight a garrison and then an army of enemies. "For," said the king's son as the two started on the daring work, "there is no restraint with the Lord to save by many or few."

The other boy slew, with a stone, a great giant who had frightened all the armies of the king.

Who were the two friends? Who was the king? How did the king's son die? Where is the story?

ANSWERS TO QUESTIONS IN MARCH "GUIDE."

1. Joshua, and he lived in Palestine.

3. Moses died on Mount Nebo, in the land of Moab. He died because God wanted him to go home with Him.

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

Almighty God, our Heavenly Father: Thou art worthy of all praise and adoration; from the rising of the sun unto the going down of the same Thy name is to be praised. We are the daily recipients of Thy bounty. Thou art full of mercy and compassion. We bless Thee for Thy guardianship over the periodical with which we are privileged to be connected. We thank Thee for the good that it is accomplishing among Thy people. Enlarge, we beseech Thee, the sphere of its influence and increase the saving results accomplished by its circulation. Direct our thoughts and words in its editorship, and may Thy glory be our constant aim; and this we ask in the name of Thy Son, Jesus Christ. Amen.

CHRIST IN US.—II.

In our last issue we introduced this great theme of the New Testament to our readers. We merely glanced at a few points. It is so profound in interest, and so inspiring to Christian faith that we are inclined to linger around it if haply we may grasp more fully its reality! Christ in us! That is, Christ in His fulness dwelling in us, made veritable to our personal consciousness by the illumination of the Holy Spirit. We are by this indwelling constituted "a habitation of God through the Spirit." And it is the province of the Spirit to reveal Christ to us, to testify of Him, to glorify Him, to take of the things of Christ and show them unto us. How grand are these divine revelations! We are amazed at the gracious unfoldings and confess the mystery all divine.

Christ in us, the whole Christ, by the power of the Spirit! How much of Divine authority is thus brought in! Christ is a Prince, the Prince of the House of David, and He brings into the heart His regal au-

thority, sitting upon the throne of the heart's affections, swaying His scepter of righteousness. And how much of character is brought in! He is the "One altogether lovely and the chiefest among ten thousand," and His glorious image is imparted to us. And how much of resource is brought in, divine resource! "All power," He declared, "is given unto me in heaven and in earth." So there is no duty however arduous, no difficulty so great to be confronted, no peril however formidable to threaten, but are amply provided for in these resources, and they are nigh at hand, they are within us, in the personal indwelling and under the control of the almighty Christ. And how much of transforming energy is brought in!—we "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord"; the "glory of the Lord" is revealed in the face of Jesus Christ, and we are changed into that image by the "Spirit of the Lord." By the fire of the Spirit the metal is molten and refined, and molded into this divine image—the image of love divine.

By this revelation of *Christ in us* by the power of the Spirit, we become unspeakably rich. God revealed to us in the person of Christ, by the unfolding of the Spirit, we are spiritual millionaires. No place for spiritual poverty in sight of infinite plenitude. And such internal revelations invest us with immeasurable power—power to testify, to contend for the faith, to brave danger, to suffer, and to conquer.

A MARVELOUS PRIVILEGE.

Paul, in writing to the Ephesians (2:18), makes this wondrous declaration: "For through him (Christ) we both have access by one Spirit unto the Father." In the context he says: "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." How far we were from the central point of bliss! How nigh we are brought by the blood of Christ, is here gloriously unfolded, "We have access through Him by one Spirit unto the Father."

Access! That is a sweet word. Its very utterance thrills the soul with ecstasy. Life and salvation are in it. It is the child-privilege of the New Testament. The loving, confiding child knows what it is to run with delight to the loving father's arms, to look up into his bright face, to hear his charming voice, to be nestled near his loving heart.

Access! Is that the privilege of sinners—those who have rebelled against their rightful sovereign? Yes, indeed, that is the mystery of grace, the purchase of the precious blood of Jesus, our high privilege made veritable by the Holy Spirit! "Now therefore ye are no more strangers and foreigners," says the apostle, "but fellow-citizens with the saints, and of the household of God." Mark, in the great privilege of the saints, four things, each of which is divinely expressive: Access—through him (Christ)—by one Spirit—unto the Father;—ay, unto the *Father*, full of love and pity and compassion, with measureless and exhaustless storehouses of blessing and the infinite wealth of the kingdom of heaven under his scepter. We heard Rev. H. A. Buchtel say, in a recent sermon, that "a true apprehension of the relation of '*Father*,' a full grasping of it by faith, would drive out of the life every dark and gloomy day—that in trouble all we have to do is

to fall back into our *Father's* arms, and rest in His love." If so, ring out the hallelujahs—give fear to the winds—hope and be undismayed! The glorious, blood-purchased access will put us in touch with the magazines of eternity. Rejoice, and be glad, O saints, in your New Testament inheritance! Make haste to assert your claim, the gift of your Father, through His Son Jesus Christ. Possess yourself of the wealth of this divine conferment; prove the blessedness of this continual and unrestricted access to the throne.

A DISCERNING EYE.

Dr. M. W. Cramer in the last letter to his wife, dated Jan. 20th, wrote:

"It is a strange coincidence that on the same day I received your letter exhorting me to warn my students about the dangers of higher criticism, I delivered to them a lecture of fifty minutes on that very subject. You may rest assured, dear, that I shall do all in my power to make earnest spiritual students and preachers of my classes, or those who study for the ministry. I see the *necessity* of a thorough consecration and spirituality on the part of preachers, and the dismissal of all latent and open skepticism."

Dr. Cramer was a pure man and minister. He had a discerning eye. He apprehended what was the primal "*necessity* of thorough consecration and spirituality on the part of ministers." O that they would, in their several spheres, apprehend this necessity!

If they were to recognize this *necessity*, make the thorough consecration required, and set themselves to lead the people over into Canaan, they would surely follow and secure an inheritance in "the land of corn and wine and oil." We find that whenever the acknowledged leaders of Israel give the invitation there is a prompt and hearty response. A fully saved ministry would surely lead to a fully saved Church. And a fully saved Church marching forth in Gospel armor clad, would soon conquer the world for Christ.

A FEW SUGGESTIONS TO SPEAKERS AT CONFERENCES FOR THE PROMOTION OF SPIRITUAL LIFE AND HOLY LIVING.

BY REV. ARTHUR T. PIERSON, D.D.

[The following brief hints to speakers at conventions it has been found necessary and useful to issue, and it is thought they may be more widely useful if published in a more general form.]

Kindly take special heed to the following simple principles and maxims:

I.

The basis of all addresses should be the Holy Scriptures. We need to magnify the Word of God; dealing not in vague or doubtful speculations, or mere probabilities, but in eternal verities and certainties—things “most surely believed” from the beginning, and sustained “by many infallible proofs.” First, let us test all our teaching by the divine Word ourselves, and then challenge others to subject it to a similar and searching test. It is one part of our testimony to show others that our ministry is one of witness—simply to convey God’s message to men, assuming no authority for our utterances, except as they are conformed to the infallible utterances of God.

II.

Unity in teaching and testimony is of the highest importance. Those who speak should be thoroughly one; and hence the teaching heard from every speaker should be in substantial accord with the general testimony of all the others. While *individual* opinions and sentiments must exist where there is freedom of thought, divergent sentiments are not in order in assemblies where we are met, not for discussion, but for mutual encouragement and help. There, whatever is taught should be in harmony with the general *consensus* of the brethren who take part; otherwise how can we expect harmony among our hearers?

III.

The *unity of all true believers* is also to be kept in mind. Our motto should be, “All one in Christ Jesus.” Such conventions are almost always the result of a union of evangelical disciples, and hence all sectarian views must be kept out of sight. As we deplore the sectarian spirit, we are

not to promote it, but magnify the great essentials upon which devout disciples of every name agree, and forget the minor and nonessential matters upon which they differ. In these days our great aim should be to furnish both a basis of agreement and a bond of union for all who will live godly in Christ Jesus, avoiding all polemic and controversial matters of doctrine and practice, lest we repel some whom we would attract toward a holier life.

IV.

The great vital, fundamental truths of the faith once delivered to the saints, above referred to, are such as—the Inspiration of the Word of God; the Deity, Atoning Work, and Second Coming of our Lord Jesus Christ; Justification by Faith; the Personality and Indwelling of the Holy Spirit; Sanctification in Christ, through the Truth and by the Spirit; a Future State of Awards, etc. By dwelling on these, and avoiding appeals to denominational usage and jealousy, we promote the unity of the Body of Christ.

V.

Close Fellowship with the Holy Spirit is supremely to be cultivated. We are diligently to inquire as to His message; and that, too, for each particular occasion. All servile bondage to previous preparations, even such as have been used elsewhere with blessing, hinders fresh illumination and present guidance. The whole mind, heart, and spirit should be open to new light, alive to the faintest impression of the Spirit’s leading; so that in speaking to men we may be His messengers, completely under His control. Then we shall often find Him giving us, at the time, a word of special power strangely adapted by Him to present needs.

VI.

A daily walk with God, of course, is indispensable: in absolute obedience, in unceasing prayerfulness and watchfulness. No opportunity ever returns; no word spoken can ever be recalled; and there is no authority in utterance like that of conscious and sincere testimony on the part of God’s witnesses who daily prove and exemplify the truths they proclaim. Nor must we forget that there is no witness

like that of the holy life, which, while it confirms that of the lips, often exceeds it in convincing power. A life so lived will be a life of continued and increasing knowledge of God and power with men.

VII.

A definite purpose should guide all our utterances. It is not enough to give interesting talks, or put before our hearers truth, even though in the form of a Scripture exposition. Our distinct aim should be to lead those whom we address out of a life of unbelief to a life of faith; from unrest and anxiety to rest and peace; from continuance in sin to victory over temptation; from conformity to the world to separation unto God. God loudly calls to His people, "Be ye holy, for I am holy." Without a definite purpose, we seldom reach a definite result; and we may reverently ask that God's truth may in our mouth be like sharp arrows in the hands of a skilful archer.

VIII.

Personal witness is of great use in our ministry to souls. We are called to a testimony, to "speak what we know and testify what we have seen." We have Biblical authority for such witness. Three times in the Book of the Acts is the story of Saul's conversion given in detail—9:1-31; 22:1-21; 26:1-23. But all personal testimony must be especially guarded. It should be scrupulously exact, lest it go beyond truth and fact; it should be tender, lest any reproach or accusation be implied against others so as to wound them; it should be introduced only when it confirms our message and is likely to be of help to others; and, most important, it should never savor of self-exaltation or self-glory. Even behind a show of humility, the subtlest pride may hide.

IX.

All undue carefulness about money is likely to corrupt the simplicity of our service. If we are doing the Lord's work, we may confidently trust Him to care for our wants. Avarice has marred many an otherwise powerful testimony, and put God's messengers under unconscious bondage to men. Our supreme desire must be to please God, and so to profit men. To seek per-

sonal gains makes impossible the "single eye." In the nature of the case this work cannot and should not be connected with pecuniary rewards. Let us "seek first the Kingdom of God and His Righteousness," and trust Him that "all these things shall be added" unto us.

X.

Personal guidance is only safe and infallible when it comes by the Spirit's illumination through the written Word. Providential tokens are often, doubtless, given to guide us in emergencies; but one is always liable to mistake who has no plain Word of God to follow. The Mystics felt directed by an inward Voice, and some godly disciples may have exceptional guidance; but many conclude hastily that they are "led of the Spirit," when in fact they are led of their own impulses. Not a few, while claiming to act under such leading, have said or done what was ungenerous, ungentle, unlovely, and lacked the Spirit of the Lord Jesus. It behooves us to beware how we use a phraseology which may mislead others.

XI.

We must beware of the subtle influence of the humorous and the frivolous. When, in the midst of a solemn address, we raise a laugh, that is often the point "where Satan comes to catch away that which has been sown in the heart." There is a temptation often to use "lightness," which the Word of God couples with "lies," as the means of ensnaring both the teacher and the taught. One has only to study our Lord's habits of speech to observe how rarely and with what divine carefulness He made use of humor, even in its more admissible forms of irony and sarcasm. Even His humor is serious and sober. Let us deal with men as those who are sublimely in earnest.

XII.

Finally, we must be *men of prayer*. In the secrecy, solitude, and silence of the closet we must cultivate the companionship of God, and what we there "hear in the ear" "proclaim from the housetops." Prayer unveils and reveals God, teaches His will, gives insight into His Word, makes available the wisdom that is from

above, and keeps burning in us unselfish passion for souls. It keeps us open to new impressions, and exercises our spiritual senses to discern both good and evil. It prepares for utterance and service, and, in its highest office of intercession, enables us to prevail with God in behalf of others who need blessing. A neglect of prayer is therefore fundamental.

"GOING HOME."

The Lord is calling his loved ones home. Crowns are being liberally distributed. Since our last, coronation days have been multiplied. Eminent servants of Christ have gone up to be honored.

Rev. Dr. John A. Roche was among the favored recipients. We have known him many years. He was a man of vigorous thought, logic, eloquence. In his palmy days he was a powerful preacher. We heard him at a Camp Meeting preach an hour and three-quarters with great unction. But, better than all, he was a clear witness of Bible Holiness. He experienced the grace early in his ministry, and exemplified it in a spotless life. At eighty-five he has bidden adieu to earth, and is well crowned.

Miss Frances E. Willard, the eloquent advocate of temperance, the tireless worker, and the honored President of the "Woman's Christian Temperance Union" for nearly twenty years, holding this great body of Christian workers in unity, love, and holy aggressiveness, in opposition to the great foe of humanity, has departed. A brilliant star has been stricken from the earthly firmament to shine with intenser luster in the heavenly firmament. She knew the joy of Christian purity, and testified to it. Her crown will surely be studded with many stars.

Revs. Dr. J. H. Knowles, and C. S. Coit, of the Newark Conference, have joined the procession moving to the world of spirits

bright. They were good men, true, of acknowledged ability, serving the Church wisely and well. Their record is bright, unstained, and imperishable. In our early ministry we used to hear Bro. Coit sing, "*Keep a double resolution.*" He has kept it, and is crowned. This makes *ten* from the Newark Conference this year.

The relentless archer has shot an arrow into our own home in the removal of a loved brother of our dear companion, *George Van Name*. He was a good man. His last words are at the head of this article, thrice repeated, with a shining face, a few minutes before his departure: "*I am going home!*"

Who next will swing into the procession?

"THE WELSH EVANGELIST."

R. G. Williams is widely known over the country under the above title. For many years of his life he was a debased drunkard and gambler. He ran a wild career. But in the mercy of God he was at length brought to repentance, and to a sound conversion, and further, to the experience of entire sanctification. This was brought about through the instrumentality of an humble Christian woman, Miss Delia Crane, who visited him when he was in prison in Newark, N. J., pointing him to Jesus, who could deliver him from the drink-thralldom. Since that time he has devoted himself to the work of an evangelist, largely among "*the slums*" in New York and other cities, and also in Churches of various denominations, in which labors he has been very successful. He has recently published a book giving the story of his life—sad indeed it is, but thrilling. We have recently read it with interest. We have it on sale, 50 cents per copy. He is expecting soon to go to Wales, and spend the remainder of his life in preaching Jesus to his countrymen.

THE PENTECOSTAL JUBILEE.

THE PROCLAMATION: "*And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.*"—Isa. 25 : 6.

THE PROMISE: "*I will bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.*"—Isa. 46 : 13.

THE BIBLE HOLY GHOST.

It isn't a brand-new organ,
It isn't a fine church-bell,
It isn't a set of cushions,
And carpeted aisles as well.
It's none of these things, my brother,
That we're in need of most;
But it's good St. Paul's religion,
And the Bible Holy Ghost.

It isn't organization—
We're organized most to death;—
We've societies big and little,
But somehow it don't stand the test;
And so I've made up my mind
That what we're in need of most
Is the good St. Paul religion
And the Bible Holy Ghost.

It isn't a choir of trained voices,
With solos and anthems and such,
That will bring lost souls to the Saviour,
And build up our Churches much.
They might sing till the day of judgment,
And sinners go down in a host,
Unless the Church gets acquainted
With the Bible Holy Ghost.

But the time when the Church shall prosper,
And the class-rooms be full to the brim,
And the prayer-meetings no longer lifeless,
And sinners coming in,
Will be when the Church can say truly,
The thing that we have most
Is the good St. Paul religion
And the Bible Holy Ghost. —Sel.

QUARTERLY MEETING.

What is a "*Quarterly Meeting*?" some of our readers may be ready to inquire. Well, it was an institution of our Methodism, better known in olden times than at present. It existed in its full strength and glory when large circuits prevailed, instead of the system of stations as is now the case. The old circuits embraced quite a num-

ber of appointments, twelve or twenty or more, covering quite an extent of country with two or more preachers to serve them.

At the Quarterly Meeting, the official members came together to meet the Presiding Elder in the Quarterly Conference to report the progress of the work and to attend to the business relating to the interests of the circuit, in the order specified in the Discipline. Many of the people came from different points who were hospitably entertained in the houses of the people where the meeting was held. Sometimes beds covered the floor, and in this simple way the visitors were accommodated when the regular sleeping apartments were full.

But the religious services were the great feature, continuing from Saturday morning until Sabbath night. The Presiding Elder preached on Saturday and Sabbath mornings—on the latter occasion he took no note of time, preaching from one to two hours, and the people receiving the Word with gladness. There were others who preached, and altar work was lively and powerful. Sinners were converted and believers sanctified. The Pentecostal fires burned briskly. The lovefeast preceding the Sabbath morning sermon was an occasion usually of great power and glory. Lovefeast tickets were furnished to members in good standing, and they were presented at the door of entrance to the lovefeast. Altogether, the old *Quarterly Meeting* was a time to be had in remembrance.

Saturday and Sabbath, April 16th and 17th,

will be our Quarterly Meeting. On Saturday morning read Christ's Sermon on the Mount. Devote afternoon to efforts to bring souls to Christ—evening, "*Mourners' Bench*" exercise. If no one else is there, go yourself, confessing your shortcomings, and pleading for spiritual enlargement.

On Sabbath morning, early prayer. Have a lovefeast between yourself and the Lord, if none else to congregate. Read Dr. Mahan's sermon in this issue, if not convenient to go up to the sanctuary. Read it anyhow during the day, and spend the rest of the time in meditation, prayer, and soul-saving effort. Keep the Quarterly Meeting faithfully, and something will happen, and we should like to hear about it.

WOMAN AND THE PENTECOST.

"Help those women which labored with me in the gospel."—Phil. 4 : 3.

BY MRS. J. FOWLER WILLING.

MARY THE MOTHER OF JESUS.

PART II.

In the spiritual life, one must lose to gain, give all to receive all, die to live. It is the moan of self-effacement that rises into the shout of victory.

When Mary of Nazareth could count home happiness, husband's love, reputation, life itself but loss for the excellence of the world's redemption, she was ready for the visit of Gabriel, the angel of grace. Like the peasant girl who delivered France, she could hear the voices of the Unseen.

Whether or not Mary was used to the ways of angels, she seems not to have been afraid of the great Gabriel. He came to her in human form and with earthly speech. In the simplest manner possible, he announced to her the coming of the Promised One, and offered her the highest honor that ever crowned a created being. Her answer was the climax of obedient trust: "Behold the handmaid of the Lord; be it unto me according to thy word."

Tremendous issues hung on the decision of that simple Hebrew girl. If she had been as slow of heart to believe, and as cowardly in her obedience as some of us have been, the great work of Incarnation and Redemption might have swung by for a few more "dolorous, accursed centuries."

Mary's devoutness was shown in her choice of a husband. Unlike other Orientals, Hebrew women had a voice in that most important matter. Mary chose wisely, and though her husband's faith was sorely tested, it was equal to the strain.

Joseph, Mary's betrothed, was also of David's royal line. Among the Jews betrothal was almost equivalent to marriage. There were the presents, a feast, and all that made a wedding, except the bridegroom taking home his bride.

When Mary told Joseph of Gabriel's visit, his faith was sorely tried. Through his

great love for her, he decided to annul the betrothal contract privately, instead of making her a public example.

Her trust and courage held during those dark days, though her husband's confidence, her honor, and even her life, were in peril. At last the Divine dream corroborated her word; and Joseph gave her the shelter of his devout, honorable love.

His grave, earnest heart must have been quite bewildered when the shepherds who kept the temple flock came to worship the Holy Babe, and the Eastern sages brought their royal gifts.

Those Oriental princes were the first-fruits of the Gentiles. They were so spiritual that the poverty of the infant Christ did not stumble their faith; and they knew God so well that He could warn them by a dream to evade Herod's rage. Their coming in the dawn of the Messiah's advent showed that His dominion is to extend to the ends of the earth.

The soldiers whom God trusts at the front are always severely tried. Herod's murder of the Bethlehem babes in his attempt to put her child out of the way, must have curdled the blood in the veins of the young mother. The rough journey of escape into Egypt must have tried her severely, but God had given her comfort and strength in the beautiful prophetic messages of Elizabeth, Simeon and Anna, as well as in the loving watch-care of her noble, unselfish husband.

Galilean peasant folk like Joseph and Mary traveled very little in those days. I am told that in England it is not uncommon to find farm hands who have never been thirty miles from home. In those old Hebrew times of slow transit, rough roads, and plain living, the poor usually spent their whole lives near the spot where they were born.

God is limitlessly resourceful when a prophecy of redemption is to be fulfilled. The Old Testament record had said that Christ was to be born in Bethlehem. The maiden who was found worthy of the honor of being His mother, lived in Nazareth, nearly a hundred miles from Bethlehem. It took a decree of the great Augustus in far-away Rome to bring her and her betrothed husband to Bethlehem in time

for the momentous event, to fulfil the prophecy.

Egypt must also be touched by the early life of the Messiah. So, princes of the far East brought money to defray the expenses of the flight, when Herod's jealousy drove them out of the country and down to Egypt.

He had to be called a Nazarene. The fulfillment of that conglomerate prophecy required that the cruel Archelaus should succeed the brutal Herod.

Payson said that if he needed two such worlds as this in order to render to God the best service, he would not hesitate to ask that they be made for him. We need not fear getting beyond the Lord's love or power as long as we trust and obey.

We can easily see how simple and happy that Nazareth life must have been. The association and fellowship of such a mother and son must have been beautiful beyond description.

Once only during those thirty years did the sense of His divine origin and mission flash forth publicly. That was when as a boy of twelve He was taken to the Passover in Jerusalem to familiarize Him with the ritual of the Hebrew faith that the next year He might become a "son of the law." He staid behind. His mother sought Him sorrowing through the Galilean caravan, and at last went back to the city and found Him in the Temple arguing with the doctors of the law, astonishing everybody with His answers. When she chided Him for making so much trouble, He intimated that she, of all, ought to know that He should be about His Father's business.

The eighteen silent years that followed must have tried her faith most sorely. There is no ordeal so wearisome as the long waiting while the slow hand of God's dial-plate creeps toward the hour that strikes for the opening up of God's plan, to give the broad service for which all has been risked. The Lord waits to find for His use a faith robust enough to carry out His purpose in blind obedience. It seems to have been Mary's faith that gave her Son's barque the push that cleared it from its moorings and launched it upon the world-wide sea of His public ministry.

They were at a wedding in Cana of Gali-

lee. The bridegroom's father, who gave the seven days' feast, had blundered in his estimate of the amount of the sweet unfermented wine commonly used on such occasions.

The supply gave out, and Mary, as a relative of the family, took the matter in hand. There were no shops in the little town where it could be had, and the disgrace of such a lack of hospitality must be avoided. She seems to have had a premonition of her Son's miraculous powers, and also that a crisis of His life had come. He had been baptized by John, Elisabeth's son, after which he had spent nearly six weeks in the desert fasting and in severe conflict with the powers of darkness.

It meant measureless sorrow for her to have Him leave the sweet companionship of the Nazareth home and plunge into the desperate fray. She remembered Simeon's prophecy that a sword should pierce her own soul. She had counted the cost. It was the old Mosaic choice. She esteemed the reproach of Christ as her chief treasure. Upon that self-effacing choice, hung the spiritual destiny of untold millions. The power of the Highest overshadowed her when she stepped with unfaltering tread on the path that led to the tragedy of Calvary.

He responded to her appeal with respectful tenderness, adding that His hour had not yet come. Possibly, if the Almighty lever had lacked a fulcrum of human faith, it might not have come during that age. How many times do we frustrate the grace of God by drawing back at the last venture of faith in the crucial hour.

WE are taught to recite, "I believe in the Holy Ghost." Arthur says, in "The Tongue of Fire:" "I expect to see cities swept from end to end, their manners elevated, their commerce purified, their politics Christianized, their criminal population reformed, their poor made to feel that they dwell among brethren,—righteousness in the streets, peace in the homes, an altar at every fireside—because I believe in the Holy Ghost." Suppose the millions of Methodism believed like that, what then?

"DO THE DUTY that lies nearest thee," is a rule that is often useful when Christians are in doubt.—*Sel.*

OUR PENTECOSTAL GUIDE FAMILY.

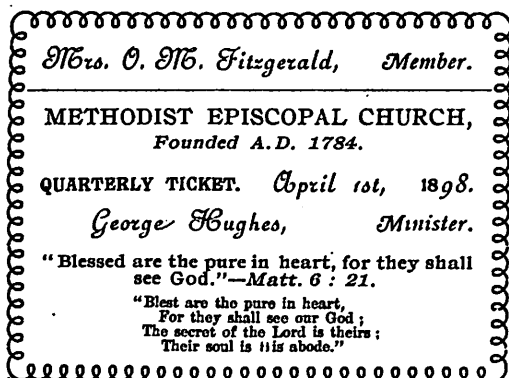
"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God?"—1. John 4 : 7.

"O let us stir each other up,
Our faith by works to approve,
By holy, purifying hope,
And the sweet task of love.

"Let all who for the promise wait,
The Holy Ghost receive;
And, raised to our unsinning state,
With God in Eden live."

LOVEFEAST TICKET.

(Similar to those of the olden time.)



LETTER FROM SISTER AMANDA SMITH.

"DEAR BROTHER HUGHES:

"For some time I have had it in my mind to speak to the many friends through the dear old GUIDE, but I have waited for a good opportunity. About a fortnight ago I was at Leadville, Colo., holding meetings at the First Methodist Church, Rev. Dr. Reder, pastor. I had but a few days to spend, but the Lord gave us a very gracious blessing. On the Friday afternoon a kind Christian lady invited me to her house to tea. While there I picked up the January number of THE GUIDE. I was as glad to see it as if I had met an old friend. This lady was not a Methodist, but a Presbyterian, but says she has taken THE GUIDE for several years, and was so pleased to know that I was an old friend and acquaintance of the 'Guide Family.' I was glad to know also that she was not a stranger to the doctrine and experience of what THE GUIDE stands for. I am so glad, Bro. Hughes, that you have not changed its outer dress. I hope it will always remain the same. I think the inside has lost nothing, and is all the time gaining. I see you have an excellent staff of correspondents. I was so pleased to hear dear old Bishop Taylor preach again one of his grand sermons like I heard him preach when in Africa. God bless the dear old hero. May his bow abide in strength. Amen.

"The article by Mrs. Willing, 'Woman and the Pentecost,' I enjoyed very much. Also the rich experience of my old friend, Mrs. Bottome. And still there are higher heights and deeper depths, and always more to follow. Amen.

"I came to Seattle on Friday, Jan. 21, and began revival service with Rev. H. D. Brown, of Battery Street Church, who is an out-and-out holiness man. His wife also enjoys the experience. I have been staying in this family. It is not often that I have the privilege of working in a Church so long where holiness has the perfect right of way from the pastor and people without any of the new isms that so many of the good people feel are essential to make holiness go. Thank God, we have had two weeks of real old-fashioned, straight-out, Scriptural, Wesleyan holiness. God has blessed us, and many of the dear people have been settled more firmly in their faith and experience. For this we praise God, and all the glory belongs to Him. Several backsliders have been reclaimed and some have been converted. A number have seemed to come out clearly into the experience of perfect love. I have many calls from all parts of the State—more than I can possibly fill. I spent two days at Portland, Ore., on my way here. The Lord gave me great favor among the people and blessed me there. As soon as I am through here in the Puget Sound country, I return to Portland for, at least, a month.

"My stay in California, where I hope to go from Portland, will be very short, as I want to get home again by the 1st of May, D.V. Financially the Lord is blessing me in this country, for my orphan-home work, and to God I raise my note of praise, and on to victory go. Amen, amen."

LOVEFEAST TESTIMONY.

Mrs. E., Lansing, Wis.: "Last fall I sent a request for my family. The Lord sent a band of 'Crusaders' here, and during five weeks of meetings all our family have been converted—four sons and their wives, and the young man engaged to my daughter. Praise the Lord!"

LOVEFEAST TESTIMONIES.

Eliza Kniffen, Vittoria: "Glory to Jesus, my all sufficient Saviour."

Mrs. Elona Colby, Story, Wis.: "I'll live for Him who died for me."

Mrs. C. Horner, Vittoria: "Sweetly resting in my Lord—kept by His power."

Mrs. Mary Breed, Cranbury Creek: "Jesus is all in all to me. Glory, hallelujah!"

H. R. Warner, Stanwood, Ohio: "Since April 3d, 1895. For me to live is Christ."

A. Churchill, Lenoxville, Pa.: "Jesus abides with me. He is exceedingly precious."

W. A. L., E. Troy, Wis.: "Forty-two years ago Jesus sanctified me, and keeps me clean."

Miss C. H., Canada: "I love THE GUIDE. Heaven nearer, and Christ dearer every day."

Mrs. J. Cowie, Pomeroy, Ohio: "I know that Jesus is my sanctification. Hallelujah, forever."

Mrs. C. L. Blakeslee, Newark Valley, N. Y.: "I know whom I have believed. He will keep me."

Rev. R. Burr, Beloit, Wis.: "'Perfect love casteth out fear'—am rejoicing in its possession."

Mrs. H. T. Moore, Atlantic City, N. J.: "My heaven, my religion, my happiness, is to glorify God."

Mrs. S. H. Hogan, Cramer Hill, N. J.: "Praise the Lord, the fire of heavenly love is burning in my soul."

B. F., F., N. Y.: "This Holy Ghost fire burns in my heart day by day. Glory to God for this joy and peace!"

Mrs. Julia C. Stickney, Buffalo, New York: "Christ is most tenderly precious—my full and complete Saviour."

Mrs. B. S., S., Kans.: "My regular prayer-hour is 5 A.M., but it won't hurt any of us to pray at 5 and 9 too."

Mrs. A. M. Knapp, Baldwin, Kan.: "Filled with the Spirit, blessed fellowship with the Father and the Son."

Mrs. W. C. Darling, New Cambria: "Twenty-three years ago the Lord gave me a clean heart—to-day I am saved."

M. W., of C. C., Col.: "I testify to the glory of God that He has saved and sanctified my soul, and healed my body."

John Eaus, Easton, Pa.: "I was married to Jesus fifty-six years ago (now in my 83d year) and no desire for a divorce yet."

Mrs. D. L. Hunter, Kemptville, Can.: "I praise God, because the Comforter has come. He abides with me, hallelujah!"

Albert Emeniker, Leptondale, M.: "'O Lord my God, in thee do I trust. O that my ways were directed to keep thy statutes.'"

Mrs. S. J., G. C., Ia.: "I praise God for His wonderful goodness to me. His Holy Spirit fills my soul. I feel the holy fire burning."

T. A. S., of B—, Md.: "I praise God tonight. I have been to the fountain of cleansing. Glory! God bless you, and help you to spread holiness!"

M. P., of E., N. Y.: "I was one of the favored ones that received a special divine visitation in the 'Night of Prayer.' I was enabled to cast my burden on the Lord, and leave all with Him."

Mrs. Sarah A. Adamson, Stuart, Iowa: "God is answering prayer, and the Holy Ghost fire is burning in my heart. I am still praying that it may fall upon others, especially the 'Guide Family.'"

Mrs. C. S. Block, Wilmerding, Pa.: "My heart is full. I must tell you that our revival meetings commenced a week ago. About fifty of our members went to the altar for the baptism of the Holy Ghost."

Mrs. L. C., of S., Ind.: "Many thanks for the help received in my soul in the last four months. I can truly say the Pentecostal season was not in vain, for God surely heard your prayers in my behalf."

Ruth H. Wilkinson, Saybrook, Ohio: "'The Lord is my shield, and my exceeding great reward.' He gave me this verse in October last: 'Fear not, for I the Lord will hold thy right hand and will help thee.' (Isa. 41:13.) How sweetly it did comfort me."

Mrs. F. A. Goulding, Shenandoah, Ia.: "I have enjoyed my GUIDE more since October than I ever did in all my Christian life. I know the Pentecostal fire is spreading, and consuming sin. I believe, Bro. Hughes, your all-night wrestle has had its effect upon the whole 'Guide Family'—praise the Lord forever!"

J. F. C. Thompson, Northville, Okla.: "I praise the Lord for full and free salvation. The last three months have been blessed seasons to my soul. The Lord saves and sanctifies me now. Praise His holy name. I want to say to the 'Guide Family' I am all on the altar. I like the improvements of THE GUIDE—may its circulation increase."

May C. Smith, Jacksonville, Fla.: "I have observed the prayer-hours and Scripture readings of the Jubilee period, and I feel He has greatly blessed me. I received the blessing of a wholly sanctified heart ten months ago in a meeting at Monticello, Fla., where I was visiting, held by Dr. Carradine. I believe I can truly say, 'For me to live is Christ.' I praise His name that I came to see that 'to the uttermost' means just what it says—even to the removal of the stony heart, and the gift of a heart of flesh."

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P.M., at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction.]

(REPORTED BY JENNIE V. HUGHES.)

It was the anniversary of the birth of the Father of our Country, George Washington, and being a national holiday, my sister Anna and I took a noon train to the city to attend what was originally the old Palmer meeting.

The hour was still early for the meeting to commence as we mounted the steps of Dr. Miles Palmer's home on E. 18th Street, and stepped into the lighted parlors. We took our seats in the back of the room and glanced around us. Quite a number had already gathered, considering that the day was a holiday and also of a damp, rainy nature.

As we scanned the faces of those present, we could but note the absence of many dear, formerly familiar faces; the large, cushioned chair for dear Mrs. Palmer was empty. Over the table hung a framed picture of the deceased. Dr. Roche's seat was empty also, and many others whose names we could not recall. But one by one others arrived, some of whom we have known from childhood. Just before the time for the meeting arrived, Bro. Morehouse came in and took charge of the leadership.

A sister stepped to the piano, and after striking the first chords, all joined in singing—

"Praise God, from whom all blessings flow."

Bro. Morehouse read Hymn 518, commencing,

*"Jesus, thine all victorious love
Shed in our hearts abroad."*

A number of requests for prayer were read, also given verbally, and then, all kneeling, a good brother led us to the throne of grace.

SINGING—

*"Forever here my rest shall be
Close to Thy bleeding side."*

Bro. Morehouse handed the Book to one of the sisters present, who, after a short prayer, asking God's blessing on His Word, said:

"I will read a few verses from the third chapter of Ephesians. If I was going to read some 'selections from the poets,' or a 'literary gem' (such as are often given us from the pulpit these days), I might strike something you had heard before and did not care to hear repeated. But, did you ever hear of any one growing tired of

hearing of Father Paul? I commenced reading his wonderful letters when very young, and have read ever since without wearying of them. Paul's letters come right down and fit into our lives. When we have sweeping-times of trial, how often Paul's words come to us with sweetest comfort. 'For this cause I Paul, the prisoner of Jesus Christ,' etc.

"'Revealed unto me the mysteries.' Some people think when they enter into the Christian life that it is like going into a Free Mason's Lodge—all mystery, and not knowing what will be done or said to them before they get out; but unlike this, Paul reveals to us as was given to him 'the mysteries of the kingdom.'

"'Unto me, who am less than the least of all the saints.' So said Paul. Where do we come in, dear brothers and sisters, if Paul were *least*? We are all God's dear children—there are no pets in His household. And to all of us, as to Paul, He gives us the message, 'Go' and preach His Gospel.

"'That Christ may dwell in your hearts by faith.' A dwelling, abiding God—not on a visit and then gone. May He come to *dwell* in all our hearts."

SINGING—"Saved by grace."

Bro. Morehouse rose to say: "Perhaps there is no more impressive language used by Paul than that read in the lesson. 'That we may know the height and depth . . . of the love which is in Christ Jesus.' It seems to tower up, until we are lost in the ocean of God's love. Let your imagination stretch as far as you will, and yet, as Newton said, 'you will yet be but by the pebbles on the shore, with all the ocean before you.'

"'One family.' O yes; we belong to the heavenly family. The patriarchs and apostles belong to us. How large the family is! The most of my dear ones have gone over. It is so with many of us, and we are only divided by the narrow river of death. Praise the Lord, it is only going from the workshop of earth to the beauties of a heavenly home. I am glad I know I belong to this royal family."

SINGING—"There'll be no dark valley when Jesus comes."

Receiving the Spirit.

A Sister.—I want to praise God for what He has done for me. During the past week I received the Holy Ghost; and as we receive Him, I am glad we do know His presence in our hearts.

A Brother.—I praise God for His wonderful condescension in revealing the mysteries of Himself to my heart.

A Sister.—I am so glad to praise God for what He is to my soul. He gives me such a wonderful experience of His abiding presence. When it seems that the trials and burdens (and we all have them) are growing too heavy, it seems as if the dear Lord lowers His shoulder and says, "Lay it here." O, I praise God for the wonderful claim I have on Him in prayer! He does hear and answer.

SINGING.—"*Trust and obey.*"

A Brother.—I praise God for salvation. We were just singing, "No dark valley when Jesus comes." Well, when I died to self, and Jesus came to my heart, all the darkness was done away, and all the "mysteries" were revealed to me. If we will only humble ourselves, then we can get all these wonderful things from God.

SINGING.—"*There is sunshine in my soul to-day.*"

A Romanist.

A Brother.—This is the first time I have been present at this meeting. I have read of the Tuesday Meeting for many years, and the reason I have never come here was because you thought one way, and I another. But now I have received what you have. [Shouts of "Glory to God."] I have the blessing of perfect love, and this is the first chance I have had to tell what God has done for me.

I was a Roman Catholic before I found Christ some years ago, and had great fear always whether I would "hold out," for all, even my mother, were against me; but since I have crossed the border line into Canaan, I have no more fears, but perfect peace.

A Sister.—"I will gladly rejoice in the Lord, for he hath covered me with the robe of righteousness."

An Episcopalian Witness.

An Episcopalian Sister.—I am so glad that the Bible has so little to say about death, but with the personal coming of Christ; that as we count the thousands of promises He gives us, most of them are for this life, and that by believing them we become partakers of their fulfilment. We do not have to rely on the testimony of others, be it ever so good, but can stand on the promises of God—and they are as rock beneath our feet.

I was not brought up in the Methodist Church, but in the Episcopal, where we have the Ten Commandments read every Sunday. I was struck one day with the first: "Thou shalt love the Lord thy God with all thy heart." I said: "O Lord, I don't love you with all my heart." Then came the thought:

"It says 'shalt,' and that is a direct command, and back of it must be the power." It took me three days to consecrate my all to Him, and then God showed me that after I had done my part, He would do His part.

I have come here to-day from Philadelphia to hear of the *doctrine* of holiness. Somehow there are plenty of beautiful testimonies given in the meetings where I go, but doctrine is to me the backbone of this belief. I go into the Churches, but I do not hear holiness expounded as I think I would do if I were a preacher. O, I think many of us, when the mystery has been revealed, forget to "walk in it."

SINGING.—"*Glory to His name.*"

No Darkness.

A Brother.—In connection with the lesson read comes the word: "God is love, and in Him is no darkness at all." Since He shed His light into my soul, there has been no "dark valley." I remember when I found but little joy, for my life was so at variance with God; but "old things have passed away, and all things have become new."

SINGING.—"*Blessed assurance.*"

A Sister.—I thank God for His love. I am not wanting more of this world, but I am waiting for His coming."

SINGING.—"*Leaning on the everlasting arms.*"

Captain Anna P. Hughes recalled the days of her childhood and early girlhood when she accompanied her mother to such meetings as this, and thought that a life of holiness was all very well for "old people" when they were about through with this life. But she had since changed her mind, and, as a young girl, could testify that the happiest days of her life had been since she surrendered all to Jesus and accepted Him as her sanctifying Redeemer."

SINGING.—"*The Comforter has come.*"

The writer here had the privilege of also testifying to the blessing of a clean heart and the enjoyment of a life lived alone for Christ.

After a few words of closing prayer, in which all present sought for a deeper knowledge of God, the meeting closed with a hymn and the benediction by Bro. Morehouse.

REVIVAL SERVICES have been the order everywhere the past months—with what results we know not. The record is on high.

REDFIELD, IA.—At the annual meeting of the Buchanan Co. Holiness Association, January 12 and 13, the Spirit was revealed in power.

THE PENTECOSTAL CLOSET.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10 : 22.

"Depend on Christ; thou canst not fail;
Make all thy wants and wishes known;
Fear not; His merits must prevail;
Ask but in faith, it shall be done."

READING THE BIBLE IN THE SPIRIT.

BY REV. I. SIMMONS, D.D.

How the Bible glows when read in the Holy Ghost. Its most commonplace truths burst upon us with deep and precious meaning. God interprets His own Word. "No prophecy of the Scripture is of any private interpretation." "Holy men of God spake as they were moved by the Holy Ghost." And holy men of God read and understand it as they are moved by the Holy Ghost. Across the page He shines, and message, and promise, and experience flame in His ineffable light. The Holy Ghost is the best commentator, and should be consulted first, and last, and always. Human learning is valuable for historical information, for topography, and the peculiarities of different civilizations, but to teach and give inspiration to souls eager for heavenly citizenship, the Holy Ghost is supreme. When He fills the soul, He gives a passion for Bible reading. The deep things of God are unfolded. The perfumes of the New Jerusalem are wafted across the Spirit. The Holy Ghost flings wide open the twelve gates, and its eternal verities are comprehended by the ecstatic experience; for the Spirit brings Christ and His words into clearer revelation, and Christ makes known the Father, and the praying one is brought to know, what human knowledge fails to grasp, the breadth and length, and depth, and height of the love of Christ, and thus is filled with all the fulness of God. This is what the Book is for, to bring the soul into this deep and rich comprehension of God. If it is read in the Holy Ghost, this will surely be the result. What is reading in the Holy Ghost? It is yielding our mind unreservedly to His beneficent sway. He will guide you into all truth. It is coming to the Book as one alone with God—human voices silenced; human opinions forgotten. Listen! It is God's Word—yours, but to believe and obey.

THE SOUL'S VISION OF JESUS.

There is a legend connected with the statue of Moses by Michel Angelo, which Cabanel has embodied in a beautiful engraving. Angels in the finishing touches became absorbed in meditation. Under the spell, intensely gazing, he slowly descended the steps, with mallet and chisel in hand, and sat at the base of the statue. He sees nothing of the surroundings, but is lost in the greatness of his theme. His valet calls him, but he heeds not. Visitors are announced, but he does not observe them. A door is opened behind, and a company of priests enter, exclaiming in surprise as they gaze upon this splendid achievement of his transcendent genius, but he hears them not. He is rapt in the vision the great leader of Israel has thrown over him. So the Holy Ghost fixes the soul's gaze on the Christ. Be it yours to see Him until you see Him only. Let Him engage every faculty of your being, so that when worldliness invites, you will have no love for it; when godless pleasures knock for admission, you will not hear them; when sin of any kind invades, you have no response to it. Look to Him till you look like Him, till your whole being, in love with His life, in imitation of His mind, in conformity to His character, in likeness to His spirit of sacrifice, like the glory-shrouded disciples on the Mount of Transfiguration, shall see Jesus only.

THE LORD'S LAST SAYINGS.

The chariot was about to take Him back to His glory, when thus He spake—

"Wait for the promise of the Father."—Acts 1 : 4.

They had heard from Him what that promise was, and they were to wait. They knew not how it would come, but they waited. No man can formulate God's plan. The times and seasons are in His power; but we can wait, with our faith looking forward to His coming in His own time and manner.

Then He further said—

"Ye shall be baptized with the Holy Ghost not many days hence."—Acts 1 : 5.

He did not keep them waiting long,—only long enough for the preparation for the great baptism. Conditions must be met, consecrations must be made; the heart must be in a receptive attitude, and then not many days hence, the baptism will come.

Then He told them what effect it would have upon them—

"Ye shall receive power after that the Holy Ghost is come upon you."—Acts 1 : 8.

They had shown many marks of weakness in the three years they had been with Him. Now they were to be girded with a strange strength. Power was to come upon them—power to *be*, to *do* and to *suffer*. From that day forth they were mighty men. That glorious power is offered free to every son of God.

Then He said—

"Ye shall be witnesses unto me."—Acts 1 : 8.

Before kings, rulers, principalities, powers, and spiritual wickedness in high places, they were to witness. Only the baptism of the Holy Ghost can fit a soul for such an office.

CHRIST'S LAST PRAYER WITH HIS DISCIPLES.

We read with holy awe this prayer of our Lord. The circumstances of the occasion, the high ideals revealed in the many petitions, and His nearness to His martyrdom, make it most thrillingly sacred of all His utterances. Surely such things as He pleads for could be possible only to those who had come to their Pentecost. Did He see them in prophetic vision under the baptism of fire? How appropriate then these urgent appeals: "That thou shouldest keep them from the evil." God can do it without taking us out of the world.—"That they might have my joy?" The joy of a holy nature, rejoicing in everything.—"That they might be sanctified through the truth." The truth of God is a purifying stream.—"That they might be one in us." What a oneness of holy fellowship is between the Father and the Son!—That they may "be with me where I am." He shall come again and take us to the many-mansioned house of His Father.—"That they may behold my glory." How mean a divided service appears in the light of such a prayer! The blessed Lord had Pentecostally-baptized men in view when He offered that prayer.

WHEN HE COMES.

The Holy Ghost baptism never comes upon an easy-going, indifferent Christian. He comes when every faculty is intensely hungering for Him. The consecration required is not the giving up simply of foolish desires, nor laying tobacco and jewelry on the altar. A truly justified soul does these things; but it is giving the entire self, with all it has or can be, a reasonable sacrifice.

J. B. S., Illinois: "The blood of Jesus Christ cleanseth me from all sin." Glory to God!

A CHEERING PROMISE: "*I will not leave you comfortless: I will come to you.*"—John 14 : 18.

"The world may call itself my foe,
Or flatter and allure;
I care not for the world; I go
To this tried Friend and sure "

DAILY BIBLE CALENDAR—APRIL.

1. II. Peter 1 : 10; II. Peter 1 : 10; Psa. 90 : 14; Phil. 4 : 20.
2. I. Tim. 6 : 11; II. Sam. 23 : 5; II. Sam. 7 : 28; Psa. 68 : 3.
3. Col. 3 : 2; Neh. 4 : 20; I. Kings 8 : 44-45; Ephes. 3 : 20-21.
4. Jude 20; Heb. 10 : 23; Num. 14 : 17; Psa. 71 : 15.
5. I. Peter 2 : 9; Ezek. 36 : 29; Psa. 119 : 66; Psa. 54 : 6.
6. II. Thess. 3 : 13; Col. 3 : 24; Psa. 119 : 38; Isa. 38 : 19.
7. II. Tim. 2 : 3; Rev. 3 : 21; Jer. 12 : 3; Psa. 13 : 5.
8. I. Cor. 15 : 34; II. Cor. 11 : 2; II. Thess. 1 : 11; Psa. 75 : 1.
9. Lam. 3 : 40; Jer. 24 : 7; II. Chron. 30 : 18; Psa. 47 : 7.
10. I. Peter 1 : 17; II. Peter 3 : 13; Psa. 3 : 1; Isa. 43 : 21.
11. James 1 : 4; Heb. 6 : 15; Psa. 38 : 15; Psa. 36 : 6.
12. II. Tim. 1 : 13; Psa. 145 : 20; Psa. 86 : 17; I. Chron. 16 : 27.
13. John 14 : 1; John 14 : 2-3; Psa. 38 : 1; Psa. 135 : 3.
14. I. Peter 4 : 8; I. Peter 3 : 12; Psa. 55 : 16; Psa. 150 : 6.
15. John 3 : 7; Phil. 1 : 6; Psa. 141 : 9; Psa. 128 : 1.
16. Deut. 1 : 21; Deut. 1 : 30; Deut. 3 : 24; Psa. 31 : 23.
17. Gen. 31 : 16; Deut. 31 : 8; Psa. 39 : 7; Psa. 48 : 1.
18. Num. 14 : 9; Isa. 42 : 6; Matt. 6 : 10; Psa. 66 : 20.
19. Jer. 7 : 23; Exod. 19 : 5; Psa. 140 : 1; Psa. 147 : 7.
20. Exod. 14 : 15; Exod. 33 : 14; Jer. 14 : 9; Psa. 69 : 84.
21. Matt. 19 : 17; Psa. 19 : 11; Num. 10 : 35; Psa. 111 : 10.
22. Deut. 4 : 23; Deut. 4 : 20; Heb. 13 : 20; Rev. 19 : 7.
23. Isa. 56 : 1; I. John 2 : 25; I. Chron. 21 : 17; Psa. 103 : 21.
24. John 13 : 15; John 13 : 17; Psa. 33 : 22; Psa. 117 : 2.
25. Phil. 1 : 10; Rev. 3 : 4; Psa. 69 : 1; Psa. 145 : 1.
26. Luke 17 : 10; Matt. 21 : 22; Psa. 77 : 2; Psa. 57 : 9.
27. Ephes. 4 : 15; I. John 4 : 18; Phil. 1 : 9; Psa. 35 : 27.
28. Heb. 13 : 1; Heb. 6 : 10; Ephes. 6 : 24; Jer. 33 : 11.
29. I. Tim. 4 : 12; Psa. 121 : 3; Psa. 25 : 5; Isa. 52 : 8.
30. Matt. 28 : 19, 20; Matt. 28 : 20; Psa. 44 : 26; Psa. 66 : 8.

The Guide International Prayer and Tract Union.

The members of "The Union" will observe

Tuesday, April 12th,

as the day for special prayer. The Scripture for the day is 12th chapter of Isaiah, and the hymn, to be read or sung, No. 704 in the Methodist Hymnal.

Let this be a day, emphatically, of drawing nigh to God, and of expectancy of a real, joyful, soul-pervading Quarterly Meeting baptism. Henry Bel-den used to plead for frequent baptisms of the Holy Spirit: first, the great Pentecostal Baptism; then, oft-repeated overflowings of the well. Let us look for this.

We desire that the "*Pentecostal Roll*" and the "*Great International Roll*" of which this is a section shall be kept fully in view, and held up before the Lord, on these special days particularly, and each morning at nine o'clock.

CHRISTIAN SANDER, Jolly, Ohio: "I love Him that redeemed me and washed me in His own blood."

EDITORIAL REVIEW.

THE QUARTERLY MEETING.

We call attention to the call for a "Guide Pentecostal Quarterly Meeting," Saturday and Sabbath, April 16th-17th, as found on our Jubilee page 117. We hope, as far as consistent with other duties, that the two days will be given to prayer, praise, reading and study of the Scriptures, and efforts for the salvation of souls. This program faithfully carried out will bring Pentecostal results.

—DR. PIERSON'S SUGGESTIONS FOR CONVENTIONS.—These are found in the Editorial Council, on pages 114 and 115. We deem the suggestions of sufficient importance to occupy this place. We cordially commend them to the careful consideration of our readers. They are suitable to any Christian convocation and, if well observed, will produce happy results.

—MOODY CAMPAIGN.—As we write, preparations are being made for another campaign in this city under Mr. Moody, the veteran and successful evangelist. Perhaps we had rather say, *A campaign of the Holy Spirit*. We trust it will be so, and full of Pentecostal power.

—COMMANDER BALLINGTON BOOTH, of the Volunteers of America, has appointed Colonel J. G. Hallimond, who is well known in religious circles as a successful Christian worker, and Mr. Harper G. Smyth, the talented Gospel soloist, as Volunteer evangelists. They will, in accordance with the Volunteers' Constitution, work in co-operation with the pastors of Evangelical Churches. Anyone requiring their services at Summer camp meetings, or in evangelistic services next fall or winter, can apply to Commander Booth, 34 Union Square, New York City. These are valiant and successful workers.

—WAR CLOUDS have been gathering over the country in the past month. The relations of this country with Spain are disturbed. Active preparations are being made for war, as though it were a certainty. But the men of calm judgment in our national councils think it will be averted, and that the questions at issue will be amicably settled. It is to be hoped that these expectations will be realized, for war is a dreadful thing. The wide-spread manifestation of patriotism at this time is hopeful. We may learn a lesson here. Loyalty to our King demands every sacrifice possible to defeat the traitorous designs of the potentate of darkness, and a drawing out of all our resources to compass his overthrow.

LOVEFEAST TESTIMONIES.

Cora Smith: "Jesus is all in all. I'm wholly the Lord's."

Carrie Hulse: "Saved, sanctified. The Holy Ghost abides and keeps."

Winnie Sturtevant: "Praise the Lord, I'm not afraid to say I'm sanctified."

Maria J. Terry: "Saved, sanctified and kept by the power of God."

Luella M. Terry: "The blood cleanses my heart. The Comforter abides within. Glory!"

Morris G. Terry. Trusting, believing, obeying, sanctified wholly—fully satisfied. Praise God."

(All the above from Terryville, N. Y.)

Mrs. M. A.: "Praise the Lord, He is mine and I am His."

A. G. Barker, Sheridan, Indiana: "I know that Jesus saves and sanctifies me."

May Smith, Stony Brook, L. I., N. Y.: "In Jesus I'm abiding, trusting, and confiding."

Estelle G. Smith, Stony Brook, N. J.: "Jesus has sanctified and set me apart for His service."

Edw. S. Sheldon, M. D., Collingswood, N. J.: "Saved to the uttermost—kept by power divine."

Mrs. A. E. Carr, Stoneham, Mass.: "Saved and kept while the waves of infidelity roll around."

Mrs. James Hall, Central Islip, L. I., N. Y.: "My lovefeast testimony: 'Glory, glory, glory, be to the Lord Most High forever.'"

Mrs. L. V. Thomas, Vicksburg, Miss.: "I testify of the Lord's saving power. I am His, and trusting Him for full salvation. God bless the friend who sends me THE GUIDE!"

Mrs. M. J. J., S—h, Ga.: "I sent my name and those of my niece and husband to go on the 'Prayer Roll;' now I send the joyful news that they were both converted in December."

Rev. E. George Biddle, A. M. E. Church. Editor of *Zion's Trumpet*, Newburg, N. Y.: "Saved by (boundless) grace, cleansed by (spotless) blood—kept by (infinite power). Grace, Blood and Power—saved, cleansed and kept. That is my experience and motto."

A. E., L., Can.: "I am seventy-five. It is well with my soul. The GUIDE TO HOLINESS led me into the experience of perfect love. I once asked a person who took it, but had given it up, to give me an old number. He told me to go to the house and I would find some, and I obtained thirty numbers, and have read them over and over again, and I have become a subscriber, and hope to be until I die."

CHRISTIAN LITERATURE.

The Quarterly Meeting services of the present month have some peculiar features.

1st. THE COLLECTION.—It has always been the custom of the Presiding Elder on these occasions to say, "Now concerning the collection." We propose that our collection shall take the form of a gathering of new subscribers for *THE GUIDE*. Let our friends do all the service for us they can in this regard, and report as soon as practicable. Back numbers supplied from January, and the premiums offered at the opening of the year are continued.

GOOD TESTIMONY.—A Presbyterian lady told us recently that she and her husband were enjoying greatly the reading of Dr. Mahan's great work, "*Baptism of the Holy Ghost*." It is offered as a premium with *THE GUIDE* for \$1.25. This is a fine opportunity.

2d. PENTECOSTAL LIBRARIES.—We wish we could impress the minds of the friends of holiness, everywhere, with the importance of having Pentecostal Libraries in circulation. Wherever there is a stated meeting for the promotion of holiness, or a Holiness Association, such a library should be in circulation. Now you will note on the last page of the cover a list of Pentecostal works, first-class, mostly new volumes. These, together, will constitute a library of great value. For this purpose we offer the set at the reduced rate of \$12.00. Can we not get a number of these libraries set to work at this Quarterly Meeting? A few persons uniting their contributions can procure one. Who will do it?

MRS. PALMER'S LIFE.—This capital work is now in circulation. It is receiving high commendation. It gave the author, Dr. Roche, much satisfaction to see it started on its mission before his departure heavenward. It should have an introduction to as many homes as possible. We want persons to canvass for it—a very liberal commission allowed.

PENTECOSTAL WINE from Bible Grapes has been changed in price—20 cents, instead of 15 cents. Excellent wine, free from the intoxicating quality.

Revival Sermons. Rev. B. Carradine, D.D. Price, \$1.00.

It contains twelve sermons of this eminent Gospel evangelist, specially adapted to revival occasions. They are full of Pentecostal fire and force, which God has been pleased to give to His servant in large measure.

The subjects are of varied interest: "Revivals," "How to Obtain a Revival," "Sin and Salvation," "Sonship," "Christ Lost and Found," "The Uttermost Saviour." Ministers and all classes of Christian workers, will here find help.

Four Pearls. Secure a copy of this, our Family Text Book, and use it daily. Price, 15 cents.

FROM E. B. TREAT CO., PUBLISHERS.

Facts that Call for Faith. A series of Discourses. By Rev. David Gregg, D.D., Pastor Lafayette Ave. Presbyterian Church, Brooklyn.

Sixteen discourses, rendered in the author's masterly way, on "God," "Christ," "The Bible," "The Church," "Prayer," "Death," "The Resurrection," "Immortality," etc. This work will be highly appreciated by ministers, teachers, and all Bible students. The discourses are from the vigorous pen of one of the ablest evangelical ministers of the day.

FROM F. H. REVELL COMPANY, PUBLISHERS.

The Way of the Cross. A Series of Meditations on the History of the Passion of our Lord. By Rev. C. Armand Miller, M. Price, \$1.00.

The author in the Preface says: "Several inquiries, made at the beginning of the last Lenten season for a devotional book, arranged for daily use during the time of the memorial of our Lord's Passion, led to the surprising discovery that in the English language no such book exists. The writer was therefore led to endeavor to supply the lack. It contains forty daily meditations, in simple, practical form, and will no doubt, be helpful to many."

Buds that Bloom on Bonnier Banks. By Rev. Norman Plass. Latest issue of *The Looking Upward Booklets*. Price, 30 cents.

These poems, the expression of personal experience, are offered as a message of consolation, and are dedicated to sorrowing hearts with the belief that they will yield comfort and hope.

Pastors will find this little book helpful in their ministrations to the sorrowing. Just the thing to leave behind in the homes where sadness dwells. As a gift-book to those who are mourning the loss of loved ones, it will fill a heart-felt need.

CONTENTS: The Master's Hand; Brief Life; Cloud Signals; Bon Voyage; Acquiescence; The Heart's Release; Gladness; The Father-Heart, etc.

FROM THE OFFICE OF THE MEDICAL MISSIONARY RECORD.

"Tell Them"; or, *The Life-Story of a Medical Missionary.* By George D. Dowkontt, M.D. Price, cloth, gilt, 60 cents; paper, 30 cents; mailing, 5 cents extra.

It is full of thrilling incidents in the life of a poor newsboy, who went to sea; had marvelous experiences and deliverances; became a physician; has been a medical missionary over twenty years; and is now training others to "Go and do likewise."

The medical missionary work is an important branch of Gospel service. Read this interesting narrative and learn something of it. The work has 50 chapters and 25 illustrations.

THE TRACT SERVICE.

We would be glad if every reader of *THE GUIDE* could do some work on this line during this Quarterly Meeting month. We give some directions:

1st. Let every one able to do so write a letter to some unsaved friend, urging an immediate surrender to Christ.

2d. Write a letter to some fellow-member in the Church, urging full consecration and an earnest seeking of heart purity. Insert in the letter one of the Phoebe Palmer Leaflets. (Package of 50 for 10 cents.)

3d. Let all who can spend one afternoon a week in visiting from house to house, talking and praying with people, and leave a tract. Can you not spend four afternoons for Jesus this beautiful month? Large package of tracts for the unsaved for 25 cents.)

Other Tracts for Circulation:

"Robbing God," sermon by Rev. Wallace MacMullen; Mrs. Phoebe Palmer's "Experience of Entire Sanctification;" "From Darkness to Light;" or, "How a Romanist was Wholly Sanctified;" "Holiness a Doctrine of Methodism," by Rev. Thos. Carter, D.D.; "Key to the Treasury," by Rev. A. J. Jarrell, D.D. Any of the above at 3 cents each—or 30 cents per dozen.

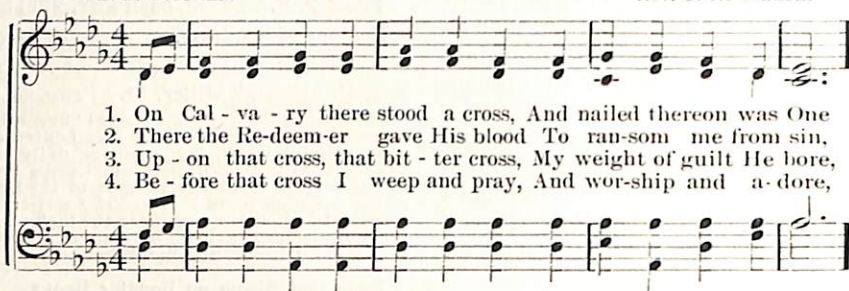
OUR CHORAL SERVICE.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

No. 53. THERE STOOD A CROSS.

Rev. E. A. HOFFMAN.

Rev. J. H. WELCH.



1. On Cal - va - ry there stood a cross, And nailed thereon was One
 2. There the Re-deem-er gave His blood To ran-som me from sin,
 3. Up - on that cross, that bit - ter cross, My weight of guilt He bore,
 4. Be - fore that cross I weep and pray, And worship and a-dore,



Who was the bear-er of my sin, God's well-be - lov - ed Son.
 And made an end of all my guilt, And brought redemption in.
 Se - cured a clear-ance for my sins; My soul can ask no more.
 And God's free grace I will ex - tol And laud for - ev - er - more.

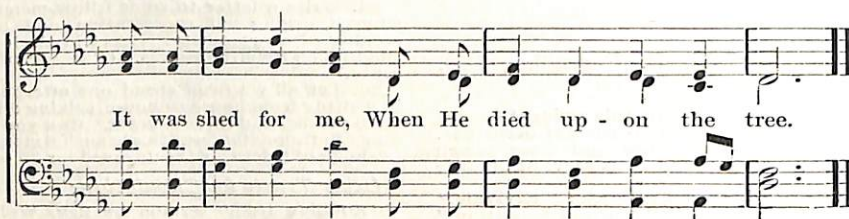
CHORUS.



Oh, the blood of the Lamb! Oh, the blood of the Lamb,



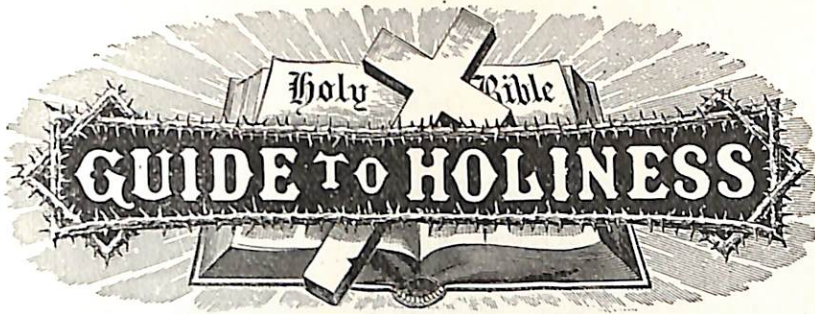
That was shed on Cal - va - ry! It was shed for you,



It was shed for me, When He died up - on the tree.

COPYRIGHT, 1891, BY THE HOFFMAN MUSIC CO.

This is a selection from "SONGS OF THE PENTECOST" the new International Song Book.
 Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00; not prepaid. Per hundred, \$25.00; not prepaid.



MAY, 1898.

THE KEYNOTE.—“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

“That, according as it is written, He that glorieth, let him glory in the Lord.”—
. Cor. 1 : 30, 31.

“Jesus, I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest.

“Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven forever mine.”

PENTECOSTAL LIFE-PHASES.

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

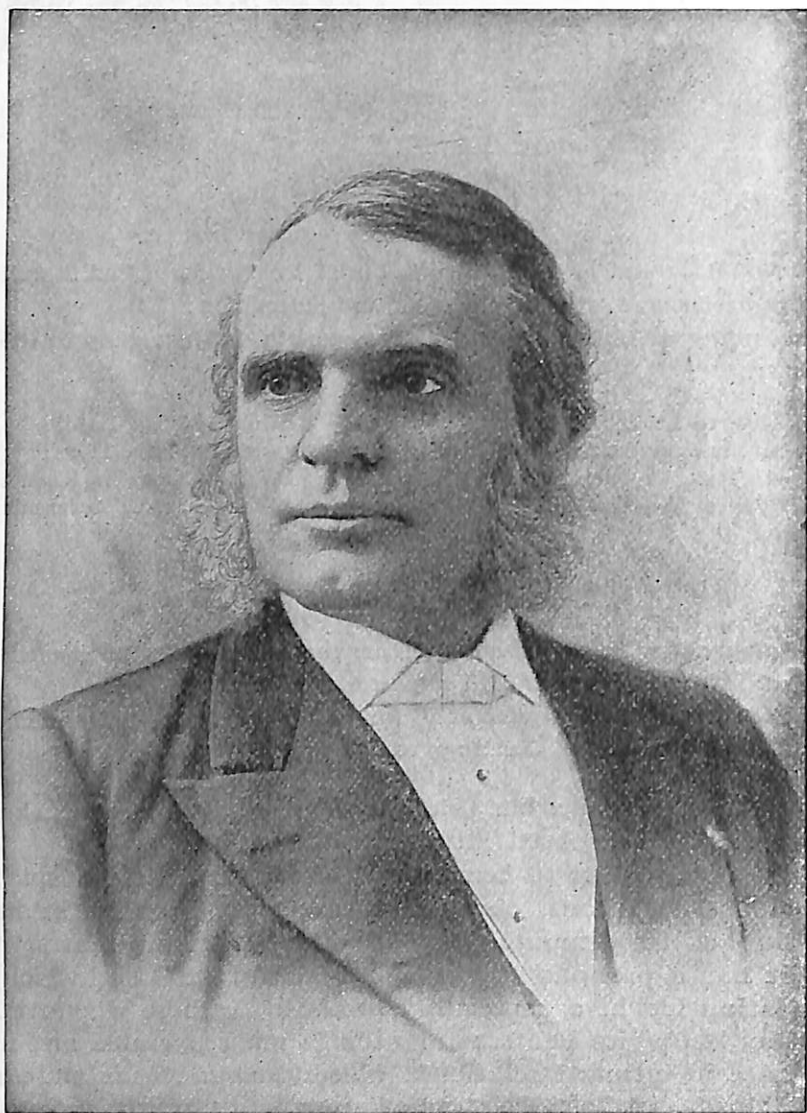
“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”—1. Cor. 2 : 9, 10.

The first of these passages has been misapprehended. It has been interpreted as having reference to heaven and its glorious revelations. And it may have that as its ultimate reference. But it has a precious application to Christian life here, especially to those who know its Pentecostal fulness, and are in intimate relations with the Holy Spirit, as their Indweller, and their Teacher. This is His dispensation, and it is His gracious province to open to us the mysteries of the kingdom of heaven, even the deep things of God. As one of the adorable persons of the Godhead, proceeding from the Father and the Son, He is familiar with all the infinite depths of the divine nature, and all the boundless resources of the divine dominion, and His unfoldings to the

saintly mind are unspeakably glorious.

The meaning of this inspiring declaration of the apostle is, as an eminent Bible expositor fitly states, “That the blessings of the Gospel which God has provided for those who *love Him*, are things undiscoverable and inconceivable by human reason, and can only be known by a supernatural revelation.”

The “deep things of God” are, His Divine nature, attributes, and counsels. The Spirit delights to explore the infinite depths of His own Divine mind, and then to reveal them to us, as we are capable of understanding them. This proves the personality and Godhead of the Holy Spirit. Godhead cannot be separated from the Spirit of God, as manhood cannot be separated from the spirit of man.



REV. C. C. McCABE, D. D.

One of the Bishops of the Methodist Episcopal Church. He presided at the
New Jersey Conference held in Camden, New Jersey,
March 30th, 1898.

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

QUARTERLY MEETING SERMON.

BAPTISM OF THE SPIRIT.

PART II.

BY REV. ASA MAHAN, D.D.

TEXT—"God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11: 40.

THE IMMEDIATE SUCCESSORS OF THE APOSTLES.

Such persecutions and fiery trials, and such patience and endurance—such brotherly love, such charity to the poor and good-will to men, such faith in Christ, such meek submission to the Divine will, such "assurance of hope," such deathless zeal, such courage, such peace in God, such "everlasting consolations" and "fulness of joy," the world never witnessed until after "Jesus was glorified" and "the Holy Ghost was given." "The light of the Church had come," and "the glory of the Lord had risen upon her." As a consequence, "the Gentiles came to her light, and kings to the brightness of her rising." "Her righteousness went forth as brightness, and her salvation as a lamp that burneth." No amount of suffering and torture, threatened or inflicted, could induce a denial of the faith, or

draw from the sufferers any sentiments but those of good-will towards even their judges and tormentors. "The holy martyrs of Christ," says Cyprian, "evidently show us that during this sad hour of suffering they were strangers to their own bodies; or, rather, that our Lord Himself stood by them, and familiarly conversed with them; and that, being made partakers of His grace, they made light of these temporal torments, and by one short hour delivered themselves from eternal miseries."

Take a single fact illustrative of the spirit and manner in which believers then "endured even unto the end." At Sebastia, in Armenia, in a cold and frosty night in the depth of winter, forty martyrs, stripped of all their clothing, were placed together in a lake. As death came on, they thus conversed together: "Is the weather sharp? but Paradise is comfortable and delightful. Is the frost cold and bitter? the rest that remains is sweet and pleasant. Let us but hold out a little, and Abraham's bosom will refresh us; we shall exchange this one night for an eternal age of happiness. It is but the flesh that suffers; let us not spare it. Since we *must* die, let us die that we may live!"

"By reason of our strange and wonderful courage and strength," says Lactantius, "new additions are made to us; for when people see men torn to pieces with infinite variety of tor-

ments, and yet maintain a patience unconquerable, and able to tire out their tormentors, they begin to think (what the truth is) that the consent of so many, and the perseverance of dying persons, cannot be in vain; nor that patience itself, were it not from God, could hold out under such racks and tortures. Thieves and men of robust bodies are not able to bear such tearing to pieces; they groan and cry out, and are overcome with pain, because not endued with divine patience; but our very children and women (to say nothing of men) do with silence conquer their tormentors; nor can the hottest fire force the least groan from them." So manifest did the fact become that the places where the Christians were tortured were the holy places where the greatest numbers of converts were made, that the Roman Emperors at length prohibited all public executions of the saints of God.

Had this divine baptism continued in the Church, long before the first thousand years of the Christian era had passed away would "the kingdoms of this world have become the kingdoms of our Lord, and of his Christ."

SOME OF THE SPECIAL PECULIARITIES WHICH PECULIARIZE ALL WHO RECEIVE THIS BAPTISM.

1. One of these is a peculiar and special *savor* about their lives and utterances—a savor which all in common recognize as unearthly and divine. When the light comes, the glory will be seen by the Church and the world. The prophet had made but a few calls at a certain house before all the inmates *knew* him as "a holy man of God." A very bigoted Irish Catholic had occasion to board for a time in the family of a friend of ours, whose wife had for years "walked in the light of God." This man had from

childhood been taught, and had believed, that "out of the Mother Church salvation is impossible." His attention, however, was soon arrested by the peculiar spirit and sanctified conversation of that woman. He would frequently stop after meals, and continue conversation with her upon Christ, purity, and heaven. At the close of such a conversation one day, he said: "Madam, you will get to heaven before you die." That man was as profane and wicked as he was bigoted; yet such a character as hers could not lift its benign form before his mind without his recognizing it as unearthly and divine, and as advancing heavenward.

Here is a divine something which must be possessed in order to be represented. A preacher, for example—a preacher who is a stranger to this anointing, may be very able, exciting, and even instructive, in his discourses. But the peculiar savor of God which attends the unction of the Spirit, no utterances can possess but the teachings of those who "have received the Holy Ghost since they believed;" and those who have received this anointing "cannot be hid."

2. All such individuals, also, have an omnipresent *peace, quietude, assurance, and fulness of joy* in God which not only lifts them above all worldly vicissitudes, but remains with them alike in all vicissitudes. "Their sun does not go down, neither does their moon withdraw itself. The Lord is their everlasting light, and the days of their mourning are ended." In the storm and the tempest, when "they go up by the mountains," they are consciously going nearer and nearer to heaven; and when "they go down by the valleys," they are as consciously going down deeper and deeper into the bosom of God. "They have learned, in whatsoever state they are, therewith to be content." "They can do all

things through Christ which strengtheneth them."

Madame Guyon, for proclaiming the doctrine of sanctification by faith, spent some fourteen years as a culprit in the prisons of France, a large portion of these in the Bastille, with "the Man in the Iron Mask" passing daily the door of her cell. But prison walls could not shut out from her heart the light or the peace of God. In such words as the following she shadows forth the peace of God in her heart:

"A little bird I am,
Shut out from fields of air,
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.

"Naught have I else to do:
I sing the whole day long;
And He whom most I love to please
Doth listen to my song:
He caught and bound my wandering wing,
But still He bends to hear me sing.

"O, it is good to soar
These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love,
And in Thy mighty will to find
The joy, the freedom of the mind!"

When will believers get so near to God that "the sun shall be no more their light by day, neither for brightness shall the moon give light unto them; but the Lord shall be unto them an everlasting light, and their God their glory"?

3. *A peculiar and special form of self-control and balance of soul*—a control over their own spirits, their temper, their appetites and worldly propensities—is another very marked characteristic of all who receive this baptism. We refer to that self-mastery and divine equanimity of temper represented in such statements and forms of expression as the following: 'Being reviled, we bless; being persecuted, we endure it; and being defamed, we entreat'; "none of these

things move me"; "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong"; and "I have learned, in whatsoever state I am, therewith to be content." As the infant Jesus lay in His mother's arms, with similar quietude, self-composure, self-control and hopeful trust does the soul, when filled with the Spirit, lie in the center of the sweet will of God.

"President Mahan," said a clerical friend to us years ago, "I wish you could see my mother. To give you some idea of what a monument of grace she is, I would state that in early life she was spoiled by training. She had one of the worst and most ungovernable tempers I ever knew. For years past she has been wholly confined to her bed from nervous prostration. During the early part of this period it did seem that nobody could take care of her, or endure her continued manifestations of irritability, impatience, fretfulness, and furious anger. Right there she became fully convinced that through grace and the baptism of the Spirit she could have perfect rest, quietude, and self-control. She set her whole heart upon attaining that state. Such was her fervency of spirit and earnestness in prayer that her friends thought that she would become deranged, and urged her to cease seeking and prayer. 'I die in the effort,' was her reply, 'or I obtain what I know to be in reserve for me.' At length the baptism of power came gently upon her. From that hour there has not been the slightest indication of even the remains of that temper. Her quietude and assurance have been absolute, and her sweetness of spirit 'as ointment poured forth.' It is no trouble to any one now to care for her. Many come even from long distances to listen to her divine discourse."

OUR PENTECOSTAL BIBLE STUDY.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 2: 15.

"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."

THE PROMISE OF THE FATHER; A PENTECOSTAL STUDY.

III.

BY REV. CHARLES GARNETT,
Congregational Minister, Manchester, England.)
Acts 1: 6-8.

It has often been remarked that Luke goes twice over the same ground in the end of his gospel and in the beginning of the Acts. The double narrative, it has been observed, binds the two books together, and shows the importance to be attached to the incidents it narrates; and it is also interesting because it looks at them from two different points of view. In the gospel they are regarded as the end of the earthly life; in the Acts, as the beginning of the heavenly. And so, in the latter narrative, we have a fuller explanation of the power that the disciples were to wait for, and a clear statement of the great tasks which they were to do, when they were equipped with it, as well as the promise of the return of the Lord in the far-off future.

"They therefore, when they were come together [after the occurrence mentioned in verse 4] asked him, saying, 'Lord, dost thou then at this time restore again the kingdom to Israel?'"

The apostles quite understood that Christ had come to establish a kingdom. Like multitudes of their countrymen, they were hoping for a restoration of the glories of the times of David and Solomon, but on a more extended scale. Patriotic Jews longed

that the yoke of the Roman power on them might be broken, and that they might no longer be in bondage to any man; hence this eager question, "Art thou restoring the kingdom to Israel?" Before the Passion, the disciples had thought that the kingdom of God should immediately appear (Luke 19: 11). Then had come the seeming failure of those hopes (24: 21). Now they were revived by the resurrection; but evidently they were still essentially political and predominantly national. Even the twelve were thinking, not of a spiritual kingdom, embracing all mankind, but of a temporal sovereignty restored to Israel. Whatever difficulties they might have as to the nature of the kingdom itself, they felt sure that the promise made to the Israelites would ultimately be fulfilled. The question which they asked was a straightforward, honest, faithful one. Though betraying a worldly view of His kingdom, it clearly implies faith in Jesus as the Messiah, and the deliverer of His people. The answer which He made them was not a wholly discouraging one. He did not say, "It is not my purpose to restore the kingdom." Such a reply would have bewildered, not cleared their minds. His answer was, "It is not for you to know the times or seasons which the Father hath set within [or appointed by] His own authority." Thus they were left to the teachings of time and experience, and of the Holy Spirit, to purify their expectations of the restoration of Israel, and to exalt their conceptions of the kingdom of God. The coming kingdom was to be the reign of a Father of infinite love and boundless mercy. They might fully trust Him to direct and lead them. He would enable them to know what the kingdom was and to bear witness of it. Their business was to attend to present duty instead of troubling

about the unknown future. Their duty was first and foremost to witness for Christ, to testify to others what they knew about Him, and to do it in the power of the Spirit. Accordingly He adds, "But ye shall receive power when the Holy Spirit is come upon you." The central word here is the word *power*. What was the nature of the power they were to receive? Was it physical force or miraculous energy? I think not. Was it power of thought, or power of eloquence? No. Then, what was it? It was supernatural power, the power of the Holy Ghost, the active energy of God.

There are several words in the New Testament which are translated power, the two principal being *exousia* and *dunamis*, the former meaning privilege, authority; and the latter ability, energy, power. This latter word occurs six times in the book of Acts, including verse 8. This word *dunamis* is the strongest word in the Greek language. It conveys the idea of irresistible and overwhelming force; and it is a remarkable fact that the inventor of nitro-glycerine, in searching for a name which should adequately express the mighty power of his invention, fell upon this word *dunamis*, or, in plain English, "dynamite." "Ye shall receive 'dynamite' when the Holy Ghost is come upon you."

And now, let us consider for a moment what this Divine dynamite will effect. What results are likely to follow its reception? The first result is *ability to witness for Christ*; to tell others what He is, and what He has done, and what He can do now. "Ye shall receive power, and ye shall be my witnesses." The two things must go together; they are inseparably connected, as cause and effect. Where the Pentecostal power is, there are Christ's witnesses. "Ye shall be my witnesses." These words, as it seems to me, strike the keynote of the

whole book. The disciples were to live and work for Christ, they were to testify to the essential facts and principles of His religion, the religion of universal redemption and practical philanthropy, of personal holiness and successful evangelism. They were to proclaim the Gospel of salvation through the Lord Jesus Christ, the God-man, who had actually risen from the dead and become the living head of His consecrated people. But their work was not to be confined to Jerusalem and Judea; it was to extend the wide world over, "unto the uttermost part of the earth."

I must end this paper by saying that evangelistic power is not a useless force which leaves a man as it found him, but *a divine grace which purifies, elevates and strengthens the soul*. It makes for holiness and virtue, for sanctity and service. Moreover, it is always attended by self-diffidence and humility. Clearly, at this time, with all their gifts, advantages and opportunities, the disciples had it not. They were lacking both in spiritual enthusiasm and self-devotion. They followed Christ, it is true, and each of them was more or less devoted to His service; but they all needed "the baptism of power." Without it, what were they? What could they do? And so with ourselves. Without the Pentecostal power, what can we do for the evangelization of the world? Little or nothing. The facts and truths of religion, apart from the vitalizing power of the Holy Spirit, are not sufficient for spiritual results. They need to be set on fire in order to burn their way through the indifference, the prejudice and the unbelief of the human mind and heart. It is no use our relying on creeds, or on the influence of Christ's teaching, or on ecclesiastical organization, or on official recognition; however valuable and important these may be in their way.

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2: 16.

FAITH AND UNBELIEF.

BY REV. ARTHUR T. PIERSON, D.D.

PART V.

THE MODERN ESAU.

A careful study of the life and character of the father of the Edomites, leaves on the mind and memory a deep impression of one conspicuous crime: *the undervaluing of spiritual blessings*; and of one terrible result: *their final and irrevocable forfeiture*.—Heb. 12: 16, 17. The Word of God makes this one thing most emphatic in Esau's life and character; it swallows up all else; in comparison with it, all else is forgotten; viz.: with the spirit of a "profane person," he sold his birthright, parted with that which he could not recover; which even repentance could not restore.

I. There are applications of this subject which concern both unbelievers and children of God. In this world are many modern Esaus. See how men are bartering away, for a mere trifle, precious but irrecoverable *opportunities*! One of the most solemn exhortations of St. Paul is that concerning "redeeming the time," literally, "buying up opportunity." As Dean Howson would construe it, the apostle bids us "buy up" out of the market what we can never purchase so cheaply again; what, in fact, we can never buy again at any price! The lesson of the language is, use opportunity, and use it thoroughly, while you have it.

Go read the old weird myth of the Cumæan Sibyl. She wrote her predictions upon leaves, and laid them at the entrance of her cave. Those who

consulted her were compelled to exercise the greatest care and caution, lest the wild wind should take up the leaves and scatter and displace them, destroy their arrangement, break their connection, and turn the clear oracles into inexplicable enigmas! That was a mythological lesson on seizing opportunity.

Again, according to the familiar Roman legend, a sibyl came to the palace of Tarquin the Second, bearing nine volumes, for which she demanded a high price. Her offer was declined, and she disappeared and burned three of the precious books. Returning, she offered the remaining six, but asked for them the same price which she had demanded for the nine. Again her proposition was rejected; and again she departed and committed to the flames three more volumes. Once more she came back, bearing the last three, and refusing any less sum for them than that by which all might once have been bought! Tarquin, startled by this strange conduct of the merciless sibyl, advised with his augurs, and bought the books, which proved the invaluable "Sibylline Verses"; but the chance of purchasing those priceless sister volumes was forever lost.

"Buy up opportunity"! your privileges will never be offered so cheaply again. Each time Life's sibyl comes to us, her precious treasures are diminished in number, and relatively increased in value. Each time she has less to offer, and asks a higher price for each opportunity that remains. So comes Time's stern, relentless sibyl, until she herself finally disappears, and Time and her opportunities are no more!

II. If you would see a most striking and awful correspondence between the ancient and the modern Esau, look at the thousands of young men in our country who for a mess of pottage sell the *birthright of character*.

What a heritage have they? Born perhaps of honorable ancestry, heirs to social rank, with unblemished reputation as yet; with a legacy of self-respect and human love, of education, capacity for influence, and religious privilege, for what do they exchange all this birthright? For a few moments of sensual indulgence and gratification!

We read of Lysimachus, the Thracian king, that, when engaged in a war with the Getæ, he was so tormented by an intense thirst that he actually offered his enemies his kingdom for permission to quench it. The barter was made. He drained the refreshing draught; but having drunk the water furnished by his foes, he cried, "O wretched fool that I am! for such a momentary gratification, to lose so great an empire!" Many a young man puts into one scale all his birthright of character and reputation, virtue and influence, and into the other scale the tempting wine-cup; and for the intoxicating draught barter all the rest! Another puts all this in the one scale, and the pleasures of an unholy love in the other, and for the sake of a guilty lust, gives up all the rest! Another puts all this, his birthright, into one scale, and greed of gain in the other, and by one act of dishonesty and perfidy sacrifices all that a true manhood holds most dear!

III. Yes, and thousands, in the spirit of the profane Esau, *sell their own souls*. Jesus put before men the greatest problem of profit and loss ever brought to human notice: "What shall it profit a man if he gain the whole world and lose his own soul"; or (supposing the soul to be lost), "What shall a man give in exchange for his soul," *i.e.*, as a ransom, to buy it back. Like Esau, you may for a mess of pottage, the savory dish of worldly pleasure, barter away the

birthright of immortality, the covenant blessing of a child of God! But, like Esau, you will find the barter irrevocable! You will find "no room for repentance," no possibility of a change of mind, on the part of the Judge who to all such declares,

"You that despise My promised rest,
Shall have no portion there!"

BIBLE TEACHINGS CONCERNING THE HOLY GHOST.

BY REV. C. W. L. CHRISTIEN.

IV.—THE DIVINE STRENGTHENER.

The rule of the Christian life may be very well summed up in two passages from the pen of St. Paul—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus"; "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This double "whatsoever" embraces the whole existence of a man. Matters of the home, the business or profession; of social and Church life; of recreation and study; things municipal and political—everything must come in. Nothing can be shut out, either the little or the great, whether personal or relative, secular or sacred. I am to do everything for God's sake—what He would have me do, and as He would have me do it. My entire life is to be one act of obedience to the known will of the Father, one sustained expression of devotion, one unbroken service. And this entire consecration is the outcome of a pure heart. It is perfect love translated into action, the natural fruit of the tree of inward holiness.

But if a man is to live this life, he will need a power beyond himself. To aim at it, depending upon my own inherent resources, would be as absurd as relying upon my swimming power to carry me across the Atlantic. And

here comes in the gracious truth that the Spirit is in the world to be the source of all needed strength to the believing soul—"the Spirit of power within." And all the declarations on the subject in the New Testament may be summed up in one sentence—"Strengthened with all might by his Spirit in the inner man."

Now no man can impart spiritual strength to another. He can teach him, advise, persuade, promise, or warn him; but to give him moral power is beyond human capability. But where man is bankrupt God is omnipotent. Just as the Master gave the disciples power to heal diseases, and the Spirit came on the Pentecostal morn to "endue them with power from on high," so to-day the Holy Spirit's office is to impart strength to the child of God, that he may carry out in a fully consecrated life the holy desires of a purified heart. "To them that have no might he increaseth strength." And the ideal Christian life is one of full devotion springing from the possession of perfect love, in which the soul is supernaturally strengthened from hour to hour by the almighty Spirit of God.

In all ages the consecrated host of God's elect have felt the need of this heaven-imparted power, and they have enjoyed it. Who strengthened St. Paul for his extraordinary life as the pioneer of Christianity in the Roman provinces? "The Lord stood by me and strengthened me?" is the explanation. Who strengthened Luther to stand firm for God and truth against the civil, ecclesiastical, and military forces of Europe? Who helped Wesley with a calmly-fervent zeal to continue his appointed mission "through evil report and good report"? Who helped the martyrs to be true to conscience and Christ, so that both men and frail women could be firm to the end, undeterred by all the horrors of the torture-

chamber and the rigors of the fire? Who has helped the sufferer "in affliction's furnace tried" to endure through the long, weary years without a murmur? And who has strengthened men to do what has appeared to be the most difficult of all duties—to resist the smiles and promised rewards of a flattering world, and be faithful when a thousand siren voices were singing of promotion if Christ were but forsaken? The Divine Comforter has done it all. And all down the ages the saints have realized that "power over all the power of the enemy" which the Master promised to His own, and have sung their song of confidence and triumph—"The Lord Jehovah is my strength and my song: he also is become my salvation."

But the strength is given according to the need of the hour. It is not a deposit, but an impartation. This often comes out in the promises which God made to His servants when sending them on difficult errands. He sent Moses to carry out one of the most colossal tasks ever committed to a man, at which the heart of the lawgiver fainted. But God gave the all-comprehensive promise, "Certainly I will be with thee." When the leader lay in his unmarked grave on Nebo's lonely mountain, Joshua was made commander, that he might bring the people over Jordan; and again the promise came, "Be not afraid, neither be thou discouraged; for the Lord thy God is with thee whithersoever thou goest." Young Jeremiah was sent with heavy tidings to the hard men of a degenerate time, and he shrank from the task; but the promise was again given, "They shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee." And the heroic men were able to meet their arduous duties as they came, for the word of promise failed not. And if we cross into the

New Testament, we see the Master sending His apostles to do a yet greater work for Him among the nations; but the promise, "Lo, I am with you always," was their stay, the guarantee that with every exigency there would come the power they should require. And all through their career they realized that God's strength was made perfect in their weakness. If help was needed suddenly, suddenly it came. However, whenever, wherever, all their ordinary and special need of strength was supplied. And so all down the stream of time.

And this blessed endowment of power by the Holy Spirit will continue to the very last hour of the believer's life. We do not know what duties await us. God has given us no programme of our life. It may be one of constant surprises, bringing new duties and unlooked-for responsibilities, or an even flow of uneventful days. But it matters not. Expected or unexpected, in days of calm or amid the raging tempest, the trusting soul will be ready for his duties, whatever they shall be.

One of the most inspiring thoughts with which a Christian can nerve his soul in his duties and conflicts is, that he can never be away from the Almighty Spirit. Sometimes an army has found itself cut off from its base of supply. Its commissariat was abundant, but it was unavailable—the enemy came between. And help at a distance is no help. But not so with the "good soldier of Jesus Christ." He cannot be away from the Good Spirit. His presence is in every place. And where He is, there is Almightyness pledged to help.

"Within Thy circling arms I lie,
Beset on every side."

"God loved us because of something in Himself; and so, if Christ is dwelling in us, we shall love because of the Christ within us."—*Sel.*

THE INHERITANCE IN LIGHT.

BY REV. JAMES HARRIS.

I have looked upon the inheritance of some of the rich and great on earth, but however beautiful and fair, I coveted it never. I have visited some of the most attractive places, and felt their charm or sublimity; but I grew wearied, and was glad to reach my own humble home again and find amid its flowers and simple joys a pleasure I found not elsewhere. But when I read of an "inheritance in light," a change came over me. I began to forget my home below. The beautiful inheritances of the men of this world, adorned with all that wealth can furnish, lost their power to attract, and all the glory of earth grew dim to me. A strange light came to me. It penetrated my soul. It solaced my griefs. It intensified my holiest joys. It purified my spirit. It ennobled my whole being. I was like another person. Then I eagerly began inquiries. Where is it? What is it? Whose is it? (At this very moment the news came, flashed over the wires: Miss Frances E. Willard, President of the W. C. T. U., died at an early hour this morning.) I wanted to know more about it. I opened my Bible, and its final answer disappointed me: "It doth not yet appear what we shall be." "O, that I *could* know more!" was the language of my bursting heart. I had friends, dear to me, who had gone; who, while here on earth, wore the livery of heaven—the armor of light on the right hand and on the left.

I lately met with that queen of women whose spirit has just taken its upward flight. Her every address and word, her very appearance and her temper and genius, made me think of an angel visitant to earth rather than of an earth-born woman. Her spirit so purified, and disposition so childlike in its

simple tenderness—and whither has she gone? I have asked the profound student of philosophy, and he, too, has replied: "It doth not yet appear," and his reasonings have rather tended to disquiet my hopes than to increase my knowledge. I have inquired of my scientific friend. He has directed his most powerful telescope to the heavens, but all he could say was, "I see a star wondrously beautiful in the constellation of the twins, and it seems to be in the exact center of the universe as known to us, as though all these stars were revolving around it. Can that be it?" So again the disappointing answer comes, "It doth not yet appear," for eye hath not seen nor ear heard, neither hath entered into the heart of man the things God hath prepared for them that love Him. Yet, though it is only as the gleam of a far-distant star, it is so wondrous fair that, having once seen it, we forget the things which are behind and reach forth to those which are before. We press toward it as to the prize of our high calling. We pass through crowds of the worldly and of the sinful—through their opposition and ill-concealed or open hatred—through their well-placed temptations and their bitter persecutions—through sufferings and many sorrows—bearing heavy crosses and enduring many losses. None of these things move us, neither count we our lives dear unto us. The gleam draws us more than earth. Only a gleam, yet full of rapture and of power, for the cross is in its center.

There are, however, some things that we do know about it. *We know that it is.*

O, the grandeur of knowledge! It is better than faith, for faith may lose its grip and fail us when we most need it. It is better than hope; "for what a man seeth why doth he yet hope for?" Knowledge stands and

shines and bids defiance to every assault made upon it. The inheritance in light is not a myth—a possibility—a probability—a dream—a matter of speculation—a something that may or may not be—but a discovered reality. Not more certain is it that this earth is than that heaven is. Our persuasion is not a house that is built upon the sand, whose foundation may be swept away by the next tornado and leave not a wreck behind.

The ground and extent of our knowledge must be the subject of our next paper.

PENTECOSTAL PREACHING.

BY B. S. TAYLOR,

(Evangelist, Des Moines, Iowa.)

PART II.

VI. *The Pentecostal preacher depends (b) on the Holy Ghost.* He knows Him, the blessed Holy Ghost. He knows from experiences in his own heart, from previous battlefields, that it is only necessary to preach the Word and depend personally on the Holy Ghost to speedily see His marvelous workings in the consciousness of the people. They cannot eat, cannot sleep: the Holy Ghost rings the words of divine truth, uttered by the burning preacher with fiery lips and soul-consuming zeal, in their ears day and night. He exhorts the Church to holiness and warns the sinner of hell. He touches with a master-hand all the chords of emotion in the human heart; he turns the white electric light of the upper room glory upon the awakened consciences of saint and sinner; he tells the Church, "Get the baptism of fire, and God will save men by scores!" "Sanctify yourselves, and the Lord will do wonders among you to-morrow." "The heathen shall know that I am the Lord your God when I shall be sanctified in you before their eyes."

He makes the challenge to God and men, angels and devils, and the battle is on!

VII. *The Pentecostal preacher tarrys in the upper room UNTIL!* He does not coax the Church forward for mere form or vague and unknown "blessings." He is *definite*. He repeats the promises of Jesus concerning the coming of the Holy Ghost, and *urges* them one and all definitely, unanimously, unitedly, to tarry in Jerusalem "*until*"—not one day—"until"—not ten days—"until" they receive the promised Holy Ghost. For a week, there will likely be a deep conviction. Some, yea, nearly all, may "gather round the altar" from day to day and unite in prayer for revival, and some will pray indefinitely "for sinners," for others; but the real wise Pentecostal preacher will hold every one to *his own need*. "If you have not now this anointing of the Spirit, brethren, lay all on the altar, obey God, get reclaimed from backsliding of heart and of life, and tarry until *you, yourself*, personally receive the fulness of the blessing of the Gospel of Christ!" In a week or so the "break" comes. Those already sanctified are anointed afresh.

VIII. *The Pentecostal preacher trusts the witness of the Spirit.* He does not ask men to sign cards, nor "join church" until they are converted to God. He does not fish in shallow waters to catch a thousand minnows, but in deep waters after big fish. He does not tell "seekers" when they are converted nor when they are sanctified. He believes the Holy Ghost can save and sanctify, and tell them—the seekers—*when* they are saved and *when* they are sanctified. He relies wholly on the Holy Ghost to do this. He preaches the Word. He shuns not to declare the whole counsel of God. But whether the sinner's repentance is real and acceptable or not, He leaves to the Holy Ghost to show them. Hands

off the Ark of God! The Shechina glory shines when the work of repentance, obedience and faith is complete.

"So Moses finished the work. *Then* the glory of the Lord filled the tabernacle."

IX. *The Pentecostal preacher loves the holy war.* The noise of battle, the shouts of the victors, the garments rolled in blood, the sighs of sinners, the moans and tears of mourners, fill his soul with delight. He toils and prays and sings and shouts the battle on day and night. His strength is renewed like the eagles! He runs and is not weary: he walks and is not faint. He is not "an hireling"—not after the wool, but the sheep; not with eye-service, but with holy zeal, he toils on in perfect love, with a heavenly patience, with a passion for souls born of the Spirit. He *expects* victory on every battlefield, and he *wins* it!—not by might of intellect, nor by numbers, but by the Holy Ghost.

X. *The Pentecostal preacher is no coward—knows no fear.* He speaks the Word of God with boldness as the Spirit gives him utterance. He strikes at sin in every form. He says in prayer every day, "Lord, if there is any sin in this town I have not yet struck, show me, and I will draw the sword of the Spirit upon it!" The liquor traffic and the saloon and the license voting Church members hear the trumpet with no uncertain sound. Secret vices, festering corruptions, and the shams of ecclesiastics, are exposed, and the healing balm of Gilead is applied. Mobs, mutterings, and tumults may arise. Peter and John may be beaten with stripes and thrown into prison. But he goes back to the battlefield when the angel releases him, when they join in earnest, believing prayer. The Lord grants unto them boldness, that they may speak the word, and signs and wonders are done in the name of the holy child, Jesus.

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest;
Under the shadow of Thy wings
Shall they serenely rest."*

THE HOME CHURCH.

BY REV. L. H. BAKER.

In the order of Divine appointment the home is the first of the institutions by which His will is wrought on earth.

In the enlargement of the family to tribal relations a common bond, the outgrowth of the home life, was wrought into the life of the kindred, in the Church idea. With the increase and spread of the race came the existence of a kingdom, out of which grew the State in its variety of organized forms. The home is always *first*. It is the state in miniature. The father is king, the mother is queen. The right to rule and to enforce the law is conceded as the result of obligation and love. The children are citizens loyal to the unwritten law which prevails about the hearthstone. Better than this is the higher thought, the home is a Church, with a real priest and priestess, altar and worshippers, teaching to all the holy relationships between man and God, and working into the heart a spirit of devotion and loyalty which must affect every human and Divine relation. The home is the best as well as the first. It is the highest expression of the reign of God on the earth, and its life presents the best representations of existing relations. Is God sovereign? Fatherhood is the highest conception of that sovereignty. Motherhood is the completest expression of His love. Filial devotion is the most striking picture of human loyalty. Loyalty without devotion is service without love. Affection and adoration must blend with obedience.

"If ye love me keep my commandments," acceptable obedience based on affection. This was exemplified by Christ, and as He

becomes a part of the family life, the real Church spirit pervades the home life. The home is more than a house. A house or a hovel may contain and shelter a family. Life in a hovel may be an indolent existence amid dirt and cruelty. Life in a house may be a better condition, with industry, cleanliness and kindness. It is a higher development of the externals and refinements of life. The home is above all this. It is that which is contained in the house transformed by the radiance of a spiritual power and transfused by an unselfish inner life and transfigured by a divine glory. This is the product of a real worship which welcomes Christ to the fulfillment of His desire and purpose. He is more than a guest to be entertained or to give entertainment. A guest may be there simply on sufferance, but not permitted to enter into the deeper life of the home.

At the home in Cana, He was an honored guest, but became more as He entered the embarrassment of the family by the making of an adequate supply for the marriage feast. He was admitted to the family councils and became a helper in their pleasures.

He was in the home at Bethany as a guest, but He taught them of "the better part," and became the sympathetic minister of hope and salvation as He led life into the very abode of death and won their love and adoration.

The home in which He is admitted to the pleasures as well as the sorrows will be a guarded and sacred home. Nothing will come in to mar the spirit of its devotion.

A consecrated home will have more than pious mottoes on the wall and religious papers on the table, and beautifully bound Bible and books in the library. The Bible will be an open book, and its teachings will take hold upon the consciences of the household. The pictures and mottoes may arouse lovely sentiment, but prayer will excite emotions of gratitude. The conscious presence of Christ will give purpose and strength to the heart and temper the whole tone and tenor of the family life. Its pleasures will be heightened by a sense of His joy, as He promised, "My joy shall remain in you that your joy may be full."

FOR OUR YOUNG PEOPLE.

BY MISS JENNIE L. PARKER.

ALONE WITH GOD.

How may a young Christian grow into an increasing knowledge of Jesus Christ? In the same way that one gets a larger knowledge of a human friend—by contact. If close, intimate human friendship is desired, much time must be given to companionship, much thought to the friend and fellowship. After a time of such intimacy, so well may the character of the friend be understood that what he would do under many circumstances can be told.

As we do not in a day, a week, or a year gain—except by intimate connection—such knowledge of the human heart, so we cannot hope to gain large knowledge of the character of Christ except by similar means. But how may one come into such contact with Him? In human friendship all this is easily understood.

All this is gained in the divine friendship by prayer, much retirement with God. Prayer at daily stated times, prayer when resting, when walking; the seizing of every unoccupied moment to retire into the temple of the heart to worship God; not for requests, nor even for praise, but for meditation—for recollection.

Every soul that would be strong, "be filled with a knowledge of His will," must be much alone with Him in direct communication. We will have as much knowledge of His character as we are willing to gain by being much in His company. But you have so little time? God's people are always busy people, but they must always have time for Him.

Such a condition of delight in being alone with God is not gained in a day. The habit of seeing unfilled moments must be formed; the habit, even in crowds, of concentrating the thought on God must be made. Begin these habits at once. We must understand that prayer is not simply a vehicle for petitions, but is also a contemplation, a delightful study, a growing revelation in the knowledge of Him.

We do not need, young people, so much of "baptism for service" and "consecration for work" as we need a knowledge of God in His character, and this is gained by being much alone with Him. Who will join me in seeking such prayer habits as the friend of God must have? Those who have been eminent and successful workers in Christ's vineyard have largely cultivated the prayer habit. They have been much alone with God.

THE CHILDREN'S COLUMN.

DEAR BOYS AND GIRLS:

Another list of answers for the February questions reached me from Ethel Fuller, Bull-run, Pa. I am delighted with her answer to the last question. But where are the boys? Do no boys read this column?

This month I will ask you to study a text with me, "Let your light so shine." Light is the word to study first. Here is spring with us, with the great old sun beaming and shining on us. Have you watched the leaf and flower buds under the warm light bursting open? Have you planted any seeds yet?

It is the time of year to just be happy, for leaf and flower and grass are here; bird and bug and frog are full of life and joy. Boys and girls enjoy all this more, I am sorry to say, than some older people.

Now the sunlight, aided by warm showers, is the cause of all this growth and joy. The sun "so shines," warmly, encouragingly, so that even the roots, deep down in the dark earth, feel the warmth and cheer. They know the sun is shining, and they begin to push down and out.

How about your light? The text is, Let *your* light so shine. The love-light which your dear friend, Jesus, gives you ought to shine as the sun—warmly, happily. You just try planting some seeds of kindness, attention and love and then "so shine" on them and see if they do not come up. Remember, it must be a warm shine, maybe aided by a few tears caused by giving up something. I really wonder how many small "suns" who will "so shine" belong to this column.

QUESTIONS.

1. Where is the text?
2. In what part of the Bible?
3. What sermon is it taken from?
4. Who preached the sermon?
5. Where was it preached?
6. What is one part of the sermon called?

ANSWERS TO QUESTIONS IN APRIL "GUIDE."

1. David.
2. I. Sam. 16.
3. Samuel.
4. David and Jonathan.
5. Saul.
6. He was killed in a battle.
7. The story is found in I. Sam.

Address answers to

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THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

Almighty and everlasting Father: Thou art the Father of the spirits of all flesh, the Father of our Lord Jesus Christ; we look to Thee for Thy blessing. To whom shall we go but unto Thee? Thou hast inexhaustible stores of blessing, and Thou delightest to give good things to all that seek Thee. Be pleased to regard us in our weakness and insufficiency. Put upon us Thy strength. Guide us by Thy good counsel, fortify us against temptation, support us in the day of trial, and help us to perform Thy work with all fidelity. And this we ask for the sake of Thy dear Son, Jesus Christ. Amen.

CHRIST'S EXALTED POSITION.

Jesus, the Divine Mediator, is declared to be at the "right hand of the throne of God." He "endured the cross," patiently and perseveringly—"despised the shame," the contumely heaped upon Him, and the ignominy of crucifixion. "For the joy that was set before him"—the joy of redeeming a lost world and bringing it back to God—He suffered the agonies of Calvary. Amid its darkness and blood, His eye swept over the centuries, and saw the millions upon millions of the saved laying hold upon eternal life, and He was exultant at the sight, and freely poured out His life's blood, and at length cried with a loud voice—not with a weak or tremulous voice, "*It is finished!*" Earth heard the announcement, and was thrilled to her profoundest center. Heaven received the tidings, and all the ranks of pure intelligences were in rapture. Hell was in tremendous excitement, and there was consternation and wailing through all the dark realm. All worlds were aflame with

wonder and with joy as they listened to the proclamation of a finished redemption.

Now, this crucified Jesus, having wrought out a perfect atonement, penetrated the territories of death, and led the monster in chains to His triumphal chariot wheels, ascended up on high to "the right hand of the throne of God."

He is there in Princely dignity. He is a Prince, a prince of David's royal house. He has a princely nature, and a princely name—Jesus, the "Prince of Peace." At His advent into the world there rang out the lofty strains of the angelic song, "On earth peace, good will toward men!" The right-hand position is always indicative of dignity and authority. Jesus, the exalted Prince and Mediator, has a scepter of supreme authority, all power is given unto Him in heaven and in earth. He has "a name that is above every name." And He is "set down" at the right hand—denoting a quiet, settled, and immortal position. He has fought the fight, and is "set down" to enjoy the eternal rewards meted out to Him by His Father.

He is there in intercessory potency. At the "right hand of the throne" to intercede for us. The wealth and resources of the eternal kingdom are at His call. The Father says to His beloved and exalted Son, "Ask what Thou wilt, and it shall be done." The multitudinous needs of the saints are in His omniscient view, and the myriads of angels are His attendant ministry, eager to convey His messages or His succors to suffering ones in any part of

the globe. No case placed in the hands of the glorious Intercessor is too hard for Him. We may well sing—

“Never will I remove
Out of Thy hands my cause,
But rest in Thy redeeming love,
And hang upon Thy cross.”

Amid dissolving elements, the falling of stars, and the crash of worlds, we are safe.

He is there in high expectancy. “From henceforth expecting,” says the apostle, “until he hath made his enemies his footstool.” This is indeed high expectancy! What! The triumphant feet of the Conqueror, Jesus, to be placed upon the necks of His enemies, the world around! Such is the expectancy of the glorified Christ. His enemies are bold, defiant, and full of blasphemy. But wait a little—the triumph draws near. Happy those who follow Him, in white robes, to the consummation and the glory.

“THE HOLINESS MOVEMENT.”

A brother writing to us recently remarked, “The Holiness Movement moves.” True. It is the movement of the nineteenth century. [From its inauguration there has been intelligent and vigorous action, stirring, arousing, shaking—moving on the enemy’s works and compelling thousands of unconditional surrenders. It has a voice like thunder, and the force of an avalanche. There are indeed “many adversaries,” frowning antagonisms, and mighty combinations. Hell has rolled upon the field its heaviest artillery and most determined legions, and, joined with formality and worldliness in the ranks of Zion—an appalling array, truly—and yet these combinations have given back before the invincible armies of the Prince, “in glorious strength arrayed.”

The Holiness Movement moves. [So it does. Moves steadily, resistlessly, con-

tinuously, triumphantly. As it moves it acquires increased momentum, and with a tornado sweep, it dashes upon the lines of the foe, and shouts over new victories. It moves individual hearts, and they consent by the thousand, or ten thousand, to the crucifixion of the “old man,” and to the throwing out of his corrupt effects, so that “the Mightier than the strong man armed” enters in, purifies the house, adorns it with heavenly adornments, and constitutes it “a habitation of God through the Spirit.” The purgation is by fire, and so searching and complete as to leave not a shred of the old dominion remaining.

It moves upon Churches and communities. Upon Churches in straits—there are such Churches, ministers and members—dead or dying. In comes the “Holiness movement”—they are glad to welcome anything—preachers and trustees and all. And such a stir—such letting loose of the resurrection forces—such reconstruction, such transformations—why the old graveyard assumes life and beauty and fertility—a heaven on earth.

But the “*Holiness Movement*” needs to move faster, more aggressively—to thunder upon the enemy in every direction. Be not “afraid of their faces,” ye men and women in Pentecostal garb—move on, move out, and move with gigantic tread—floating out upon every breeze the “*hallelujah song*”—“Hallelujah, the Lord God omnipotent reigneth!” Move, Move, MOVE!

THE CONFERENCES.—While we are putting this number to press, New York; New York East, New Jersey and Newark Conferences are gathering. We hope in our next to write of Pentecostal visitation. [A Prayer League to this end was formed in the “New York,” and “New Jersey” had arranged for Pentecostal services. We look for victories.]

POWER OF THE OLD GOSPEL.

Mr. Moody, the eminent evangelist, has recently conducted another ten days' Gospel campaign in New York. The meetings were held in the "Grand Temple," accommodating, as it is said, *eight thousand people*. He was aided by Evangelists Wharton, Chapman, Dixon, and others, and by that princely singer, D. B. Towner. From the first a lively and wide-spread interest was awakened. Practically, the services were of all-day continuance, commencing at 10 A. M. and holding until 10 or 11 P. M. The morning was a prayer service, enlivened by one of Mr. Moody's unctuous talks, and in the afternoon and evening he preached powerful sermons. The other evangelists took part as the occasion required. From day to day the people flocked to these grand services, often filling the temple to its utmost capacity, and on the two Sabbaths overwhelming audiences assembled, and many were unable to find even standing room. We were privileged to be there several times and were deeply impressed and profited.

What is the meaning of all this? How is it that eight thousand people can be gathered on the week-day to hear the plain, pointed, unctuous Gospel preached? The great lesson taught is, *that the Old Gospel has lost none of its power*. Mark you, the pure, unmixed Gospel. There are those who say "*it has run out*"—and hence a resort to drawing expedients—preludes, concerts, and cantatas, etc., to draw the people to the house of God. The Moody campaign disproves these reasonings.

Another lesson taught is—that the Gospel, unchangeable as it is, and adapted to every age, without a particle of shrinkage, must be skilfully handled. It must be preached in the demonstration of the Spirit, with the Holy Ghost sent down from heaven. In a word, the preacher

must be *on fire*. The Gospel must have a keen edge. That being the case, it will cut its way through hardened, skeptical masses of hearers like a tornado. Well, all preachers can not be like Moody, except that they may be filled with the Holy Ghost, and in their sphere may demonstrate the undying potency of the Gospel.

SEDUCING SPIRITS.

"*Tongues of Fire*," Chicago, gives quite a full report of a large Convention of Spiritualists in Boston, from which we extract the following:

"O Church of the living God, what art thou doing? While thou hast been playing with the vain philosophies and wisdom of the world, thou hast failed to guard that priceless gift—'the faith once delivered to the saints.' Thy hungry children crave spiritual food, they yearn after the unseen and the infinite. Christ said, 'The words that I speak unto you, they are spirit and they are life.' In how many of our Churches is the sweet bread of the full Gospel broken and distributed? While preachers have been fighting the holiness work, and giving but cold welcome to the evangel of full salvation and the

"SPIRIT'S MIGHTY BAPTISM,

"Satan with consummate cunning has contrived a counterfeit, well suited to carnal tastes and desires. Literal thousands have been swept into the misty shadow-land, where they talk of 'peace' and 'sunshine,' of 'spiritual illumination' and 'soul-rest,' but where the blood of Jesus is unknown, and where the darkness of eternal night is gathering. Be not deceived—'The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy.' May God's Spirit drive us to our knees in

"SOLEMN PENITENCE.

"If we cannot save those who have been stolen from us, we can at least guard those who remain, by clear teaching concerning the blessed ministry of the Holy Spirit."

The apostle warns us faithfully of the perils of the latter days. He gives us an appalling catalogue of the evils that are to prevail.

Among them are "*doctrines of devils.*" We think *modern Spiritualism* answers exactly that description. It is a very subtle form of Satanic delusion. Many are being led away by it. Those who would be clear of these seductions must hide themselves in "The Rock," until these calamities are overpast.

A TREMENDOUS SENTENCE.

Mr. Moody deals heavy blows at the prevailing evils of the times, in both Church and State. And there is need of this. The faithful ambassador must warn the people, or be in like condemnation to that of the ancient prophets, of whom God did so grievously complain.

Mr. Moody, on one occasion during his late services in New York, was denouncing the Sunday newspaper as deadly in its influence and as a great hindrance to the spread of Christianity. And in the course of his fearless testimony, he uttered this sentence, which we may well call a tremendous sentence: "*If the Sabbath goes, the Church goes—and if the Church goes, hope goes, and the Republic goes!*" And he distinctly avowed it as his conviction that "if the Nation went on defying God and trampling His laws under foot, that revolution would ensue, and the Republic swim in blood!"

These are strong words. But look into the volume of history, and see how God has dealt with rebellious nations. And, think not that we shall escape the just judgments of Almighty God. Let the people of the Lord, the elect ones, the "holy people," open their eyes to the outlying perils, and by example and word of testimony, set themselves sternly against the awful *Sabbath profanation*. The signs of the times are ominous. Keep a sharp look-out. Be much on your knees.

PENTECOST AT HOME.

Our beloved brother, Rev. L. H. Baker, is giving us excellent things in the Home Department. This month he furnishes an article on "THE HOME CHURCH" which should be carefully considered. The closing sentence is:

"The conscious presence of Christ will give purpose and strength to the heart, and temper the whole tone and tenor of the family life. Its pleasures will be heightened by a sense of His joy, as He promised, My joy shall remain in you that your joy may be full."

There is a little more that we had to leave out, but it is too good to be lost, and so we insert here, completing the article:

"Its sorrows will be soothed by The Comforter 'taking the things of Christ and revealing them.' From the home Church the base things of the world are shut out, and the sacred altars burn with holy love and devotion.

"Is this simply ideal? It is more. It is becoming actual in the deepening experiences of God's children.

"True, such homes are in the minority. Nevertheless, the ideal is becoming real and multiplying. The purity and power of holiness are working these transformations in Christian homes, bringing back the paradise lost by the impairment of the Father's holy order. To this return every member of the household may contribute by personal devotion to the Christ and by hearty co-operation in worship and work.

"Immediateness of faith and effort will be inspired by the fact that in the very nature of things only a few years at most can measure the existence of any home.

"During these brief years, one by one we step out into other homes or over into the eternal home."

We need, greatly, pure homes, homes where the light and beauty of true holiness shine with a clear and steady light. The Holy Spirit, if allowed to have the right of way, will transform every Christian home so that Christ, in His supreme loveliness, shall have the pre-eminence.

There are such homes, and they are miniature heavens. It is an unspeakable privilege to sojourn there and to hold fellowship with those in whose hearts Christ, by the Holy Spirit, is perpetually enshrined.

MRS. PALMER'S LIFE.

Mrs. Sarah A. Lankford Palmer was a great Bible student and expositor. Dr. Roche, author of her "Life," just published, gives us this striking passage on this trait of her character:

"THE BIBLE AS A POWER IN HER LIFE."

"She accepted it for what it is, the revelation of an Infinite Mind on subjects above human conception, and she did not pretend to solve its mysteries. She saw in the Scripture a reason for the miracles that she could not explain, and prohibitions, injunctions, and promises, were all to her in place and power. Of the Inspired Truth, she said to God, 'Thy words were found, and I did eat them, and they were unto me the joy and rejoicing of my heart.' And as aliment is changed to vital blood and becomes the support of the physical system, 'so did the Word strengthen her faith, and reveal and mature her virtues. Jerome said of Lady Cecilia, 'She had, by much reading of the Word, made her heart a library of Christ.' It was the remark of one who had the best opportunity of observing, that the Bible was at Mrs. Palmer's command as is rarely witnessed in the *preacher* or *student*. We were constantly struck with her knowledge of all its parts. St. Augustine called the Bible, 'The golden epistle sent from Heaven,' and St. Gregory declared, 'It is the heart and soul of God.' Not less were the 'lively oracles' to Mrs. Palmer. They flamed to her mind with light, and did not allow her to walk in darkness. And if it did not make Alexander the Great seem little to sleep with Homer's 'Iliad under his pillow with his sword,' as Plutarch relates, will it lessen our estimate of the understanding and action of Mrs. Palmer that she frequently slept with the Bible under her pillow? and never did the sword of Alexander give him the victory over himself that this child of God obtained from the Bible as the 'sword of the Spirit.' Its ready pages, with the opening day, showed her more of God.

"Thence came her implicit trust in the Almighty. No claim of the philosopher, no criticism of the scholar, no doubts of the skeptic, could shake her trust. It was only to know what God meant, and then to rely on it. To understand His meaning, she 'searched the Scriptures,' studied the analogy of faith, and by comparing Scripture with Scripture, reached and adhered to her conclusions. To her the economy of nature, 'seed time and harvest,' were not more determined than the economy and triumph of grace. 'His word should not return void.' God was her Rock, and in Him is no disintegrating element."

Those who were privileged to hear Mrs. Palmer's Bible Readings in the "Tuesday Meeting" were wonderfully impressed with the Christian simplicity which characterized them. As she held in her hands the "large Testament," and testified of the purity and power of *The Word*, it was greatly magnified before the saints.

This volume is a precious memorial of one of the purest and noblest Christian women of the century. It should be scattered broadcast over the land. It will bless the homes of our people, and will add greatly to the value of Church and Sabbath-school libraries.

WHAT DOES IT MEAN?

All the great nations of the world are making warlike preparations, as though they anticipated a great conflict at hand. As we write, a dark cloud is overhanging our own land, and it has an ominous aspect. Men's hearts are failing them for fear. It is to be hoped that wisdom from above will be given to our rulers to avert the threatened calamity. Prayer ardent should be made by Christian people that the peace may be preserved, and that the honor of the nation may be upheld. War is dreadful—very much more now than in past years. The ingenuity of man has been taxed to get up the deadliest missiles. It is to be hoped that we shall not try the stern realities.

But one thing is evident to every careful observer. The elements among all nations are stirred. There is a general state of unrest throughout the world. The great Powers of Europe are looking at each other suspiciously. What does it all mean? We know not. What is on the morrow is unknown. But amid all the tumults and the strife, "the Lord reigneth." Despite the discordant elements, He is working out His sovereign purposes.

THE PENTECOSTAL JUBILEE.

THE PROCLAMATION: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62: 10.

THE PROMISE: "And they shall call them, The holy people, the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."—Isa. 62: 12.

The announcement of a *Quarterly Meeting* for April, as another phase of our "Pentecostal Jubilee," has awakened a new interest in the "Guide Family." The call for short Lovefeast testimonies has elicited many responses from near and from far. We urged that they be confined to *ten words*, if possible, but this part of the program has not been observed in all cases. There are so many hearts overflowing with love to the adorable Christ, the "One altogether lovely," that they find it next to impossible to compress their utterances into so few words. However, we find no fault; our friends have done well. We could not insert all in the April number, and so we have the "Overflow Lovefeast" in the present issue. Taken together, we present a grand series of pointed, pithy, unctuous Pentecostal testimonies. They will stir the hearts of God's saints in all parts of the country. The string of pearls sent from *Spencer, Mass.*, where that fiery ambassador, "John Norberry," has been working, will attract attention. We hope now to hear of *Quarterly Meeting* baptisms. Let them come. Keep up the communications. We now have our friends on the letter-writing line. Walk by the same rule. Patronize the mails freely.

The "Lovefeast Testimonies" given in this number in connection with the April issue, cover a wide extent of country. They are definite, pointed, varied and unctuous. In a few words some of them contain a whole body of divinity. Any one who thinks the "Holiness Movement" is dying

out, let him look at this array of witnesses. God has *white-robed millions* on the earth who are bound to overcome him (the old dragon) by the blood of the Lamb and by the word of their testimony. And the ranks are swelling. Hallelujah!

BIBLE EXERCISES FOR APRIL.—*The Comforter*.—Imparts hope, Rom. 15:13; Gal. 5:5. Witness with saints, Rom. 8:16; I. John, 3:24. Is an earnest of heaven, I. Cor. 1:22; 5:5. Gives access to the Father, Ephes. 2:18.

UNTO HIM.

MRS. L. R. BAKER.

"When thou saidst. Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek."

I only seek to know Thy will, and do it

In silence calm and sweet;

I wait the message Thou shalt give to me,
While kneeling at Thy feet.

O empty Thou my soul of all desires

Which out of self do spring—

Blest Holy Ghost, guard Thou its altar fires,
Sacred for their great King.

Thou regnant Christ! once in Thy woe abased,
Now Lord of endless power—

Thy guiding hand in all things I have traced,
Since life's awakening hour:

Now, when the shadows of its evening rise
Across mine earthly way,

Let thine own glory lighten all the skies—
The foretaste of heaven's day!

I fear no night! with lifted eyes I stand
Beneath the blessed Cross

Which hath my comfort been in desert land,
In conflict, care and loss.

"Unto the end!" my Saviour, thus I cry,
Give Thou Thyself to me—

So shall I know that everywhere Thou art
There shall Thy servant be.

LOVEFEAST TESTIMONIES.

A Sister, St. Johns, N. F.: "I am entirely the Lord's—enjoying the fulness of His love."

M. E. Randall, Marion, Ia.: "To-day, this body temple is filled with the Holy Ghost."

Sister M. T. D., Phillipsburg: "Jesus saves and keeps me clean. Bless His holy name."

Mrs. W. R. Eaman, Rolla, N. D.: "The blood of Jesus cleanseth me from all sin. Hallelujah!"

T. M. Taylor, Rolla, N. Dak.: "In a moment, darkness fled and sunshine came. I am saved."

WOMAN AND THE PENTECOST.

"Help those women which labored with me in the gospel."—Phil. 4 : 3.

BY MRS. J. FOWLER WILLING.

MARY THE MOTHER OF JESUS.

PART III.

God's great events turn noiselessly, and on slender hinges. It was a little thing for a peasant woman in that Galilean village to tell her son that the wine furnished for the marriage feast had given out; yet the salvation of the race hinged on the personal sacrifice of those two people. This is shown in the few words that passed between them about the lack and supply.

Mary's part of the work was its merely human side. That of Jesus was the divine. God has joined the human and divine in the work of redemption. He is not willing that any should perish; yet His plans of salvation seem sometimes to wait long for a human agent who has the pliability that comes from complete self-effacement.

Mary knew through Simeon's prophecy that her son's future would bring her extreme anguish; yet she did not falter. She may not have understood Isaiah's word; but like all devout Hebrews, she was healed by the Messianic stripes. She must have known that her son was the Messiah whose sufferings were set forth by the old prophets; yet she crowded Him out into His mission by opening the way for the beginning of His miracles. She set her face unflinchingly toward Calvary that bright day at the wedding feast.

Jesus also passed through the ordeal that cut Him loose from all that He held dear. His hour did not strike till He had thrown off the last human bond, His mother's direction. He must know and do only the will of His Father. Redemption, to be efficacious, must be wholly divine.

The story is told in the magnificent simplicity of God's own style. Four sentences record the swinging open of the gate that led to the stupendous miracle of Redemption.

Mary gave the servants an order to obey Jesus. His power did the rest. Then her work was done, and she disappeared from the Record as a felt force.

When our Lord was at the height of His popularity, she came with her other sons to try to draw Him out of the swirl which seemed to them to have turned His head. They sent word through the crush that they wanted to see Him. All the attention He paid them was to utter one of those glorious truths which are the base stones of the temple of grace. He taught them that the humblest soul that does His Father's will is as much to Him as His mother or sister or brother. He also gave Mary her true place in the redemptory scheme. She was simply a deeply devout, obedient believer, in no way actually connected with the work of salvation.

I have read on the walls of Catholic Churches in Rome, cut in stone, Mary's title as co-redemptrix with our Lord Jesus Christ, and co-equal with God. In the authorized books of devotion her name is substituted for that of God; as in John 3 : 16, which is made to read, "Mary so loved the world that she gave her only begotten Son," etc. Such perversion of Scripture makes one shudder for fear of the curse with which the canon was sealed.

Mary stands forth in the Record once more, and in representative capacity. It is stated simply that the mother of Jesus stood by His cross. She was old, as woman's age is reckoned everywhere outside of Christ's domain; widowed, probably; alone—her younger sons too weak in faith to stand by their brother who was dying in a lost battle with ecclesiasticism. We doubt not her faith was steady, though the Record is purposely silent. The sword pierced her soul when she gazed on that gentle, majestic face, and read the anguish that crushed out His life in three hours, though He was young, unhurt by sin, and in full vigor, while the crucified were often days in dying. Unable to help Him, why should she stand there and watch His agony? There was no vicarious power in her part of the pain. If it had had the slightest merit for us, surely the Apostles and Fathers would not all have failed to give us a hint of so precious a gift. Was

she not there to represent womanhood that had so long suffered the misinterpretation of Scripture that made her bear the heaviest part of the curse? Eve was first in the transgression; she was also the first to receive the promise of a Saviour. Humanly, our Lord was the son of woman only.

Men might arrogate all priestly functions and Churchly prerogatives, but the magnificent and sublime privilege of suffering with Him, and of making up what was behind in His sufferings, must be shared to the full by women.

In the supreme hour, toward which all prophecies pointed, woman was in the thick of events. I think this meant that motherhood, womanhood—the mightiest moral force below Divinity—should be nearest the Redeeming Sufferer. Not to share the work of Redemption, but to be the first and readiest to receive and impart the benefits of the costly Sacrifice. That is why His mother stood beside His cross while apostles fled, her heart wrung with anguish while His was breaking under the weight of redemptive agony. Let every woman take courage from this, and rejoice that she may bear a full part as an instrument in His hand for the salvation of the race.

That awful crucifixion scene has one of the sweetest, tenderest touches of filial love that the world has ever known. It is like a delicate flower blooming on a crater's edge. Jesus' glazing eyes rested on His mother's face. He must have thought of their sweet home life among the Galilean hills. He knew the depths of the sorrow and loneliness that were sure to be hers when He was gone. He forgot even His great work to commend her to the care of the disciple whom He loved.

After the climax hour, Mary is mentioned but once. She and the women who had followed Him on His preaching tours were in the first Church Council, when an apostle was elected to succeed Judas. No doubt they were in the Pentecostal meeting, where the Spirit came to give skill and wisdom to win the world to Christ.

Art always shapes the people's faith. It has given Mary its loftiest niche. Everywhere in Europe, one sees the charming

Madonna and Child and the pallid, ghastly, dead Saviour. She holds the people's heart from trust in their true Redeemer. The work of intercession falls quite naturally into her hands as Queen Regent. The Roman Catholic Church teaches that her mediation is necessary to salvation. She dispenses grace, while Jesus is the mediator of justice. According to Liguori, one of the chief directors of Romish devotions, Mary is the Queen of Mercy. He teaches that she offered her Son to the Father on Calvary. She is our only refuge. She is the Comforter. We will be heard more quickly if we call on Mary than if we pray to the Father or the Son.

It took five hundred years for the Evil One to work this creature worship into the Church. For the first five centuries, Christian literature made no mention of the invocation of Mary. Strange that this most enlightened century should produce the dogma of her Immaculate Conception.

In our homes are those who depend on her for salvation. That fact ought to drive us to Pentecostal fervor. Their blood may be required of us.

One of the teachers in our Sunday School was beautifully converted from bigoted Romanism. When asked what brought her to the Lord, she replied, "God in a woman's face." In her first Protestant service she remembered nothing of the lady's Bible Reading, but the joy in her face kept her praying all night and before day she found Christ. Any of us, through the fulness of God, could have the same shining face. The complete submission and simple trust of Mary would bring like precious faith. Will not every one say, "By God's good grace, I will so submit and trust that I too may be used of the Lord in His service."

LOVEFEAST TESTIMONIES.

Mrs. L. C. Bentley, Bonair, Ia.: "I am walking in the light, as He is in the light. Hallelujah!"

Mrs. S. D. Kilbourn, Brockville, Can.: "The Lord is the strength of my life. I am saved and sanctified."

Mrs. C. Waterston, Atchison, Kan.: "I praise God that I have an inheritance among them that are sanctified."

OUR PENTECOSTAL GUIDE FAMILY.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God?"—1. John 4 : 7.

"O let us stir each other up,
Our faith by works to approve,
By holy, purifying hope,
And the sweet task of love.

"Let all who for the promise wait,
The Holy Ghost receive;
And, raised to our unsinning state,
With God in Eden live."

LETTER OF JUDGE J. E. TATE,
MISSISSIPPI.

THE INFLUENCE OF THE "GUIDE."

"Some forty years ago I had a sister who took the GUIDE TO HOLINESS. I looked upon it as urging an impracticable thing, as the propagandist of a religious theory that was without any basis of facts, and further, that it advocated a condition of religious life entirely supererogatory.

"I was then a converted man, but did not think Christ taught anything more than to believe and to be baptized; still, I had had the benefits of a sound and assuring conversion.

"My sister and wife, the two Marys, kept on reading THE GUIDE, and I found them far fuller of Christian enjoyment than I had been since my conversion.

"The war came on and THE GUIDE passed from us. Years after, looking into an old lumber box, several numbers of the magazine were exhumed, and I again sent for it. I began to read it now with a keener relish. It opened to me the books of Madame Guyon, Hester A. Rodgers, Taylor's 'Full Salvation,' the writings of Fletcher and the Wesleys, Carradine, Dougan Clark, Updegraff, and Mrs. Phoebe Palmer.

"I soon saw a new light in THE GUIDE. I saw that justification was not the ultimatum of religion, but that there was another height beyond that opened up a prospect full of heart sunshine, and rosy fragrance; and I shall thank God through all the cycles of eternity that the GUIDE TO HOLINESS ever came to my dwelling.

"I found, by comparing its teachings with Scripture, that justification was scarcely a half-way ascent on the stairway up the great pyramid which, like the one of Cheops, lifts its head up into the spiritual communion of the skies.

"I ascertained that justification was an act of God that cleansed the sinner from past sins, but left him in the presence of sin, not taking him from the being of sin; that he was not acquitted as one tried and found innocent, but only found guilty and pardoned; that sanctification, though a very eminent grace, did not

grow upon us by the mere process of the suns, but that it had to be sought by consecrated hearts, and given to us by our Lord as a gift of grace; and though we still stand within the reach and dominion of sin, that we enjoy a position where there is no necessity for sin, and that the possibility of easy and continual victory, through Christ, lies open to the Christian.

"Bless the Lord for THE GUIDE! May it stand like Bartholdi's statue, holding the flaming torch of sanctification to enlighten the world with Christ's only true liberty. Blessed be His name."

OVERFLOW LOVEFEAST TESTIMONIES.

L. A. Phillips, Rago: "I am resting on the arm of Jesus."

Rose Williams, Ord, Neb.: "He saves me. Blessed be His name!"

Mrs. I. Petersen: "Am saved and sanctified. Praise His holy name."

Sister Armstrong, Beatrice, Neb.: "The Lord is my strength and song."

Oscar A. Jackson, Evangelist, Cranfills Gap, Tex.: "In Jesus' perfect love."

Miss L. Clarke, Kerckersle, N. Y.: "I live, yet not I, but Christ liveth in me."

Mrs. J. W. Brooks, Carbon, Ia.: "The Lord is the portion of my inheritance."

Mrs. J. A. Hart, Hadley, Mich.: "Praise the Lord, Jesus saves me every day."

Rev. B. Hamp, Coat's Grove, Mich.: "All my springs are in Thee, Jesus Christ."

Mary R. Mitchell, Ness City, Kan.: "The Lord is my light and my salvation."

E. C. Smith, Navasock, Texas: "I will praise Thee, O Lord, with my whole heart."

Mrs. Geo. Crabb, Kelvin, Can.: "The blood cleanseth even me. Praise the Lord!"

W. C. Humphrey, Redfield, Ia.: "I praise the Lord I am saved and under the blood!"

Sister M. C. Humphrey, Redfield, Ia.: "I am saved just now. Praise the Lord!"

Isaiah Peterson: "Am sweetly trusting in the cleansing blood of Jesus every day."

Sister C. C., Burr Oak, Ia.: "The Lord has given me a clean heart. Glory to God."

OVERFLOW LOVEFEAST TESTIMONIES.

E. W.: "The Lord is merciful to me, bless His holy name."

B. C. Priest: "Saved and kept by power divine. Sin hath no dominion."

Mrs. J. Alderson, Minton, Can.: "I am washed in the blood."

E. Fisk: "God is my refuge and strength; a very present help in trouble."

J. W. Dexter, Dexterville, Ky.: "Praise God, He dwells in me, and I in Him."

Rev. Leroy S. Norris: "I am saved and sanctified through the blood of Jesus."

Sister J. B. A., New York: "I am wonderfully saved. All glory to the Triune God."

Betsey A. Chaffee, Ellsworth, Conn.: "Praise the Lord—He saves to the uttermost."

Mrs. Hattie E. Davis: "Wedron, Ill.: 'The Lord is my Shepherd, I shall not want.'"

Mrs. Emily Carman, Holley, N. Y.: "The Lord is my shepherd, always near at hand."

Elizabeth Whitehead, Cleveland, O.: "Praise the Lord, I am under the blood—it cleanses me."

Sister Jennie Wiley, New York: "The Lord is my Strength, my Redeemer, Healer and Sanctifier."

The following are all from Spencer, Mass.,—all brought into the light under the labors of Rev. John Norberry, including the pastor whose name appears in the list:—

Anna Johnson: "I find Christ all-sufficient in my life each day."

Sister Hill: "I am standing on the promises, trusting in Jesus for all."

Lena Hill: "Holiness? Why, it just suits me. I'm kept moment by moment."

John Johnson: "I am saved to the uttermost. I am under the blood."

David Hubbard: "Jesus has given me a clean heart, and I have the Witness."

Susie F. Hubbard: "Wholly sanctified, Jesus keeps my heart in perfect peace."

Ada Carey: "Praise the Lord. He not only saves me, but He sanctifies me wholly."

J. M. Hill: "Praise the Lord, my sins are all forgiven. I am on the hallelujah line."

Sister A. S. Varney: "Sanctified, cleansed from all sin. The Comforter abides with me."

Mrs. John C. Hosking: "Jesus saves, sanctifies and keeps me; His grace is sufficient."

Sister McCarthy: "I am saved and sanctified through and through—all sin washed out."

Rev. O. Whitfield Simonson (Pastor): "Jesus saves, cleanses and keeps me. Hallelujah!"

Sister Simonson: "Jesus has done exceeding abundantly above what I asked or thought."

John C. Hosking: "Cleansed from all unrighteousness, I'm kept by His abiding presence."

John Robbertson, Class Leader: "Saved by the blood, sanctified by the Holy Ghost. Thank God."

Sister H. Davenport: "Saved, sanctified, cleansed and kept by the power of God. Praise His name."

Alice Town: "I know that the Lord has forgiven my sins, and He gives me peace and comfort within."

Mary A. Granger: "I am saved, sanctified and kept by the power of God, under the blood. Hallelujah."

Alfred S. Varney: "Backslider reclaimed, now sanctified. Am under the blood. Glory, hallelujah."

Bessie E. Smith: "Wholly sanctified. Dead unto sin, but alive in Christ Jesus. Enjoying perfect peace."

Rev. John Norberry: "Converted, afterward sanctified, kept to-day—Glory! Holiness here, heaven hereafter."

Almond Watson: "Sinner justified by the Father, sanctified wholly through Christ, and kept under the blood."

Arthur Davis: "The Love Windows of Heaven are open to my soul. I am saved, sanctified, and cleansed from all sin."

Mrs. Arthur Davis: "I, too, am saved, sanctified and cleansed through the blood. I have the witness in my heart."

Mrs. J. E. Hersey: "Saved and sanctified and cleansed from all sin, and going straight through. Douglas, 1893."

Mrs. M. D. Pierce: "I am saved and entirely sanctified, and enjoy a peace in my soul which the world cannot destroy."

Nellie Bemis: "Jesus has cleansed my heart. I have an inheritance among them that are sanctified. Praise the Lord."

Mrs. M. Lillian Austin: "Saved, sanctified, cleansed from all sin. Consolidated in God's perfect love (at Douglas, 1893)."

Sister Blanchard: "Jesus has wonderfully sanctified me, and fills my heart with sweet peace and joy. I know He keeps me."

Hattie E. Granger: "I am saved and sanctified, praise God! for I believe Jesus saves, and His blood washes me whiter than snow."

Mrs. Alice E. Prentice: "At Douglas, 1893, after a full surrender of myself to God, the Holy Ghost came into my heart instantaneously, and cleansed me from all sin. I have been growing in grace ever since. I am now under the blood. Praise His name."

Norman Blanchard: "Bless the Lord. I can never cease praising the Lord for what He has done for me. He has taken out the very last remains of sin. The only way I can express the way my Lord gave me the second blessing is: it came with a vengeance—'Vengeance straight from the throne.' Hallelujah."

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P.M., at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction. Requests for prayer should be directed to Dr. M. W. Palmer, as above.]

Rev. A. C. Morehouse in charge. In consequence of unpleasant weather the attendance was small, but the spirit of the meeting was excellent. After the long-meter doxology, hymn 798 was sung, commencing

"And are we yet alive," etc.

A number of requests for prayer were presented, including one for the conferences soon to assemble, and one for our country, in view of the critical state of affairs, and a very fervent prayer was offered by Bro. Theo. F. Crane, of Newark, N. J.

SINGING—"Love divine, all love excelling," etc.

Rev. W. G. Browning read 51st Psalm as the Scripture lesson. Commenting thereon, he said, David was declared to be "a man after God's own heart," and yet he found it necessary to pray "Have mercy upon me, according to thy lovingkindness." What a thought! And how great that "lovingkindness"!—and the multitude of His tender mercies, to which he appeals, for the pardon of his transgressions.

"Wash me thoroughly from my iniquity." He saw the need of thorough cleansing, looking forward indeed to Him, who was to be called "Jesus," because He should "save his people from their sins."

"Against thee only have I sinned," and "Behold, I was shapen in iniquity" indicate an idea of inbred sin. "Truth is required in the inward parts." And he goes on to pray: "Create in me, O God, a clean heart." This was a call for thorough work—for a new creation, to be accomplished within him. And he deprecates the withdrawal of the Holy Spirit which would be disastrous indeed. Further, he prays, "Restore unto me the joy of thy salvation, then will I teach transgressors thy ways," etc. We cannot do much in bringing sinners to Christ, unless we have within us a joyous salvation. Possessing this, our lips are opened to speak aloud the praises of God.■

SINGING—"More love, O Christ, to Thee."

Bro. Morehouse.—It is a blessed truth that God heard that prayer of David, for a clean heart. And this will God do for every one that asks Him. When a penitent says, "I must and

will have salvation or die," he soon receives it. So is it with a seeker of holiness. I reached that place many years ago. I read Phœbe Palmer's "*Shorter Way*," and other works of that kind. For three months I sought earnestly this blessing. I was greatly tempted of the devil as to the opinions of others, but did not care. I went forward as a seeker in the Church. One Monday, there being no meeting, I went alone with God in my parlor, pleading for full salvation. I said, "I am fully consecrated, all my powers are given to God." All at once an unutterable peace sprang up within me, and I realized that the blood cleansed me from all sin. I was happy beyond expression, and I praised God aloud. I was assailed in the paper, on account of a public testimony given, but I made no reply—it did not make a ripple in my soul. I felt that my reputation was in the hands of God. I was soon called to enter the ministry, and God has been with me. My faith rises like a kite against the wind.

SINGING—"He leadeth me," etc.

Prayer Effectual.

Bro. Crane.—My mind has been very much engaged in prayer in regard to the things spoken of. And it is in our power to receive what we ask. God does not need to be teased. We may set our wants and desires before Him, plead the merit of the blood, and by faith appropriate the things asked for.

David's prayer was answered, for a clean heart. Therefore he could afford to call upon all that was within him to praise and magnify the Lord. He said, "If I regard iniquity in my heart, the Lord will not hear me,"—but "verily He hath heard me"—which was proof that he did not regard iniquity in his heart. We will hear from our prayers if offered in faith.

SINGING—"With the meek and holy,
We'll tell the story," etc.

Weighty Testimony.

Sister Searles.—I really enjoy the testimony that carries weight with it. I heard a sermon recently in which it was stated that "religious experience never springs up all at once, but is gradual in growth," etc. But it was quick work with Bro. Morehouse in the parlor. When God implants a desire in the soul by the Holy Spirit, it is that it may be gratified. When I knelt, years ago, by the side of Phœbe Palmer, and she sang—

"Refining fire, go through my heart,"

it was no slow work that was contemplated. Praise God for what He has done for me. My heart is full of gladness. I hear the singing of

birds. I am learning to trust the Lord more and more. I have great longings for the revival of holiness in the Church.

Never Faileth.

Sister Smith.—I am glad the Lord faileth never. I am on this rock. How wonderfully the Lord keeps me! I am leaning on the everlasting arm. Glory to God in the Highest. He keeps my heart aglow with His love.

A Stranger Voice.

A Brother.—I have heard much this afternoon that has done me good. I believe in holiness, and like to find my way to places where it is talked about. I esteem it a great privilege to be here. I like the best company. I am traveling with you to Mount Zion. I am expecting to live so as to make sure work of it.

SINGING—"*Leaning on the everlasting arm,*" etc.

The Old Gospel.

Bro. Hughes said he had been greatly edified the past week in attending some of the services of Mr. Moody. To see so many thousands gathered on a weekday, to listen to the Gospel delivered in a plain and simple way, was impressive. And it was especially gratifying to him because it demonstrates that in the hands of a skillful instrument it retains its original power. The Church must learn that this is, emphatically, the dispensation of the Holy Spirit, and the Gospel must be in the demonstration of the Spirit in order to be effective.

SINGING—"*Christ my living Redeemer.*"

The Great Salvation.

Rev. Bro. Smith.—He was glad to be here—he believed in sanctification. He was led to see that God's chosen servants have been revivalists. It was so with the Apostle Paul—with Wesley, and other eminent workers. Mr. Moody holds up Christ, and the Spirit attends his labors. He thanked God, personally, for salvation. He could not tell the time, exactly, when he was brought to Christ, but it was in his childhood.

Wholly the Lord's.

A Sister.—I cannot tell when I received this salvation, but all my desire is to be wholly the Lord's. My greatest desire for my children is, not that they be rich, but that they may be saved. I praise the Lord for what he has done for me. This meeting has been a great blessing to me for years past. Praise the Lord, He gives us joy in sorrow—it is indeed a great salvation. Let us tell it abroad.

Meeting with God.

Bro. Foster.—I praise God for this meeting—I am glad I came. I am so situated in business that it is pleasant to get rest. I meet God here. I get a blessing. I want the personal presence of God. He has done great things for me—He has thought of me. I am glad to know that God is my Father, holding me up or I should fall. I am longing to know more of His power, and to have fuller confidence.

There was a general expression of desire for a fresh baptism of the Spirit. Bro. Browning prayed, and the Spirit-tokens were very palpable. The Consecration hymn was sung,

"*Lord, in the strength of grace,*" etc.

and the benediction pronounced, closing a very profitable meeting.

LOVED ONES GONE BEFORE.

MRS. AURELIA PASCO was born in the town of Thurman, Warren Co., N. Y., Sept. 18, 1808, and quietly passed to her rest, from the same town, Dec. 13, 1897. Sister Pasco was converted when about fourteen years of age, and soon joined the Methodist Episcopal Church, of which she remained a faithful member until called to the fellowship of the "Church Triumphant." Thus, for more than seventy-five years, she lived an earnest, consistent life, with a helpful membership in the Church of her early choice. For the last ten years she had not been able to attend Church, but she lost none of her interest, always inquiring as to the prosperity of the Church when her pastor called, and regularly contributing to the support of the Gospel. Her first marriage was to David Frost, who died in 1859. She afterward married Elihu Pasco, a widower with several children, in whose family she remained until she saw them all sleep the sleep of death, when she returned to live with her son in her old home. She is survived by two sons, one daughter, and one brother, Mr. David Greene, of Thurman.

HERBERT A. WOOD.

MRS. KILFOYLE—One who had been for fifteen years a subscriber to THE GUIDE TO HOLINESS, passed away last September—Mrs. William Kilfoyle, of Smith's Falls, Ontario. Mrs. Kilfoyle was much attached to THE GUIDE, often declaring she would take it as long as she lived, and in her gentle, pure, and most kindly life she illustrated the principles which it sets forth. She was indeed a mother in Israel, one of the pioneers of Methodism in Smith's Falls, whose prayers and testimonies in the meetings of forty years ago are still remembered. Born in 1825, and born again at the age of fourteen, her long life was fragrant with a sincere and loving piety.

S. G. B.

THE PENTECOSTAL CLOSET.

"For thou, O God, hast proved us: thou hast tried us, as silver is tried."—Psa. 66 : 10.

This is a very searching process, to be proved of God—to be tried as silver is tried—a fire-process. Happy those who can endure it, and come out refined thereby. Let us pray,

"Try us, O God, and search the ground
Of every sinful heart;
Whate'er of sin in us is found,
O bid it all depart."

[NOTE.—Bro. Simmons being indisposed, could not communicate with us this month, so we try to fill the gap.]

PRAYER HEARD.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

"I cried unto him with my mouth, and he was extolled with my tongue."

"If I regard iniquity in my heart, the Lord will not hear me."

"But verily, God hath heard me, he hath attended to the voice of my prayer."

"Blessed be God, which hath not turned away my prayer, nor his mercy from me."

Here is a peculiar invitation on the part of David, an invitation to hear a story of grace, how God had answered his prayer. All who feared God were called to hear the blessed story.

His prayer was a peculiar one—he cried unto the Lord—was deeply in earnest—he "cried" unto the Lord—his soul was drawn out in mighty exercise. Praise, too, was mingled with his ardent petitions. He says, "And he was extolled with my tongue"—*extolled*, lifted up—adored and magnified. Blessed those who have this clear apprehension of the divine majesty—so that the whole soul is drawn out in love and holy adoration.

He had a distinct view of the holiness of God—that he had eyes of purity, all aflame with omniscience, searching the heart to its profoundest depths, if peradventure there might be *iniquity* hidden in the deep recesses of the inner nature. He says, "If I regard iniquity in my heart, the Lord will not hear me." If it be "*regarded*"—may not be in open rebellion, but held in favor in some degree, not given up to the all-consuming flame of the Holy Ghost. Then there is a barrier between us and the Mercy Seat—there is not free access.

But this declaration is followed with an exultant utterance: "But verily the Lord hath heard me; he hath attended to the voice of my prayer." That was proof positive that his

heart did not regard iniquity—there was a "*verily*" in the case—a joyous assurance of *cleanness* under Divine inspection, and of the acceptance of his prayer.

In view of this triumphant issue, he strikes the praise-note: "Blessed be God, which hath not turned away my prayer, nor his mercy from me." Matter enough for praise—prayer reaching the ear of the Father, and mercy flowing in upon the soul in fulness of love and power.

EXTRACTS FROM MISS ISABELLA S. LEONARD'S LETTERS.

To ———

"The lack of desire is the worst of all ills.' This is not your experience, I am glad to know—but rather a deeper and deeper hunger and thirst for the fulness of God. I pray that you may know your full inheritance in Christ. Remember God's promise to His ancient people: 'Every place that the sole of your feet shall tread upon, that have I given you.'

"When the fulness of the Spirit is yours, you may see more clearly if God would have you preach the Gospel. How many times the words of Mary Lyon, that devoted servant of God, come to me: 'There is nothing upon earth that I fear so much, as that I shall not know my whole duty or have strength to do it.'"

"To Miss R———

"One week in this life of full salvation—He who has kept, will keep. Praise God! He saves or keeps us a moment at a time—now—and it is always an *ever present now*. God has truly brought you into a large place and into sure clear light, that you may stand forth a witness and an advocate of the great salvation. May 'the anointing which abideth' be yours.

"Dr. — is witnessing plainly to holiness of heart, I hope, as his own experience. His testimony will have weight, as his life has been so consistent for years.

"I wish you could see a friend here who, last night, counted the cost of a life of full devotion to God, and by faith accepted entire cleansing through the blood of Jesus. His experience is so beautiful—not exultant joy, but wondrous peace, and such an assurance that God will help him *stand by faith*. In his testimony he spoke of the freedom God was giving in speaking to souls. He said, 'Heretofore I have not always done this, often yielding to the thought, these friends see inconsistencies in my life at times. Now I shall not fear being hindered from that cause; for though no stronger in myself, I shall be consistent because God has cleansed my heart from all sin.'

"I. S. L."

OVERFLOW LOVEFEAST TESTIMONIES.

S. Stansbury, Nat. Mil. Home, Kan.: "Justified, sanctified, satisfied, and waiting to be glorified in Jesus."

Almon Healy, Long Beach, Cal.: "Forty-five years ago I crossed over Jordan and have lived in Canaan since. Amen."

Mrs. Eleanor B. Smith, Madisonville, Ohio: "Fifty years in Christ's service. Sixteen in a full salvation experience."

C. B. Wood: "The peace of Jesus Christ now fills my heart and mind, and I am satisfied and contented. Praise the Lord!"

Mrs. Jane Du Bois, New Richmond, Wis.: "Prayer and praise are what I live upon spiritually. Over forty years a subscriber for THE GUIDE."

Miss E. E. Gillum, Annada, Mo.: "The soul of an invalid cousin is overflowing with love—he is basking in the sunlight of heaven. Christ gives me great joy."

C. O. Kimball, S. Ill. Conf.: "I praise God for complete victory through faith. I entered into this blessed experience February 10th last, due in great measure to THE GUIDE."

R. Y. Rice, Sen., Sterling, Miss.: "I am 86 years old. Converted, and joined the M. E. Church 73 years ago. And now I am washed in the blood of the Lamb. Hallelujah!"

Mrs. Hannah White, Santa Cruz, Cal.: "The Lord has blessed me with a pure heart—one that He can and does dwell in, and He keeps me in perfect peace. I was raised up from a sick bed."

Mrs. Joseph Smith, Jeffersonville, N. Y.: "I am in my 87th year. I am on my way to my everlasting home. My heart is all the Lord's. O how good it will be to meet so many dear ones gone before, and to see my blessed Saviour."

A Sister in Boston: "The Pentecostal Jubilee has been a great blessing to me. I am one of the 'Shut-Ins'—it will be two years next month since I was able to go to Church, but Jesus is precious to my heart, and His promises are sweet, and O, so comforting!"

Mrs. A. Knapp, Baldwin, Kan., Feb. 17, 1898: "Being led into the light through the reading of the dear old GUIDE, while earnestly seeking the baptism of the Holy Ghost and fire, thirty-three years ago to-day, when a young mother, at home, engaged at my housework, the Lord suddenly came to His temple, flooding my soul with light, life, love, power, peace and joy in the Holy Ghost. Since that memorable hour, Jesus has been all in all to me. This year has been the best of all my life. To-day He is my all in a fuller sense than ever before, and still there is more to follow. Hallelujah!"

"We have thought of thy loving kindness, O God, in the midst of thy temple."—Psa. 48.

A great subject for close and elevated thought—God's "loving kindness." A favorable place for profitable thought—"in thy temple." Seize upon every favorable opportunity for such soul-lifting exercise.

DAILY BIBLE CALENDAR—MAY.

1. Ephes. 6: 11; Rom. 16: 20; Ephes. 6: 18; Psa. 22: 23.
2. I. John 2: 24; I. John 3: 8; II. Cor. 13: 7; Psa. 146: 10.
3. Exodus 14: 13; Exod. 14: 14; II. Tim. 4: 22; Jonah 2: 9.
4. I. Peter 5: 8-9; Ephes. 6: 16; Psa. 20: 1; Psa. 63: 5.
5. Ephes. 4: 30; John 14: 16; Psa. 51: 12; I. Peter 4: 14.
6. Ephes. 5: 17; Prov. 3: 17; Ruth 2: 12; Psa. 67: 5.
7. Matt. 12: 50; John 14: 21; Luke 21: 36; Psa. 99: 5.
8. Heb. 10: 22; I. John 3: 24; Luke 17: 5; Psa. 134: 2.
9. Heb. 12: 13; I. Peter 5: 4; Psa. 66: 19; Ephes. 1: 3.
10. I. Chron. 28: 8; I. Kings 2: 3; Job 33: 26; Psa. 103: 17.
11. Mal. 3: 10; Joel 2: 26; Psa. 92: 5; Exod. 15: 11.
12. Matt. 10: 16; Psa. 139: 10; Job 40: 4; Isa. 12: 1.
13. Phil. 2: 5; John 12: 24; Col. 1: 3; I. Peter 5: 11.
14. Luke 12: 32; Judges 5: 31; Psa. 86: 12.
15. Deut. 27: 10; Prov. 3: 4; Psa. 30: 7; Psa. 9: 14.
16. Zech. 8: 9; I. Thess. 5: 24; Luke 18: 1; Rev. 4: 11.
17. II. Chron. 15: 7; II. Chron. 16: 9; Psa. 109: 4; Psa. 79: 13.
18. Hab. 2: 3; Deut. 2: 7; Deut. 4: 22; Isa. 51: 3.
19. Rev. 3: 2; Psa. 31: 24; Psa. 7: 1; Psa. 40: 4.
20. John 15: 9; John 8: 32; Psa. 69: 13; Psa. 116: 5.
21. Isa. 35: 3; Isa. 41: 13; Deut. 26: 7; Rev. 15: 4.
22. Exod. 34: 14; II. Tim. 2: 12; II. Kings 19: 19; Prov. 3: 33.
23. I. Sam. 12: 20; Num. 10: 29; Psa. 138: 7; Psa. 116: 7.
24. I. Thess. 4: 1; II. Chron. 32: 8; Psa. 5: 8; Psa. 71: 14.
25. John 12: 16; Job 36: 11; I. Chron. 29: 12; Psa. 36: 7.
26. Prov. 3: 3; Job 17: 9; Psa. 61: 2; Heb. 13: 15.
27. Psa. 96: 2; Heb. 9: 12; Psa. 25: 4; II. Cor. 9: 15.
28. I. Chron. 16: 12; Psa. 92: 14; Psa. 71: 18; Rev. 19: 5.
29. Lev. 20: 8; Gen. 24: 40; Psa. 3: 4; Psa. 108: 4.
30. I. Tim. 6: 17; I. John 5: 10; II. Chron. 20: 12; Psa. 138: 1.
31. I. Thess. 5: 11; Prov. 22: 11; John 21: 17; Psa. 35: 18.

The Guide International Prayer and Tract Union.

We set apart this month,

Tuesday, May 10th,

as the day for special prayer, Scripture study and holy meditation. The Scripture for the day is Hebrews, 12th chapter, and the hymn, to be read or sung, No. 503 in the Methodist Hymnal.

Enter into your closet—shut the door, bar the world out—pray to your Father that seeth in secret. Pray for all on the great "Roll," for the families of all represented in "The Union" for all holiness workers—including Publishers and Editors. Pray mightily—believe without wavering—claim an answer. The fervent prayer availeth much.

EDITORIAL REVIEW.

—A NEW EVANGELIST ARRIVED.—Mr. Ralph M. Robinson, evangelist, of England, has just arrived in our country. He is ready for any sort of evangelistic or missionary work that may open to him. Pastors needing to supply their pulpits, or missions needing efficient aid, will do well to address him at this office. Camp Meeting managers will find him an effective worker. He has excellent testimonials, both as a preacher and singer. Keep him in mind.

THE MOODY STIRRING-UP.—Mr. Moody has certainly made a stir of the best kind—not of the *cantata* style, but of the real *Gospel* style. The sort of Gospel that needs a cantata on Sunday night to support it, is very much diluted, and needs some fire-touches. We hope the recent movement will have a healthful influence. The *N. Y. Herald* hailed it as a strong evidence that the Gospel was still potent, and not run out. Give us the old-time Gospel in its simplicity.

THE JAPANESE "GUIDE."—Our friends may not know that there is a *Guide to Holiness* being published in Japan. The editor, Rev. K. Ishizaki, under date of February 24th, writes:

REV. GEO. HUGHES.

Dear Brother: I have often intended writing to you, but—owing to illness for the last three years, which made it extremely hard for me to continue in the work—I was obliged to drop all "extra" work. I have several times thought that I should translate some of our articles in our Japanese *Guide*, and send to you, but have never felt quite equal to doing it, since so much of my regular work had to be done much less thoroughly than I should have liked.

However, I am improving now, and hope to completely recover, by and by; and then I plan to do a great deal that has been impossible heretofore.

Our *Michi no Shiori* ("Guide to Holiness") is going on, with ever-widening influence—the only holiness magazine in Japan—and I feel sure it is doing much good.

Wishing you a happy New Year, and praying that God's blessing may be upon you and your work; and asking you to please remember your offspring, our Japanese *Guide*, in your prayers,

Yours for the Master,

H. W. SWARTZ.

P.S.—Owing to my ill-health, on physician's order I have moved to Tokyo, but still have charge of Sendai District. Yours,

H. W. S.

If any should be moved of the Holy Spirit to make an offering for this young enterprise in Japan, we should like to hear from them.

—GOOD FRUIT.—Sister M. K. B., of Canada, writes:

"I was greatly blessed while reading the Pentecostal numbers. I did not observe the all-night of prayer, but I was blessed in the evening while engaged in prayer. I sent you a list of names for the

Roll. One son has been converted, and one daughter sanctified, and a glorious revival in our Church."

—MRS. S. J. P.:

"I sent the names of my three boys to go on *The Roll*, that they might be saved. Last night our united prayers were answered in the salvation of the youngest (24 years of age) in his home. Pray that the Holy Ghost power may rest upon him. I am believing that the other two will come."

LOVEFEAST TESTIMONIES.

S. L. Chirkinbeard, Reamsville, Kan.: "I feast, and my soul is satisfied. Praise His holy name!"

Emma Hampton, Jonesville, Ky.: "The Lord has baptized me with the Holy Ghost and fire. Hallelujah!"

Sam'l Chamberlin, Donnellson, Ill.: "Second conviction, second work of grace. Every whit made whole."

GLANCES EVERYWHERE.

—New Camp Ground in New Jersey.—Land has been purchased for a new Camp ground near Delanco, N. J. Arrangements are being made for a meeting there this summer. We shall have more to say about this in our next. The prospect, it is said, is promising. Rev. W. B. Osborn has been re-appointed N. J. Conference Evangelist. Address, Hackettstown, N. J. Get up May meetings and engage him.

—Rev. Wm. B. Osborn has been appointed N. J. Conference Evangelist. Address, Hackettstown, N. J. Get up May-meetings, and secure him.

—Rev. John Norberry, Evangelist, of Brooklyn, has been on a tour in New England. He says, "God is saving precious souls in this part of the country; many are seeking holiness; never was there such a demand for holiness evangelists as to-day." He has held conventions in Providence, R. I.; Spencer, Mass.; Attleboro, and North Attleboro, Mass.; and God has given power and victory all along the line. Praise His name.

—The Salvation Army has a department in this country, the business of which is to find lost or missing friends. In the months of the present year, and of 1897, it has had 1,997 cases for investigation, in a good number of which it has been successful. The Army has officers and correspondents in every English speaking country and colony in the world; also in almost every civilized nation it has organized work going forward. This gives it peculiar advantage in the work of tracing lost friends. The charge is nominal, being merely enough to cover postage and correspondence. Address, 122 West 14th Street, New York.

CHRISTIAN LITERATURE.

STIRRING QUESTIONS FOR MAY.—This is a beautiful month. We hope the May flowers are appearing after the April showers. Are the May flowers in your soul blooming in freshness, variety and fragrance? Let us ask you a few questions:

1st. CAN YOU AFFORD TO BE WITHOUT "MRS. PALMER'S LIFE"?—It is really a great book. It is the work of one of the ablest writers of the day. It burns with Pentecostal force and fire. It will enlighten, quicken and purify minds and hearts where it goes. The sum of \$1.50—a low price—purchases it. Get it on your center-table quickly.

2d. ARE YOU GETTING UP A CLUB TO PURCHASE THE PENTECOSTAL LIBRARY?—*Twelve dollars* is all that is required to procure the grand list of eighteen volumes named on last page of cover. Can you not get the money raised by small contributions? Try it. It will be a body of fire and power in your Church and community. It will stir things. There are at least one hundred among our subscribers who have enough of their Lord's money in possession to remit \$12 and set one of these Libraries a-going before May 15th. Will you do it, or will you hold on to the money? Let the money go. No lawful or proper interest will suffer.

3d. HAVE YOU TAKEN UP THE COLLECTION?—"What collection?" you say; "we have so many collections we can hardly keep up with them." We mean "*The Guide Quarterly Meeting Collection*" spoken of in our last. Have you sent us any new subscribers in April? If not, do not let May slip away without your sending at least one. Be at work. Look around. Try some of the members of other Churches? They are often quite as ready to respond as Methodists, and not unfrequently more so. Try them, at any rate. Give them the invitation.

Read Dr. Godbey's Commentary on the New Testament, written from a Holiness standpoint. Vol. I., \$1.00; Vol. II., \$1.25.

Read Dr. Carradine's "*Revival Sermons*." Price, \$1.00. Order it soon.

Read Rev. Mr. Hill's (Congregationalist) new work, "*Holiness and Power*." Price (postpaid), \$1.15.

Read and study each month *The Preacher's Magazine*. Great help to ministers and Gospel workers. Send to W. B. Ketcham, publisher, 7 West Eighteenth street, for a sample copy. Price, 15 cents.

Write Rev. B. S. Taylor, evangelist, Des Moines, Iowa, for a circular of an interesting literary curiosity. It is peculiar.

FROM FLEMING H. REVELL COMPANY.

The Ministry of Intercession. A Plea for More Prayer. By Rev. Andrew Murray. Price, 75 cents.

CONTENTS—Fifteen chapters. I. The Lack of Prayer. II. The Ministration of the Spirit and Prayer. III. A Model of Inspiration. IV. Because of His Importunity. V. The Life that Can Pray. VI. Restraining Prayer: Is it Sin? and ten others of like character, to the decided edification of the devout reader. Those who have read Mr. Murray's late work, "*With Christ in the School of Prayer*," will surely want this later work. We have it on sale.

Whether White or Black, a Man. By Edith Smith Davis. With illustrations. Price, 75 cents.

The author says: "In sending out this story, I wish to say that there is no character in it that I have not personally known; no incident that has not been paralleled by fact; and in many instances the words used are the exact words of colored men, uttered under circumstances of similar character."

The story will no doubt be found interesting and containing helpful lessons relating to the colored race and the white race included.

Foretokens of Immortality. Studies for the hour when the immortal hope burns low in the heart. By Newell Dwight Hillis. Price, 50 cents.

In "*The Foreword*" the author says: "If formerly the attitude of science was not favorable to Christianity, now reasons are not wanting for the belief that faith in the great central truths of the Christian religion is steadily waxing." These practical "Studies" will interest and profit intelligent reader.

Sin and Its Conquerors; or, The Conquest of Sin. By Dean Farrar. Price, 50 cents.

CONTENTS: Five chapters. I. Guilt. II. Hindrances to Repentance. III. Enthusiasm. IV. Egotism and Altruism: A Contrast. V. Lessons from the Birds and the Lilies.

Anything relating to the conquest of sin from so able a pen deserves attention.

Discipleship. By Rev. G. Campbell Morgan, of London. Price, 50 cents.

CONTENTS: I. Becoming a Disciple. II. First Lessons. III. The Method of Advancement. IV. The Disciple at Home; and eight others of like interest. An able work from a gifted author, worthy to be studied.

This work is from the pen of our able moderns. It is a thoughtful production, and imbued with the evangelical tone. Let it be remembered.

THE TRACT WORK.

We are encouraged in finding so many of our readers disposed to engage in this most important branch of Christian service—*tract distribution*. We hope others will enlist. May we not have an AFTERNOON TRACT LEAGUE to spend an afternoon a week in distributing these little messages of light and love?

TRACTS FOR THIS MONTH:

PHOEBE PALMER LEAFLETS. 50 in a package, 10 cts. Good to hand to persons, with judgment—chiefly for letters.

MR. WESLEY'S PLAIN ACCOUNT OF CHRISTIAN PERFECTION. 5 cts. each; 50 cts. per doz.

OTHER TRACTS: "*Robbing God*." A sermon by Rev. Wallace MacMullen; "*Christian Doctrine of Self-Denial*." By Rev. J. R. Jaques. D.D.; "*Our Inheritance in Christ*." By Rev. John Parker; "*Mrs. Phoebe Palmer's Experience*." 3 cts. each; 30 cts. per dozen.

The series of Bible Tracts on Holiness, five in number, by Isabella S. Leonard—one, her own experience. 3 cents each, 30 cents for the set—are very excellent.

OUR CHORAL SERVICE.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

No. 88.

FOUNTAIN OF LIFE.

W. A. O.

W. A. OGDEN.

1. A fount-ain of life is o-pened wide; It flows, to
 2. Its wa-ters a-bund-ant are, and pure! For sin and
 3. Its wa-ters you free-ly may re-ceive, If you will

sin-ners, a cleans-ing tide; Its wa-ters are free, it
 sor-row a per-fect cure; The lame and the blind may
 on-ly on Christ be-lieve; O broth-er, I pray you

flows for me, And I may drink and be sat-is-fied.
 heal-ing find, And who-so drink-eth shall thirst no more.
 come to-day, And take the wa-ter that Christ will give.

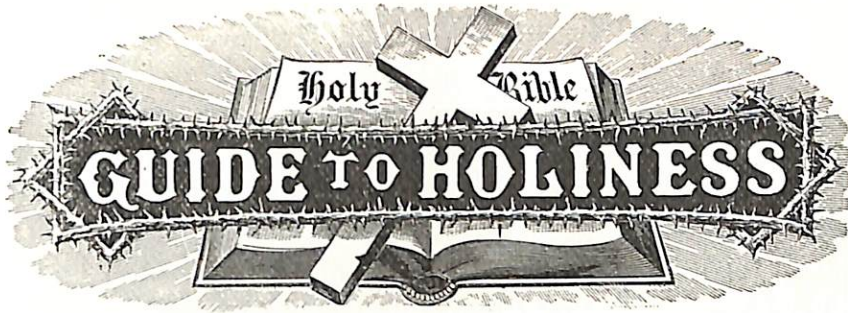
CHORUS.

Oh! that fount-ain flow-ing free, Burst-ing forth from Cal-va-ry,

Where the guilt-y soul may flee, And drink of the cleans-ing tide.

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THE KEYNOTE.—“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away;

“How shall not the ministration of the spirit be rather glorious?”—II. Cor. 3 : 7, 8.

“Eternal Father, Thou hast said,
That Christ all glory shall obtain;
That He who once a sufferer bled
Shall o’er the world a conqueror reign.

“Come, Spirit, make Thy wonders known,
Fulfil the Father’s high decree;
Then earth, the might of hell o’erthrown,
Shall keep her last great jubilee.”

PENTECOSTAL LIFE-PHASES.

“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”—II. Cor. 6 : 16.

This is a mighty passage of Scripture. It contains the high ideal of our Christianity—the fulness of the blessing of the gospel of peace.

A momentous interrogatory opens the significant apostolic sentences: “And what agreement hath the temple of God with idols?” The answer leaps to our lips at once—“None; positively none: the two are in positive antagonism.” The next sentence proclaims the exalted Christian estate: “For ye are the temple of the living God.” Glorious indeed! It surpasses all our thought. And yet this is the Gospel verity—*God dwelling in us*—filling the soul-temple. This is the blood-purchased gift, made veritable to us by the Holy Spirit.

Here are three tremendous “*I wills*,”

and one stupendous “*SHALL*.” “I will dwell in them”—implying positive and permanent residence. “I will walk in them.” What! God a *walker* within us—inspecting, planning, strengthening weak places? That calls for a hallelujah. *God on guard* in the soul-temple! “And I will be their God”—that is all-comprehensive, sweeps from the center to the circumference. And the climax, the stupendous “*SHALL*”: “And they shall be my people”—including all that is grand.

In sight of such wonderful declarations of holy Scripture, we need to pray, “Open thou mine eyes that I may behold wondrous things out of thy law.” We need eyes opened to apprehend, and faith to grasp, these great verities.



REV. A. T. PIERSON, D.D.

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1889, for general missionary and evangelistic work. Is

the author of a number of excellent works,

largely on the higher phases of
the Christian life.

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

SERMON.

KADESH-BARNEA.

BY REV. A. H. TUTTLE, D.D.,

(Pastor of St. Luke's Methodist Episcopal Church,
Newark, N. J.)

TEXT—"And we came to Kadesh-Barnea."—Deut. 1:19.

Kadesh-Barnea is a place of sad suggestion to Israel. It was the gateway which God threw open for his elect people to enter the land of promise. But Israel never passed through. Driven back by divine wrath, they spent those forty weary years in "that great and terrible wilderness."

There is some diversity of sentiment as to the site of this celebrated place, but there is an undivided thought as to its spiritual meaning.

There is a Kadesh-Barnea in the history of us all—a point to which we come under the divine leadership, where we stand on the border of a better life. What we do there will determine whether ours is to be a Canaan rest or a wilderness wandering.

There are multitudes of us whose spiritual life is nothing but a wilderness experience—vast stretches of hot gravel—barren, rocky crags suggesting terror rather than inspiration—an occasional oasis where we are not allowed to remain—the pillar of flame moves on, and we tramp the cheerless

wastes. And yet right up against our wilderness is a lovely land of rest. I do not speak of heaven, but of a possible experience which can be described as the land of Canaan. Instead of the endless spread of blistering sands, there are valleys through which flow rivers of living waters. Instead of crags stripped of verdure, there are hillsides clad with vineyards and orchards. There are grapes of Eschol, pomegranates, figs and olives. There are gardens of flowers, and humming bees and singing birds. There breathes the breath of both ocean and mountain. It is a goodly land—the Lord's land. And all this the Lord has promised to us. For this very purpose He called us out of our bondage. As He called Israel out of Egypt not to give them a wilderness but a Canaan, so He called us not to a weary wandering, but to a Canaan rest.

Would you who have not entered into that rest know why? Let the author of the Epistle to the Hebrews tell you. "To-day, if ye will hear his voice, harden not your hearts as in the provocation. . . . Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it." Unbelief—that is the secret of the failure at Kadesh-Barnea. In the study of this history we can learn how we may avoid the fatal mistake and sin of those who provoked God.

I. This unbelief is seen first of all in

the request of the people to send spies to search out the land after God had commanded them to go and possess it.

Moses said, "Behold the Lord thy God hath set the land before thee; go up and possess it as the Lord God of thy fathers hath said unto thee." That ought to have been final with Israel. It matters not whether the land be a good land or not. The thing for them was to go. The question whether it was difficult or easy should never have entered their hearts. They must go. They should never ask whether they could take the land or not. They should take it. General Kilpatrick, during our recent war, commanded one of his colonels to take a fortified hill which was held by the enemy. The colonel replied, "I'll try." "I did not ask you to try," said the general; "I command you to take it." "I'll do it or die," answered the colonel. "No," said Kilpatrick, "I gave no orders for you to die. Let there be no alternative. Just take it."

1. Faith does not wait for explanations. When God speaks, it just obeys. It proceeds in the face of the apparent impossible.

"Laughs at impossibilities,
And cries, 'It shall be done.'"

But Israel halted in the face of the divine command, and, with a show of wisdom, proposed to search the land. It was wicked unbelief, disguised by a mask of worldly prudence. It was distrust of God's word; for He had said it was a "goodly land," and distrust of God's leadership: for to search out the way for themselves was to forget the pillar of cloud and fire which was to guide them.

2. When the voice of duty is unmistakable, it is a perilous thing to stop and consider. When God commands, it is not for us to seek whether it be wise or safe or whether it be possible. Commands are not to be questioned, but obeyed.

When God calls us to enter the land of spiritual rest, He commands us to do what seems impossible. We are to drive out those godless occupants which make rest impossible—those filthy lusts, those carnal appetites, those unholy tempers, those murderous greeds, those Amorites and Hittites and Hivites, those giants, the sons of Anak, "more and mightier than we." The more we consider the strength and number of these sceptered forces, the more does it seem impossible for us to conquer the land for the kingdom of God. And, indeed, without God it is impossible. To ignore Him is unbelief, and we enter not in because of it. But if we just believe God and move forward, it is astonishing how one after another of these dominions will go down before our triumphant march.

A good illustration is Moses himself. Naturally he was one of the most violent, headstrong, irritable men whom we have ever studied. See the sudden wrath in which he slays the Egyptian. See him in Midian, flying to the defense of Jethro's daughters. See him in the fierceness of wrath breaking the tables of stone on which God had graven the law. See him at Meribah with patience exhausted, striking the rock in unrestrained irritation. He was not a man with soft, white face, gentle eyes, and countenance beaming with meekness. The true ideal is Angelo's immortal marble—a face massive, ribbed and bearded, a mouth that makes you tremble lest he might speak to you, eyes that flash out suggestions like the crater of Vesuvius. The calm of his mighty countenance is like that which Kingsley describes, of Augustine of Hippo, "the calm of a worn-out volcano, over which centuries must pass before the earthquake ruts be filled with kindly soil and the cin-der slopes grow gay with grass and

flowers." Moses' meekness was not an inheritance, but a conquest. The power by which he made it was his faith. He believed God—His goodness, His wisdom, His providence. With that faith he could keep calm. When for a single moment his trust is shaken, he loses self-control. The volcano again belches forth rocks and lava. "This is the victory that overcometh the world, even our faith."

II. Thesending out the spies, originating as it did in unbelief, ended in disaster. The result was twofold.

1. A divided opinion which disqualified the heart for conquest. The story is told in Numbers 13. Brothers, when we start a search into the kingdom of God with a view of information rather than obedience, the result will be just this. It is a splendid thing, no doubt all true; but ten to two it can never be realized. What conception could be more sublime than this? A perfect manhood, in a country where mountain, ocean, valley and sky give the best of nature's gifts, the last remnant of the depraved races exterminated? A beautiful picture, but purely Utopian—an impossible ideal.

Is there anything more sublime than an ideal Christian? What more could be desired than to live in the unclouded assurance of God's favor, with all the enmities within banished by His omnipotence; to ride in the chariot of His victories, all the enemies without conquered in the movement of His leadership? What better than to fellowship constantly and consciously with God, to be enfolded in the realities invisible, the powers of the world to come? That is magnificent, say the ten, but where is it to be found? It is a land beautiful indeed, but one you cannot take. If two voices are heard crying, "We are able," there are ten crying, "There are walled cities and there are the giants."

This is almost sure to be the result when we make the things of the divine

life simply matters to be thought about, and not obeyed. Divine truth fades away into a splendid dream, a vague thing of imagination, but utterly impracticable.

Do you ask, Why do not these men to whom religion has become only a solemn mockery, abandon it? I reply, For the same reason that declining paganism clung to the superstitions which it despised. Men prefer a debased or even a false religion to none at all. There is in us all an intuition, a sort of secret discernment, that it is better to have a high ideal, though unattainable, than none at all. Let go that, and the light in us is darkness, and our course is downward over the dark avenue of unbelief—animalism—death.

2. Another result of sending out the spies was, that God's wrath condemned Israel back into the wilderness. Kadesh-Barnea's gates were never again opened for those who let their opportunity slip. What a sad record is that in Numbers 14 : 22-25!

How sickening! Forty years in that howling wilderness—a whole generation perishing. It makes me sick to think so many of us are there when a Canaan of rest is prepared for us, and the doors are wide open. But there is hope for you. You are not cast off. We have a divine Intercessor. His prayer prevails for us. In His name I summon you to Kadesh-Barnea. Some of you have crossed the border, and are here like Caleb and Joshua, with a good testimony of the land. Come, all ye who are weary of the wilderness. Christ our Moses is here to lead you. The land is ours already by God's gift. Now let us make it ours by the conquest of faith.

"The Saviour comes and walks with me,
And sweet communion here have we;
He gently leads me with His hand,
For this is heaven's border land."

OUR PENTECOSTAL BIBLE STUDY.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 2:15.

"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."

THE ASCENSION OF THE SON.

BY REV. CHARLES GARNETT.

"While he blessed them, he was parted from them, and carried up into heaven."—Luke 24:51.

"Look, ye saints, the sight is glorious,
See the man of sorrows now;
From the fight returned victorious,
Every knee to Him shall bow.
Crown Him, crown Him;
Crowns become the Victor's brow."

Where is Jesus Christ to-day? Is He on earth or is He in heaven? Is He living or is He dead? Only one answer can be given to these great questions: Jesus Christ *lives* in heaven to-day. And He is the Head of the Church, the Redeemer of the world, the crowned Lord of all.

In the first chapter of the Acts, verses 9 to 11, we have a fuller and more circumstantial account of our Lord's Ascension than in any of the Evangelists. St. Luke's account in the Gospel describes it as the end of the Saviour's life on earth, in the Acts with reference to His mediatorial work in heaven. Let us look at it carefully in detail, and then gather up its teachings for us to-day.

"And when he had said these things [respecting the coming of the Holy Spirit, etc.] as they were looking, he was taken up; and a cloud received him out of their sight." The simplest words are used, and the fewest, to record the mightiest of facts. Let us think of it calmly and quietly. The moment Christ ceased speaking, "he lifted up his hands [bearing the print

of the nails] and blessed them" (Luke 24:50), and then He began slowly and silently to rise from the earth. With hands still uplifted He rises higher and higher, until "a cloud received him out of their sight." That is all—only out of *sight*. Not out of *hearing*; not out of the reach of faith and prayer—only out of *sight*. Consider: though now we cannot see our Lord, *He sees us* all the time. And He *sympathizes* with us and helps us every moment. Observe, Jesus as He ascended made the cloud His chariot, and its interposition concealed Him from their eyes. The cloud did not envelope Him. It merely sustained Him as He silently, gradually, gloriously ascended to the right hand of God in heaven. If He had vanished abruptly, it would not have been made equally clear that His glorified humanity had been taken up. Thus the Apostles had as clear proof of our Lord's ascension as they had of His resurrection. They were witnesses of the event. Neither they nor any mortal witnessed the resurrection, but the Forty Days were a continuous evidence to them that the Lord had risen. And now they saw Him ascend.

"And while they looked steadfastly into heaven as he went, behold, two men stood by them in white apparel." Who were these two men? Were they angels in human form, or were they really men? Personally, I incline to the latter opinion, that they were men, possibly Moses and Elias; their white apparel being typical of their perfected holiness. "Which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." The apostles stood gazing upward, as one might stand on the shore watching the departing vessel bearing away a friend, until the ship becomes a black dot on the horizon, and then is lost to

view. They stood eagerly watching the luminous cloud, bearing upon its bosom the vanishing form of their Lord; not without some hope, perhaps, that He might descend or mysteriously reappear. "Why stand ye gazing into heaven?" The gentle words of the white-robed ones clearly imply that the apostles ought to have been prepared for the withdrawal of Christ's bodily presence; and that henceforth they were to apply themselves to the great work assigned to them, and to look forward for His second coming. They said in effect, "Your departed Lord will come again. Until He returns, your duty is not gazing upward into heaven, but doing your appointed work on earth, carrying out in simple and loving obedience the commands He has left, and looking to His triumphant return." Their immediate duty was to wait at Jerusalem for the promise of the Father. A great work was now intrusted to their charge,—they were to be Christ's witnesses through the whole world. An all-sufficient promise had been made to them,—they should receive power for the carrying out of this work. With this unfolding prospect, so grand and glorious, why stand ye gazing into heaven? Go, kneel and pray, expecting to receive the promised power.

THE HEATHEN had a notion that the gods would not like the service and sacrifice of any but such as were like themselves. And therefore to the sacrifice of Hercules none were to be admitted that were dwarfs; to the sacrifice of Bacchus, a merry god, none that were sad and pensive, as not suiting their genius. An excellent truth may be drawn from their folly;—he that would like to please God must be like God.—*Sel.*

"THE kindness of many is too much like an echo; it returns exactly the counterpart of what it receives, and neither more nor less."
—Matt. 6 : 46, 47.

GOD IS LOVE.

BY REV. J. T. WIGHTMAN, D.D.

(Dedicated to Mrs. S. B. Weaver.)

"Thy gentleness hath made me great."

Is not the ocean great in rest,
As when upheaved in wild alarm?
Heaven sleeping on its tranquil breast,
Is yet omnipotence in calm.
Why should I think the Lord less great,
When quiet in His arms I lie,
Than when His stern, relentless fate,
Shakes the firm pillars of the sky?

Almighty gentleness is God.
He lulls to rest the sobbing sea;
He glorifies His chastening rod,
And smiles on life's dark mystery.
His lips of sweetness kiss the flowers,
He rules in silence all the sky;
Makes calm and bright time's sunset hours—
God blesses man's mortality.

The Son of God, in childhood's face
Saw the pure image of His love;
In attributes divine we trace
His kingdom, as in realms above.
No marshal pomp, or regal state,
Adds luster to the Lord of light;
Thy gentleness hath made me great
To triumph in Thy holy might.

If, when millennial ages come,
The lambs with wolves shall graze the mead;
If love will draw the exile home,
And boys the tawny lion lead;
May not Thy kingdom in my soul
Anticipate this happy reign,
If love but hold supreme control,
And make me one with God again?

No golden age, nor worlds afar,
Nor crowns, nor heaven enrich Thy name.
Thy glory kindles every star,
Sets the whole universe aflame.
The secret of Thy name impart,
This unity with realms above;
Reveal Thy greatness to my heart,
The omnipotence of love.

LITTLE KINDNESSES.—Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed kindness.

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2: 16.

FAITH AND UNBELIEF.

BY REV. ARTHUR T. PIERSON, D.D.

PART VI.

Before dismissing the contrast between faith and unbelief as suggested by the comparison of the 11th and 12th chapters of Hebrews, we wish to call attention to the last half of the 12th chapter, where *Sinai* and *Sion* are placed over against each other in such a vivid manner. "Ye are *not* come unto the mount that might be touched: but ye *are* come unto Mount Sion." Here, very plainly, are we confronted with the contrast between the *legal bondage* which unbelief entails and the *spiritual liberty* which faith brings as its legacy and heritage. Each particular of the comparison is worthy of reproduction and adds power of impression. Let us put the two in parallel columns:

Ye are not come unto—	But ye are come unto—
1. The mount that might be touched;	1. Mount Sion,
2. That burned with fire;	2. The city of the living God, the Heavenly Jerusalem,
3. Nor unto blackness;	3. The innumerable company of angels,
4. And unto darkness;	4. The general assembly and church of the first-born,
5. And tempest,	5. To God, the Judge of all, and to the spirits of just men made perfect,
6. And the sound of a trumpet,	6. To Jesus the Mediator of the new covenant,
7. And the voice of words (unendurable even by Moses):	7. To the blood of sprinkling, etc.

We are not quite satisfied with the above, which is the popular version—as we incline to connect the general assembly with the angelic host—the angels in festive assembly, etc.; but this will suffice, at least, to show the sevenfold contrast.

And what a contrast! Let us indicate what seem to us the elements of this contrast by simple words and phrases:

1. Mt. Sinai, the symbol of law.	1. Mt. Sion, the symbol of grace.
2. The fire of Divine Holiness.	2. The city in which all believers are citizens.
3. The blackness of impending doom.	3. The angelic associates rejoicing over redemption.
4. The darkness of hopeless despair.	4. The holy company of the saved—born of God.
5. The tempest of Divine wrath.	5. The experience of a perfect and glorified state.
6. The trumpet of judgment call.	6. The perpetual mediation of Jesus.
7. The voice of Divine rebuke and accusation.	7. The gracious voice of the atoning blood.

If a careful comparison were made, we should find each of the seven particulars in one column corresponding to each in the corresponding column. Thus—

1. The law and the grace.
2. The unendurable fire and the city where God is the light.
3. The blackness of hell with its demons, and the associations of heaven and its angels.
4. The darkness of despair of the lost, and the glory of the saved throng.
5. The experience of perpetual alienation from God and the experience of glory.
6. The awful wrath of God without a Mediator, and the love of God in perfection.
7. The condemning voice of the accuser, and the eternal salvation.

These are very imperfect and unsatisfactory expressions of this superb teaching of the Spirit, but all we seek to do is to show how the influence of unbelief and of faith is here contrasted.

A majority of professed disciples are all their lifetime subject to bondage.

They live under the shadows of Sinai, and not on the sunlit heights of Sion. They live in tormenting fear, not in perfect love. They render a legal obedience, not a gracious obedience. They know nothing of the restful peace which comes from practical reliance on the blood of Christ and His unceasing intercession. They fear to die and are in terror of the judgment to come. They may have moments of hope but their lives are mostly lived in the darkness of doubt, if not the blackness of despair. They are in the slavery of the carnal, not the liberty of the spiritual. At the very best they measure their acceptance with God, practically, by the measure of their conscious conformity to His will or their conscious efforts at self-denial, their almsgiving and their service to His cause. All this, gloss it over as we may, is living under the shadows of Sinai. It means legalism, and legalism is always bondage, fear, despondency or false confidence, which is worse. And into this condition unbelief brings us and keeps us.

Hence the New Testament is especially emphatic upon the duty and privilege of every child of God to enjoy the freedom of faith, which is also the liberty of love and the ecstasy of hope.

In Galatians 4 there is a curious parable, the meaning and bearing of which few Christians appreciate. It is the story of Hagar and Ishmael, which is there presented as an allegorical history, having a deeper meaning than the mere surface reveals. This Hagar is Mount Sinai, which gendereth to bondage. Sarah represents grace, and Isaac, her son, the liberty of faith. Hagar represents law, and Ishmael, who is her son, represents the bondage which unbelief engenders. The territory in which both for a time sought to live is the believer's own experience. But the two are incompati-

ble and irreconcilable. Faith and unbelief, liberty and slavery, love and fear, hope and despair, cannot abide together. And God says to every child of His, Cast out the bondwoman and her son, for there can be no common inheritance for the son of the bondwoman and the son of the free woman. Give your heart wholly to the dominion of grace and faith.

The same lesson is taught in Hebrews 12, in that other parable of Sinai and Sion. Leave the mount that quakes and burns, with its blackness and darkness and tempest and trumpet and awful voice of law; and live on Mt. Sion, the place of the King's palace, with its holy memories, experiences and prospects. There you look back to Calvary's cross, up to heaven's daily blessing, and forward to the far but near horizon of the blessed Hope. Faith reconciles, faith saves, not only from Hell but from the inward Slough of Despond, and the torments of fear. Faith makes real the encampment of God's holy angels about the believer and the fellowship of all redeemed souls in heaven and earth. Faith makes you conscious and confident of your heavenly citizenship, and your interest in atoning blood, which calls not for vengeance but for mercy.

The chapter gives at the close a hint that is very precious. "Our God is a consuming fire" follows the reference to the great final shaking of earth and heaven, wherein all that can be moved shall be, that the immovable may abide. Here is a double ordeal—the earthquake and the fire. Yet of neither, terrible as they are, is the believer afraid. Unbelief is dismayed at the thought: Sinai's quakings and burnings are only a faint forecast of that last quaking and burning. But faith has no fear; for faith knows that even the final shaking of earth and heaven can shake only what is capable of being shaken; and we have re-

ceived "a kingdom that *cannot be moved*"; nor does faith fear the fire, for it can consume only what is capable of being consumed—rubbish, dross, alloy. As to the pure gold of a renewed character and a consecrated service, it cannot even leave on them the smell of fire.

Look at your household life. How often you find in your house-cleaning a heap of rubbish that some careless, lazy housemaid has swept into a corner or into some dark closet under the stairs. Do what you will with rubbish, it is a perpetual annoyance *until you burn it up*—that is the *end of it*. Faith is supremely desirous to have all the *rubbish* consumed and to have a clean house for God to dwell in. And hence the consuming fire is welcomed by the true believer.

Thus this 12th of Hebrews is from beginning to end one lesson on faith, one warning against unbelief. Let us study it prayerfully, and live in the holy atmosphere of faith. Let us leave Sinai's vicinity and climb the slopes of Sion—and bid a final farewell to the terrors of the law and the vain struggles of a legal obedience, and learn that he for whom Jesus died shall not come into judgment, and that he in whom the Spirit of God dwells has the secret of a victorious life of conformity to God.

THE house BEAUTIFUL well sets forth Bunyan's realization of the communion of saints. It stood by the roadside. Watchful was the porter at the door. Discretion, Prudence, Piety, and Charity talked with Christian till supper, when their communion was about the Lord of the hill. After which good Christian slept in the chamber called Peace, and in the morning was shown the study, the armory, the Delectable Mountains, and other rarities, and sent on his way rejoicing.—*Sel.*

THE Christian cannot be always upon the Mount. There is a "need-be" that the light of glory should not dazzle our weak eyes.

THE HYMNS AND HOLINESS.

BY REV. S. A. MORSE.

A GUIDE editorial in a recent number under the caption, "Pentecostal Hymnology," reminded me of the count I made a few weeks since of the hymns in the Methodist Episcopal Hymnal. Of the 1117 numbers of the book, not less than 125 deal with the question of holiness to a greater or less degree. Charles Wesley's productions almost always touch the great question of the soul's full salvation. Some of these have been changed, when printed in other collections, and their positive testimony concerning holiness toned down, as in the hymn,

"Love divine, all love excelling,"
the line,

"Let us find that second rest,"
is changed to read "promised rest"; while,

"Take away our bent to sinning,"
is made more mellifluous at the expense of strength by substituting "love of" for "bent to." Better let Charles Wesley alone. He knew what he wanted to say and how to say it. I was thrilled the other day in hearing F.B. Meyer repeat so prayerfully that, until I glanced up, I thought he was closing his sermon with it, that graphic delineation of the soul's struggle out of self to God, "Wrestling Jacob."

But I started to emphasize, as did the editor's article, the value of the hymns of Miss Anna L. Waring as expressive of the higher life. There is one of her hymns, No. 675, that will endure any test, literary or spiritual. None but one who had found hiding in the pavilion of God could have written it:

"Father, I know that all my life
Is portioned out to me;
And the changes that are sure to come,
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee.

How that epigrammatic petition of the last two lines goes to the heart of the relation between God and the soul. There comes a time in the life of one who is "going on to perfection" when anxieties about circumstances are no more, and the soul sings to itself a lullaby such as the Quaker poet did:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

And again—

"No harm from Him can come to me
On ocean or on shore."

It is then that the heart has but one desire, that it may please God.

"I ask Thee for a thoughtful love
Through constant watching wise,
To meet the glad with joyful smiles
And wipe the weeping eyes,
And a heart at leisure from itself
To soothe and sympathize.

"I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know:
I would be treated as a child,
And guided where to go.

"Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship of hearts
To keep and cultivate:
And a work of lowly love to do
For the Lord on whom I wait.

"And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee:
More careful not to serve Thee much,
But to please Thee perfectly."

Every line is loaded with meaning to him who has eyes to see and ears to hear. "Ah! she knows the secret," said an old lady once to me, speaking of another; and, thank God, I knew enough of that blessed secret of the Lord not to have to ask what she meant. The sweet Welsh singer knew

the secret of the Divine life even as Moses did after God had hidden him "in a place by Me—upon a rock" and caused "all His goodness," which Moses found was His "glory," to pass before his enraptured eyes. Our poetess perceived that the "cup of blessing" may often have in it some things the soul would never ask for, and still be a "cup of blessing"; and had learned that the Divine alchemy which transmuted the pain into joy was *more gratitude*. People forget, often, in times of trouble, that the condition of being kept in heart and mind (Phil. 4: 6, 7) is not only the exercise of prayer and supplication, but also "with thanksgiving."

The last couplet is filled with significance. How the eager, active Christian rushes about, often here and there, bustling, hurrying in a very agony of effort to "do something for Jesus." And presently he finds himself on that low, fever-stricken ground of legalism, having "fallen from grace." How long it takes us to learn that the highest service for God is simply *to be* for Him. Being is greater than doing, because all real doing must grow out of the *being*. "Ye which are spiritual restore such an one." "Tarry ye until ye be endued with power from on high." Only the spiritual can minister to spiritual needs. Wait, therefore, tarry; be less anxious to do than to be—

"More careful not to serve Him much,
But to please Him perfectly,"

and then the doing will come along in due season and order, even as the fruit after, and because of, root and blade and bloom.

"1 PETER, i. 6. 'If need be.'—Three gracious words. Not one of all my tears shed for naught! God here pledges himself that there shall not be one redundant thorn in the believer's chaplet of sufferings. O, what a pillow on which to rest thy aching head!"—*Sel.*

THE INHERITANCE IN LIGHT:

WHAT WE KNOW ABOUT IT.

BY REV. JAMES HARRIS.

PART II.

We know that there is such an inheritance by the testimony of inspired apostles. These men, who had seen Jesus and heard Him speak, give no equivocal testimony. They do not write as if there were any doubt or question in their minds about it. St. Peter declares it to be "an inheritance incorruptible, undefiled, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." St. John saw the holy city, New Jerusalem, coming down from God, prepared as a bride adorned for her husband, "having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and they bring the glory and honor of the nations into it." And he saw "a pure river of the water of life, clear as crystal; and in the midst of the street of it, on either side of the river, the tree of life. And there was no curse there; and no night will be there; for the Lord God giveth them light: and they shall reign for ever." When St. John had written thus far, Christ said to him, "These sayings are not merely figurative, or allegorical, but faithful and true." St. Paul's testimony is equally clear and positive. He had been caught up to the third heaven, into paradise, and heard unspeakable words, which it is not possible for a man to utter. And he assures us that there is an inheritance of the saints in light, and that the glory of this inheritance is so great that the sufferings of this present life are not worthy to be compared with it, for it is "a far more exceeding and eternal weight of glory."

We know that there is an inheritance in light by the solemn and sworn testimony of God Himself. See Heb. 6:17—"God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." O what positive assurance! what cumulation of evidence! what a pyramid of evidence, crowned by the oath of God! There is nothing that I know of in the universe of God that is so positively affirmed as this. The testimony of men with regard to the past history of nations may deceive me; the testimony of my ears and of my own eyes may deceive me; the testimony of reason and memory may be defective; but this testimony is beyond all question. Christ has spoken; the Holy Spirit, who inspired the apostles and prophets, has spoken; and, last of all, the Everlasting Father has declared and sworn that it is true.

We know that we are heirs to this inheritance. How little it matters to us, if we know that there is such an inheritance, if we do not know that it belongs to *us*! We do not take a great deal of interest when we hear of another person, whom, perhaps, we know but little about, falling heir to a great estate. How different the interest when we have reason to believe we belong to the family! This interest is intensified to us because, to those who are not heirs there is a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. We know that we are heirs by the testimony of consciousness. He that believeth on our Lord Jesus Christ is not confounded; he does not have to say, "I have felt no change"; but that very moment

he begins to have an experience such as he never had before; there is a light kindled in his own soul such as he never saw before; he is conscious that he is a new creature; all things have become new to him; he feels that he is a new man; he no longer feels that God is angry with him, or that his sins condemn him; he no longer fears the wrath to come, or trembles at the thought of judgment; but there is peace with God and a joy that he cannot describe, and a hope that is full of glory. He never felt as he now does before; it seems like a heaven begun in his soul.

We know that we are heirs by the testimony of the Holy Spirit with our spirit. See Rom. 8:15,16. See, also, Gal. 4:6—"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. . . . And if a son, then an heir of God through Christ." See, also, I. Jno. 5:6—"It is the Spirit that beareth witness, because the Spirit is truth. . . . And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. . . . He that believeth on the Son of God hath the witness in himself."

We know that we are heirs by the life we live. As the tree is known by its fruit, and the day is known, in contradistinction from the night, by the light that shines upon it, so are we known in the world. The men of the world take knowledge of us that we have been with Jesus. We can appeal as did St. Paul—"Ye are witnesses, and God also, how holily, and righteously, and unblameably, we behaved ourselves toward you that believe." Our life is our testimony, a letter read and known of all men. The great change men have seen in us. "Whereas I was blind, now I see." Every one of us purifieth himself after the pattern of Christ. We are changed from glory to glory, even as by the Spirit of the

Lord. We have put off the old man and his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him. We walk in the light, even as He is in the light, and the blood of Jesus Christ His Son cleanseth us from all sin. Here is our meetness. Is it an inheritance in light? Now are we light in the Lord—we have put on the armor of light. Ye are all the children of the light, and children of the day.

Is it an inheritance of saints? of wholly sanctified men and women? Behold, in such is our extreme delight. O the joy that fills our hearts when permitted to join here on earth with either the great congregation or a few of those who are wholly the Lord's, whose hearts God has cleansed from all impurity of flesh and spirit. Such a place and such a scene was that described by John Wesley in his journal, Monday, January 1, 1739: "Mr. Hall, Kitchin, Ingham, Whitefield, Hutchins, and my brother Charles, were present at our lovefeast in Fetter Lane, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice, 'We praise thee, O God; we acknowledge thee to be the Lord!'"

Such scenes have frequently taken place more recently—in the work of the promotion of holiness, both at Camp Meetings and at other services—and have been described in the pages of this and kindred journals. O that that power now, upon the whole Israel of God, might fall! And such a time, will come to the whole Church ere long, and usher in millennial glory. Come, Holy Ghost, and fill the world!

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest;
Under the shadow of Thy wings
Shall they serenely rest."*

THE BRIGHT SIDE.

BY REV. L. H. BAKER.

The home is the school of love. In this domain ministry runs to the weak, and to the suffering. About the youngest and frailest of the family gather the tender hearts and willing hands of the household. Next to these, the sick and suffering elicit the most loving solicitude and care. Even if sickness be a sequence of the great sin-disaster of the race, it need not be always a curse. True, it is attended with pain and even distress, with humiliating weakness and loss of time—possibly loss of opportunity for great achievements to the victim. It is the occasion of anxiety, loss of sleep, hard work, and expense, for the care-takers. There seems at first sight no bright side, but only disaster. Nevertheless, to the sufferer there are lessons that are learned in no other way. How few, that have never known pain and weakness, are really careful of health and praiseful for its continuance! There is such recklessness as to exposures, severity as to employments, thoughtlessness as to habits, that sickness is often a necessary check to these, and an awakening as to the precious boon of health.

Sympathy for the afflicted is begotten in the experience of suffering and convalescence, so that a new tenderness and a sweet compassion and a ready helpfulness are the results that often flow from illness.

So often strength is unsympathetic toward weakness, success is impatient with failure, that it requires one to be sapped by sickness, and the other to be shadowed by defeat, before either will be touched by the needs of other suffering bodies or struggling hearts. Some natures can only be fitted for larger service in the school of suffering, and by the discipline of sorrow. As we have met some royal souls who were able to suffer without a murmur, and endure affliction with holy gentleness, we have been inspired with wonder and respect. Something heavenly has beamed on the pale features, and we have been conscious of the fragrance of

a divine presence as we have looked upon one whose soul was being transfigured through pain. Such an example of patience and faith we saw in an eminent and successful minister who was suddenly stricken with disease, and who, to all suggestions of regret by others that his work was checked and he deserving of pity, would invariably reply, "The Lord can use me better here than anywhere else just now." When he emerged from the place of suffering, after many months, he bore such a message of tenderness and trust that it fell upon the hearts of God's dear children like a divine revelation. He had been so enriched in his experience that he was capable of a larger ministry, and he went forth among the suffering as an evangel of comfort, just as before he had been a minister of rebuke and terror to the evil-doer. How precious were his expositions of the Word in relation to "light afflictions working out a far more exceeding and eternal weight of glory," and the working of all things together "for good to them that love God." As never before was he enabled to lead weary hearts into "the rest that remaineth to the people of God."

Likewise to those who minister there are some benefits that come with illness. In some homes, where for years there has been no serious illness, there has come a dearth of solicitude and even a measure of indifference to the comfort of others in the family. But with the advent of sickness, the softening effect of a great anxiety permeating the whole intercourse of the household has awakened new thought and called out expressions of love held back by long reserves. A sufferer said to me, recently, "It almost pays to be sick just to have so many kind things said by those who love you as well as by those who you supposed did not care."

Under the spell of compassion, hearts growing selfish have been transformed to devotion, manners once thoughtless and rude have changed to carefulness and tenderness, and speech before loud and reckless has been softened and beautified. These effects in many cases have been enduring, also endearing the suffering and the serving. Not only in romance but in the realities of life, its friendships, families, and even its professional ministries, have come attachments most beautiful and benevolent.

Walking with an oculist through the wards of a public hospital, I noticed the delight with which he was received by those whom his skill had brought from darkness to light, and the deep interest he took in the suffering. We were both gratified and even moved to tears when frequently his hand would be seized and kissed by some grateful one whom he had helped. When sickness comes, we may find the bright side if we will.

FOR OUR YOUNG PEOPLE.

EXPERIENCE.

Our experiences vary just as our thought tendencies and temperaments differ. To some the throb of life in the world about us gives a thrill of joy, a very ecstasy of existence, while to others it is so matter of fact as not to excite an emotion. In the early spring-time, while I was enjoying the song-notes and love-calls of the birds, my neighbor had not so much as noticed the return of the birds, being preoccupied with other voices.

Likewise in the larger experiences of the heart-life there is variety in moods and manifestations. The receiving of good news from, or the coming of, a friend will arouse one to an exuberance of joy bursting forth in sound or action, while another will become more reticent or reserved in the joy of expectation or advent.

It is not strange that in the deeper experiences of the spirit-life there are varied phases of experience and expression. We are not to expect from all the same degree of appreciation or the same mode of manifestation. Overlooking this fact, some young Christians fall into doubt as to the genuineness of their experience, or come into bondage to some form of expression. The same phases of experience are attended with different modes of expression. The assurance of pardon is often expressed by shouts of praise or bursts of laughter, and frequently by rush of tears or hush of peace. In the deepening of this divine life no two are led through the same processes or by the same method. One, quickly yielding to the wooings of Infinite Love, very speedily realizes the tenderness and depth of the gracious life, and possibly without any rush of emotion. The soul settles quietly into a sweet consciousness of divine assurance. The word takes on a direct personal meaning. What Christ said, He now says. What He was, He now is, "the same yesterday, to-day." So vivid become the realities of the spiritual life, that time seems to be no important factor. Another comes more slowly to these deeper experiences. A longer struggle with the self-life, less sensitiveness to the impress of spirit-forces, more dependence upon manifestations or moods, occasion a slower advancement in the school of Christ. These must not be envious of or discouraged by the more rapid progress of others, but patiently, persistently "forget the things that are behind, and reach forth unto those things which are before."

THE CHILDREN'S COLUMN.

DEAR BOYS AND GIRLS:

Again I have to report answers. Two very complete lists to the April questions were received from Dessie Kennedy, Marengo, O., and Freddie Forrest, Marathon, Ia. I hope I shall hear from other boys.

Yesterday, while crossing our river, my eyes were drawn to a large willow-tree, full of new leaves. It was so round and green that as long as I could see it I kept looking. It filled me with delight. Then I thought of how the Bible says that they upon whom He shall pour His Spirit shall be as the "willows by the water-courses;" so my talk this time shall be on the willow.

Willows increase rapidly when planted on the right soil. That soil is by or in water. In one of my walks several years ago, I noticed a twisted, broken willow branch thrown carelessly into a field. It had fallen into a tiny stream and lay there as many another stick has laid before. About a week later, again walking that way, to my surprise I saw the same stick putting out green twigs. All that summer I watched it grow, rooting deep for water, pushing up bravely, and the last I knew of it, it was a thrifty little tree.

Here now is June and the long summer vacation before you, the very time for you to grow as did my little willow-tree. How can it be done? Shall you play all the time? Play is good for you, so play—but see that more than play comes in.

Here are some of the ways I had thought of for you to grow. Couldn't you carry a bunch of flowers to some sick person, or write a loving letter to some one in trouble or away? Do you live in the country? Does your Church have fresh flowers each Sunday? Put your own bright minds to work and see if you cannot think of many little, loving ways of helping.

One of my boy friends wanted to show me his liking and he saved me three snakes and a turtle! When you can do something, *do* it and do not be afraid of being laughed at. Older people sometimes smile when really touched; and whatever you forget, do not forget to tell the home folks you love them.

QUESTIONS.

1. Give me a reference in P'salms to willows. Is it joyful or sad?
2. Give a reference in Isaiah, and tell to what time it points.

ANSWERS TO QUESTIONS IN MAY "GUIDE."

1. Matthew 6 : 16.
2. New Testament.
3. It is taken from the Sermon on the Mount.
4. Jesus Christ.
5. On a mountainside.
6. The Beatitudes.

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

Almighty God, our Heavenly Father: We bless Thee for Thy continued favor and multiplied blessings. Thou art daily crowning us with lovingkindness and tender mercy. Regardless of our unworthiness, Thou lookest upon us in the face of Jesus, Thy well-beloved Son, and for His sake Thou dost bless us. We pray for Thy smiles upon the work of the present month, that this number of our magazine may be a blessing to each and all our readers. Forgive our many shortcomings, and give us Thy continued help, for Jesus' sake. Amen.

COUNSEL FOR THE TIMES.

Peter, in his first Epistle, addressed to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, says:

"But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear;

"Having a good conscience, that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."—I. Pet. 3:15, 16.

In the context the Apostle asks, "And who is he that will harm you, if ye be followers of that which is good?" Who? All who are answerable to that which is good are in God's hands for protection, and He puts a wall of fire around them which neither men nor devils can break through.

And, further, he declares, "If ye suffer for righteousness' sake, happy are ye," and bids them "be not afraid of their terror, neither be troubled." We may here appropriately adopt the language of Wesley in this expressive stanza:

"Peace, doubting heart! my God's I am;
Who formed me man forbids my fear;
The Lord hath called me by my name,
The Lord protects, forever near:
His blood for me did once atone,
And still He loves and guards His own."

In the passages cited above, the apostle calls "the strangers," and alike to us, for we are all strangers and pilgrims on the earth, to a great heart exercise, pertaining to our life and salvation—to our establishment in holiness. He says: "Sanctify the Lord God in your hearts." Heart-work is the great work, the source of all holy character and life. To "sanctify" is to *hallow; honor as holy*, enshrining Him (the Lord God) in your hearts—and this enshrinement should be deep—with full consent, wholly and forever. The oldest MSS. commentators translate "sanctify the Lord God," "sanctify Christ as Lord." This is giving Christ the pre-eminence, setting Him upon the throne of the heart as "the Lord God," to hold the sceptre unquestioned, to rule without a rival. And this enshrinement is by the Holy Spirit, whose province it is to reveal Christ, to enthrone Him, and to unfold His glories in the heart thus self-surrendered.

This great dedication being consummated, then testimony thereto is required. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." "*Be ready*," watch for opportunities—let there be eagerness to declare the wonders of the kingdom set up within—

specially the fact of the sanctification of the Lord God within—in fact a personal realization that has abundant reason to warrant it. So those who have come to this point are intelligent and fearless witnesses, ready to stand before kings, and be unabashed in the royal presence. But the boldness of the lion must be conjoined “*with meekness and fear*,”—mark that! But suppose the authorities, or some profane meddler, seeks to padlock your lips and forbid your testimony. Heed them not—“Be ready *always*.” That sweeps profane meddlers out of court. Silence, under such a command, would be disloyalty to Heaven. Silence, when a reason is required, is dishonoring to sainthood, Speak for your Lord, or the very stones beneath you will cry out.

“*Having a good conscience*” in responding to the call for a reason of your hope, as well as at every other point of Christian duty, and in so doing put to shame false accusers. No matter what they say of “your good conversation in Christ,” if it be *falsely* said, you are at infinite advantage, and must come off with exceeding honor, your accusers shrinking back abashed before the majesty of unimpeachable testimony.

FLETCHER GROVE CAMP MEETING.

This new ground is near Delanco, fourteen miles from Camden, N. J., accessible by railroad and steamboat. It will be conducted strictly on holiness lines. Rev. G. W. Ridout, pastor of the M. E. Church, Delanco, President, and Mr. E. S. Hunter, Secretary. The Camp Meeting will open June 24th, and probably continue until July 5th, and is expected to be a truly Pentecostal occasion. A number of prominent holiness workers will participate in the services.

THE FUTURE OF THE “GUIDE TO HOLINESS.”

When Mrs. Palmer was taken from us, it became a question, “What is to become of the Tuesday Meeting?” That question was quickly answered by Dr. Miles W. Palmer kindly opening his house for it, and the meeting is being held there each week.

Now another serious question confronts us—What is to be the future of the GUIDE TO HOLINESS? In 1880 Dr. Palmer was well advanced in life, and, desiring to provide for the continuance of the magazine in case he should be taken away, called us to be associated with him. We continued in that relation until his departure, and subsequently in partnership with Mrs. Palmer; and now the responsibility is upon us alone. We are at an age similar to that of Dr. Palmer when he called us to be his associate. We have conducted the business for three or four years past under disadvantages, in consequence of hard times. Some subscribers, straitened in circumstances, were obliged to discontinue, others refrained from paying their subscriptions, hoping for better times. The discontinuances and the nonpayment of subscriptions embarrassed us, because we were positively dependent upon current receipts to sustain the business. Paper dealers, printers and binders will not wait, and postage must be paid on the instant when periodicals are mailed. It will be observed that THE GUIDE is differently situated from its contemporaries on the Holiness line. They, for the most part, are issued by stock companies, hence have a monetary capital at their back, in addition to current receipts; and we are glad they are so favorably circumstanced. But we are shut up to current receipts alone, and hence, if subscribers do not promptly pay their subscriptions, and claim long credits, we are embarrassed.

THE GUIDE is approaching the sixtieth year of its history. God has made it a blessing to thousands. At the present there are many tokens of continued success, as shown by numerous letters. But it cannot be carried on without means adequate to meet the cost of publication; and we have not private means to supplement any deficiencies. We have sacrificed considerably already to hold it in life, to say nothing of proper remuneration for our toil. Mrs. Palmer notified us when we entered upon the work that we "must not expect it to give us a living," and her words have had verification. But the Scripture says, "The laborer is worthy of his hire," and editors and publishers, we think, are included.

Now, then, it seems that we approach a crisis period in the history of THE GUIDE. The question confronts us: *Shall it live or die?* If it is to live, we must have reinforcement in some form or other. We need an associate, or some one to take the responsibility off our hands entirely. As to an associate, we cannot make any tempting offer, nor do we know to whom to apply. Perhaps the Lord may lay it upon some one's heart who will come to the rescue. Or, it may be there is some one whose shoulders are broader than ours, who could—and is willing to—assume the burden, willing for Christ's sake, for the sake of the cause of Holiness, and give a perpetuated life and career of usefulness to "*the dear old GUIDE*," as many are wont to call it.

In the meantime, while the questions are being prayerfully resolved in the minds of our readers, and the inquiry may be started by some thoughtful ones, "Lord, what wouldst thou have me to do," as to pecuniary consecration or otherwise, it will lighten the burden that is upon us, in a measure, if those who are in arrears for subscriptions or on book account, will remit what is due before the present month expires.

Years ago the suggestion was made by some very devoted friends to have a permanent endowment put upon THE GUIDE—and very earnest efforts were made to this end. But the parties to whom the proposal was made did not see their opportunity, and this most desirable end was not attained. It is not impossible that the Lord should lay upon one or more of His servants something of this kind.

One thing is certain: the time has come for consideration and action. We have candidly stated our position and circumstances. If any of our readers have any suggestions to make relating to this interest, we shall be happy to hear from them. Pray about it, and then give us your calm and deliberate judgment on the question, *What is to be done?* This number closes up the first half of the year; and the question submitted should receive attention, as the response given will tend to shape our subsequent course.

THE PULPIT IN STRAITS.

That there is a pulpit of this description in the land is beyond question. The signs are unmistakable. It is a pitiable spectacle for both men and angels to behold. That God's chosen instrumentality for the salvation of the world should be in *straits* is most lamentable. The highest style of freedom should prevail where the ambassador of Christ stands to minister in holy things. He should be divinely panoplied, full-armed, and having ever with him Holy Ghost guarantees of illustrious conquests over the hardness of men and their stern hostility to truth. Such, however, are not the characteristics of every pulpit. In some cases the order is strangely reversed, and the reversal is deadly in the extreme, both to preacher and congregation.

What are some of the signs of "a pulpit in straits"?

First. It is seen in the strange selection of themes for public discourse. If we take up the secular papers on Saturday in any of our large cities, and look at the announcements for the Sabbath, a true lover of the pure and simple Gospel will be amazed. He will find a line of topics of which the following are specimens: "If we have war, on which side should we be?" (Of course *Cuba* receives a large share of pulpit attention at present.) "The luciferous character of Christianity," etc. It might be well if this characteristic were more fully demonstrated. Running our eye over these novel ecclesiastical bulletin boards, we may well ask, Is the old Gospel obsolete? has it lost its power? or, have the preachers ceased to apprehend its charms? *Which?*

Second. The Pulpit Auxiliaries now employed. This is another very palpable sign of straitness. What are these auxiliaries? The *power of song* has ever been recognized in connection with Christian worship, and when rightly employed is mighty. But when a "Concert" is substituted on Sabbath evening, called a service of song—or, "A Cantata," which is a semi-theatrical performance, this is a confession of pulpit weakness, showing that the preacher fears to trust himself to Gospel ministrations, pure and simple, to get a congregation.

Third. The lamentable absence of spiritual results. The sermon, so-called, has been well studied, and polished enough for any polite ear. And yet failure to gather souls is observable. How can it be otherwise when the modern expedients have crowded out the Gospel, and the Spirit's sword is not employed, except it be garlanded with roses? And these modern expedients fail even to draw a congregation, to the dismay of the preacher and the trustees as they glance at the impoverished collection boxes.

What is the remedy for a pulpit in straits? *Fire!* Fire to consume the preacher's bands, to set his soul and lips on fire. That will turn a straitened pulpit into a throne of power, and give it "the swing of conquest" every time.

HOLINESS UNITY.

Holiness Associations have been rapidly multiplied. They overspread the whole land—East, West, North and South being represented. They are vigorous, aggressive, and achieving victories all the time. In these organizations, as we believe, is centered the hope of the modern Church.

Dr. Godbey thinks this is the last call of the Gospel age. The acceptance of the call will give the Church power and glory such as she has never known. But rejection of this thunder-toned message will entail upon her consequences of which it has not entered into the heart of man to conceive. Be this as it may, there is a tremendous conflict on hand between light and darkness, righteousness and unrighteousness, heaven and hell. The question of the day, transcending all other questions, is, whether the Church shall be swayed by Formalism, Ritualism, and Worldliness—or whether she shall be under the Presidency of the Holy Spirit, ruling in fire, and consuming utterly all that opposeth and exalteth itself against God—whether the fire shall make an end of the rubbish of pulpit novelties, Church frolics, cantatas, parlor dances, euchre parties, and the authoritative orders issued from *the throne of gold*, that the old Gospel shall take a few paces to the rear.

But we need some great bonds of unity forged—bonds of love—a common center—a center of authority and power—combining for Satanic overthrow and Christly pre-eminence. What stalwart hands will lift the banner of Holiness unity?

THE PROCESSION STILL MOVING.

The procession of pilgrims to the heavenly city is still moving. The gates of pearl are ever open to admit saints who have finished their course. Since the last issue of THE GUIDE, our beloved comrade, Dr. I. Simmons, for some years past one of the Corresponding Editors of our magazine, has entered the gates. His pen was "the pen of a ready writer." He has furnished our readers with beautiful and inspiring things—helpful and calculated to give a decided uplift heavenward. We have been particularly struck with the excellence of his later communications. Since January, he has had charge of the "*Pentecostal Closet Department*." We knew that he had considerable closet experience—that he knew the joy and the power of intimate communion with Heaven—with the Father, the Son, and the Holy Ghost, and hence we had no trouble to induce him to provide the matter for these pages, and he has done it superbly.

He has been a very clear, positive and influential witness of the Pentecostal grace, the full baptism of the Holy Spirit. And he expressed his satisfaction at the placing of THE GUIDE this year so emphatically on the Pentecostal line. He was as pure a man as we have ever known—bearing the Christly image lustrously, and always full of sunshine. Memorial services (not funeral) were held in the Hanson Place M. E. Church, Brooklyn, on Tuesday, April 19th, Dr. Wing, P. E., Dr. A. E. Ballard, Dr. Pullman, and the writer making addresses, a very large assemblage being present. Next month we propose to honor the memory of our associate, as stated in our Editorial Review.

Rev. Jacob Freshman, late pastor of a Presbyterian Church in Buffalo, has also gone home, of whom we will make fuller mention. So the population of heaven increases, and coronations are multiplied.

CONFERENCE EVANGELISM.

New Jersey Conference, Bishop McCabe presiding, convened in the First Church, Camden, N. J., March 30th. The Sacramental service was impressive; the Bishop contributed to this by leading in song, largely, selecting some of the old and well-remembered hymns, such as—

"He dies, the friend of sinners dies," etc.

How that grapples the heart-strings!

His sermon on Sabbath morning to an immense audience was on thorough Gospel lines, searching, momentous in its life connections, and had in it a marvelous sweep of destiny. It shook some of us almost to pieces, making us feel about as small as a gnat. The great congregation, almost *en masse*, in response to the Bishop's appeal, at the close, was pledged in the coming year to an effort to be *one hundred percent Christians*—closing with the song,

"I suffered this for thee;
What hast thou done for Me?"

It was a melting, impressive, memorable hour.

The committee to arrange for Pentecostal services had provided for them, as far as there was opportunity, in the Broadway Church, and one occasion on Friday afternoon in the First Church. Mrs. L. D. Osborn and Rev. John Parker gave soul-stirring Gospel messages, in the Spirit. Two of the most impressive services were those in the First Church on Friday afternoon, and in the Broadway Church on Sabbath evening, when a spirited prayer-meeting was held after a sermon by Rev. Geo. Neall, Jr. On these occasions, the altar service was effective—some were converted and some believers sanctified.

It is difficult to find place for Pentecostal evangelism with such a line of anniversaries crowding in upon us; but when they are held, God is honored and souls are

ushered into the full Gospel liberty. So we propose to hold on, and keep the banner aloft. The Conference was pleased to continue the committee, adding to it the names of Bros. J. B. Westcott and W. N. Ogborn. So we are now seven in number, and longing for greater victories.

We were highly favored in our Conference home, being assigned to the care of Mrs. Albertson and her kind family, residing just across the street from the church. We shall hold in remembrance our happy sojourn there, in company with three young ministers: Bros. Lyon, Johnson, and Grim. May we meet above. We must also acknowledge courtesies received from the able pastors, Drs. Handley and Marshall. The prayer of Dr. Marshall *for our country*, at the close of the Sabbath night service in "Broadway," it seemed to us, must have reached the throne on high. Well, praise the Lord!

THE "VOLUNTEERS OF AMERICA."

This new army organization celebrated its second anniversary in Carnegie Hall, New York, on the evening of April 4th. A large and appreciative audience completely filled the spacious hall. Commander and Mrs. Ballington Booth made spirited addresses, and gave facts concerning their work which showed that the organization is making decided and rapid progress, perhaps without a parallel. Mrs. Booth, although somewhat feeble from her late illness, spoke for half an hour with freedom and much interest, chiefly in regard to her prison work. The musical exercises of the occasion were appropriate and lively, including a band of children from Sabbath Schools recently organized. Altogether, the occasion was enthusiastic, including generous contributions. The Volunteers are moving out on temperance explicitly, with force and energy, intending to give this prominence.

THE PENTECOSTAL JUBILEE.

THE PROCLAMATION FOR JUNE: "*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.*"—II. Cor. 6:17.

THE PROMISE: "*And I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*"—II. Cor. 6:18.

We enter upon the first summer month—rosy June! It is a bright, glowing period, giving tokens of the intenser rays of its successors. It is a time for spiritual growth and development—indeed, Pentecost claims all the months for its own—for a deeper and more luminous impress of the Christly image, and a widening of the glorious sovereignty of the Holy Spirit in the soul. We advise the members of the "*Guide Family*," as far as possible, to improve the early mornings of June for Bible study, meditation, and prayer. Rising with the sun, and ascending some of the mountain slopes until we stand upon one of the great altitudes of communion with Heaven, that is a summer-morning exercise that is healthful, invigorating, and inspiring for the battle of life. *Try it.*

We should like to hear from our friends, this month, of some of these blessed excursions, under the leadership of our Guide, the Holy Spirit. He can conduct us, in the spiritual realm, to heights far from mortal sight, where faith affords a mighty sweep of vision, where divine verities will pass before us in panoramic splendor, and we shall be enraptured with the marvelous unfoldings. Up, ye saints of God! let the Holy Spirit lead you out into some ever-memorable June excursions.

STUDIES FOR THE MONTH.—*The Comforter*, seals believers—Ephes. 1:13; 4:30. Dwells with and in saints—John 14:16,17. Is known by saints—John 14:27. Is the Spirit of wisdom—Isa. 11:2; 40:13,14.

WOMAN AND THE PENTECOST.

"Help those women which labored with me in the gospel."—Phil. 4 : 3.

BY MRS. J. FOWLER WILLING.

ELISABETH AND ANNA.

The Bible is no respecter of persons. It gives all an equal chance, men and women, young and old, rich and poor, high and low. It lays an axe at the root of the Upas tree of caste.

A low-born Hindoo may defile a high-caste man at sixty paces. His shadow, even, must never touch the other's path. Among the heathen to be a woman is to be evil, only evil, and that continually.

These injustices are shaded out in Christian countries; and yet even among Christians wealth is power, no matter about brains or principle. Might is right; everything being open to those who "bear arms."

Old women are under special caste limitation. Their very name is a term of reproach. No Christian man has grace enough to endure being called an old woman. The Bible, without argument, but with authority, strikes at this crippling discrimination.

Sarah, in whose children all nations were to be blessed, presides, an old woman, at the gateway of the theocracy. At the beginning of the new dispensation, two old women stand like lintels of the door through which the Messiah must enter.

Elisabeth appears first. Descended directly from Aaron, she was given the name of his wife. It meant "Covenant God."

No doubt her married life was happy. It could hardly be otherwise when husband and wife were "both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Happy as her home was, it had a shadow. No children gladdened the present and gave hope of the future. From Eve down every Jewess hoped that her son would be the Messiah. To be childless was to lose this crowning chance of a woman's life.

At first Elisabeth was quietly patient under hope deferred. Time trailed by, and she and her husband became "well stricken in years," but her faith held steady to the purport of her name. The Covenant-God would surely not forget this daughter of Aaron who had so long trusted Him.

We may imagine her surprise when one day her husband came from Jerusalem quite unable to speak a word. It had been a great event in their simple life for him to be called to minister in the Temple, and there had been much prayer about it. Though he came home dumb he gave her in signs the story of the angel standing at the right hand of the altar of incense, his own fear, and the assurance that the prayer of years would be answered. A son was to be given them. The angel said that they should have joy and gladness, and many would rejoice in the birth of the child, who was to be great in the sight of the Lord. A Nazarite, and, best of all, filled with the Holy Ghost as soon as he was born. He would be the Elijah of the Lord's advent, fulfilling Malachi's prophecy to "make ready a people prepared for the Lord."

Zacharias staggered at the greatness of the promise. The angel, to reassure him, declared his rank. He was Gabriel, the mighty angel of grace. Then he gave him for a sign muteness to close his lips till the marvel was performed.

If all of us were struck dumb for doubting God when His providences clash with probabilities, I think there would be a general cessation of the clack of tongues.

Six months later, Gabriel was sent to Mary in Nazareth to announce the advent of the Redeemer, and he told her what had occurred at the home of her cousin Elisabeth, adding, "With God nothing shall be impossible."

Perhaps after Mary had accepted the Lord's will at the risk of everything dear, her courage wavered, though her will and faith held her to unflinching obedience. That was simply human. When the cyclone of redemptive agony struck our Lord in Gethsemane, the first cry of His soul was, "Let this cup pass," but He added immediately, "Nevertheless, not my will, but thine be done." The disciple may not go beyond his Lord in obedient courage.

It may have been best for Mary to be strengthened by a three months' visit to her cousin Elisabeth, whose faith had stood the storms of almost a lifetime. That visit was the occasion of Elisabeth's beautiful prophetic outburst that showed the staunch, robust faith of the mother of the Baptist.

Elisabeth was filled with the Holy Ghost, and she pronounced a blessing on the mother of her Lord who had believed. That moved Mary to utter her superb Magnificat.

When the wonderful babe was born, the relatives of the old priest and his wife came to congratulate them and to give the child a name upon his receiving the rite that admitted him to the Hebrew Church. They insisted on calling him Zacharias for his father. Elisabeth showed her loyalty to Gabriel's dictum given nearly a year before. She said, "Not so; but he shall be called John"—God-given. They demurred, because that was not one of their family names.

Zacharias was appealed to, and he wrote on a tablet, "His name is John." Then his tongue was loosed, and he began to praise God in thanksgiving and prophecy. The whole matter went from lip to lip through the hill country of Judea, and everybody speculated about the future of the marvelous child.

Elisabeth's long waiting, "in hope believing against hope," had fitted her to become the trainer of the desert-bred prophet whom the Master called the greatest ever born of woman.

She may not have lived to see him become the most popular reformer in Israel, nor to hear of his arrest and martyrdom by Herod; but if she did, her faith was so deeply rooted in the promises of God it could not have been easily shaken. Like Mary, she waited thirty patient, silent years for the day of his showing unto Israel. She would have held steady in her belief of the greatness of a final victory even when he fell before Herod's malice.

Faith is never sure-footed till it has been sorely tested. It seems to be a law of its growth that it must be kept under constant trials till it is changed to sight in the world of glory.

Let no woman who has been pushed aside by the younger and brighter, settle back and despondently say, "My day is over. I can never again be used of God for good work."

Let her remember that He uses the weak for His best service. Let her accept cheerfully the fact of her weakness through age and caste prejudice. She may even, like Paul, glory in these infirmities that the power of Christ may rest upon her; for when she is weak then is she strong.

Men of her age are at the front in Church and State. Our Bishops and Moderators of Assemblies are all old, and so are all who are at the fore in medicine, law, politics and scholarship. It takes almost a lifetime to get ready to do anything worth while.

It is a trick of Satan to remand to the chimney corner women who are richest in experience and most abundant in knowledge and resource. This writing may not be in vain if some of the Lord's daughters are roused to take new heart and strength for His service, trusting Him to use them for the best work of their lives even if their heads are weighted with snow.

Sarah Lankford Palmer held her Tuesday meeting till she was nearly ninety, and it never seemed so vital and effective as when she gave the lesson.

Anna the prophetess recognized the Messiah in the Babe that Mary brought into the Temple. She was eighty or a hundred years old, and her spotless almost life-long widowhood had won for her the privilege of residence in one of the chambers of the Woman's Court.

Simeon's psalm had hardly struck the astonished ears of those who heard it when she came in and added her word of prophecy. Old as she was, as soon as she uttered her thanksgiving, she started out to share her joy with all in Jerusalem who waited for the redemption of Israel.

Simeon was for starting at once for the world of glory, but Anna must let the rest know, and away she went, the first preacher of the New Dispensation. Let every woman watch and wait, and though it be late when her hour strikes, it will be sure to strike if, like Anna, she serves God "with fastings and prayers night and day."

OUR PENTECOSTAL GUIDE FAMILY.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God?"—I. John 4 : 7.

"O let us stir each other up,
Our faith by works to approve,
By holy, purifying hope,
And the sweet task of love.

"Let all who for the promise wait,
The Holy Ghost receive;
And, raised to our unsinning state,
With God in Eden live."

HOLINESS.

BY ABBIE MILLS.

Holiness! that beautiful, lovely, powerful, shunned, misunderstood word! Or, rather, the thing which the name represents is that which embodies all that is most lovely, and is that which fits the sinful for the presence of God in a holy heaven; and as the mission to earth of the Son of God was not a failure, holiness lives and thrives in this Holy Ghost dispensation. "Alleluia, the Lord God omnipotent reigneth." In the west the tide sweeps on, even to the western coast. Churches and Missions are alive on this theme, and the aspect is encouraging notwithstanding diversity of beliefs and manner of teaching the precious truth. The baptism with the Holy Ghost unites hearts as nothing else will, and the fruit has the same flavor wherever found. I am constantly praising the Lord that I find walking with God in the highway of holiness is heart satisfying, and daily fresh supplies of grace are found as I travel on.

In my ninth year I felt the Holy Spirit calling me to give my heart to God, and in prayer I was conscious that Jesus was near and was my Saviour; and I began to work for Him, taking my schoolmates to a grove for prayer at noon-time; but after awhile my thoughts on religion were shut within myself, and no open profession of my love for Jesus was made until I was seventeen years old. I then joined the Presbyterian Church, having been brought up in that faith.

An uncle who was studying for the ministry at Oberlin, Ohio, sent us some copies of the *Oberlin Evangelist*, and I began to read about Christian perfection, and certain passages of Scripture troubled me; particularly one found in my Sunday-school lesson, "Be ye therefore perfect, even as your Father which is in heaven is perfect." My trouble increased as I found other texts on holiness. I wanted to be a true, faithful child of God; I was consciously growing in grace, but would not have dared to say I was holy. It did not seem possible that I ever could be; yet there was the plain command, "Be ye holy." At times my heart-hunger was

intense; then I would try to hide behind older professors, or to think of something else.

An orphan at seventeen, and becoming deaf, I grew morbidly sad, and neither death nor life seemed desirable.

I loved my Bible, and memorized the Gospel of St. John, and began to read some of Mrs. Phoebe Palmer's books, and "Wesley's Plain Account."

A Camp Meeting was about being held near my home; there I met Mrs. Phoebe Palmer and Mrs. Sarah Lankford, and there alone in the woods at a distance from the camp, I consecrated all to God, and trusted His word, which the Spirit applied day after day as I stepped on in the pathway of duty. At length, while praying for the witness of the Holy Spirit to my entire sanctification, I was indeed lost and swallowed up in God, and knew I had what I had long sought. My heart was cleansed from all sin and I was empowered to walk in the statutes and commandments of my Redeemer.

Visiting New York soon after, I became a member of the 18th Street M. E. Church. I found my way to the "Tuesday Meeting," and became more intimately acquainted with Sister Lankford, and Dr. and Mrs. Palmer—a holy trio indelibly impressed upon my memory. At the Camp Meeting above mentioned, Dr. Palmer was not present. The two sisters looked lovely in their suits of grey with shirred silk bonnets to match.

How lovingly Sister Lankford knelt by my side within the rude altar railing, where I had presented myself as a seeker of full salvation.

The home of Dr. Palmer was on Rivington Street at that time, and it was with feelings akin to awe that I first entered it. Those parlors, with their pictures and mottoes, were wonderful to my country eyes, and the company gathered there was such as I had never seen before.

How well I remember Dr. Bangs, Brother Belden, and others, who have long since been crowned. It was in the "Tuesday Meeting" that I first saw Brother and Sister Inskip, Brother Cookman, and others.

Sister Lankford sometimes visited the 18th

Street Church, and at the time of her stay at Caldwell's Landing she invited me to go there with her, but I was not at liberty to do so, and so for years we were separated; but when I returned to New York from Wisconsin in 1864, I again visited her. Dr. and Mrs. Palmer had but just completed their four years' visit to the Old World at that time.

I made one of my earliest visits to Ocean Grove in company with Sister Lankford, when we rode in a carriage from Long Branch, and were sheltered during divine service under boughs placed on a roof of poles.

I was present at Franklin Grove Camp Meeting when Sister Phœbe and her husband were there, and where many of the preachers gathered to hear a woman preach holiness.

Just at the close of a "Tuesday Meeting," at the home in 15th Street, I bade good-bye to dear Sister Phœbe Palmer as she turned to ascend the stairway, clad in white. Soon she ascended to join the company of the blood-washed about the throne.

After Dr. Palmer had married Mrs. S. A. Lankford, I was frequently a guest in their home, both in New York and at Ocean Grove, where I saw Dr. Palmer a short time before he took his sudden departure for the home above. Since then I have often been in the Tabernacle where Sister Lankford Palmer led the holiness meeting, and twice have visited the Grove since she had become too feeble to be present at the morning meeting.

How much the words and presence of these friends inspired me and increased my desire to be, like them, a faithful witness for holiness. I never forgot the words, "Seek that ye may excel to the edifying of the Church," as they fell from Sister Palmer's lips as I was leaving the home after one of my visits.

Just for a few moments I saw her at Ocean Grove in the summer of 1895, and then away in Los Angeles I read that she rested, and was with her Beloved and friends in heaven. *Her God is my God!*

LOVEFEAST TESTIMONIES.

Mrs. W. W. Fitch: "Praise the Lord, O my soul!"

Harland Fitch: "I am saved and kept by the grace of God."

D. T. Coe, Rush, Ia.: "I can say from a full heart, Jesus saves me."

A Brother: "Through obedience, I am saved from sin, through the blood."

Ellen H. Leonard, Brooklyn, Iowa: "Praise the Lord, He has given me full salvation."

A Sister, St. John, N. B., Can.: "I am entirely the Lord's, enjoying the fulness of His love."

Andrew Anderson, Richland, Kan.: My heart is fixed on pure holiness in Christian perfection."

Hannah Hittell, Sharon Center, Ohio: "I praise the Lord for full salvation. Glory to His name!"

Lucy M. Arnold, Seelyville, Pa.: "I am wholly the Lord's, and He is mine. To God be all the glory."

W. W. Fitch, Waterville, Wis.: "'Surely, I come quickly. Even so, come, Lord Jesus.' (Rev. 22: 20.) Praise the Lord."

Mrs. E. Lent, Artesia: "Glory to God for this Pentecostal fire that is burning in my heart—now 76 years old—better all the time."

D. H. Rider, Griswold, Iowa: "I am now in my 83rd year. On April 10th my old companion was taken from earth to glory, and I am left a lonely old man. And yet I am not lonely while I have the Comforter. Blessed be the name of the Lord."

Mrs. J. R. Brown, Queen City, Mo.: "I am saved, redeemed through the blood of Jesus. I have a peace and joy in my soul the world can neither give nor take away. Sixty years in the Church with increasing enjoyment as the years go by, and with the exception of three or four years a subscriber and reader of the precious GUIDE ever since 1870.

A. R. Coleman, Battery D, 7th Artillery, N. Y.: "If it would be your good pleasure to allow a soldier to add a testimony, here is mine. 'How sweet are thy words to my taste! yea, sweeter than honey to my mouth.' Praise God that Jesus came to save sinners, and to save us from all unrighteousness. Bless God it is written, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.'"

REV. JOHN THOMPSON writes:

"Physically, I am about as when I wrote last. There is no improvement in my sight, but there has been a slight gaining of strength. Spiritually, I think I am becoming more and more resigned to the sweet will of God, in spite of all the suffering and privations that have come to me. I am a happy man. For the first time in several months, I was privileged to attend the sacrament in our Church last Sunday morning. It was indeed a feast to my soul. At the close of the sacrament, the pastor invited me to speak, and, while speaking, a precious blessing came to my soul, and the congregation and myself had a weeping time together. I sang—

"My latest sun is sinking fast,"

and the congregation joined with me in the chorus—

"O come angel bands," etc.

This is a good hymn to sing in old age, when life is receding and a blissful eternity is heaving in sight."

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P.M., at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction. Requests for prayer should be directed to Dr. M. W. Palmer, as above.]

Rev. A. C. Morehouse in charge.

It being a pleasant spring day, there was quite a full attendance, and marked tokens of the Spirit's presence were visible.

After singing the long-meter doxology, hymn 1030 was announced, commencing—

*"How happy every child of grace
Who knows his sins forgiven!"*

Requests for prayer were offered, and among them one from Rev. Bro. Bell, of Baltimore, a colored minister, who earnestly desired to receive the gift of a clean heart. The leader called on him to pray, and another brother and Sister Searles followed, and it was realized that these prayers were heard in heaven.

SINGING—"He saves me," etc.

Rev. George Hughes read the Scriptures, selecting a part of the third chapter of Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

He referred to the Easter ceremonies through which we have been passing, and said he was glad that on one day of the year the whole world was giving homage to Jesus, which might be regarded as prophetic of the final and universal reverence when "every knee shall bow, and every tongue confess that Jesus is Lord, to the glory of God the Father."

We are called to "set our affections on things above," where the risen Christ is the center of the heavenly intelligences; and many of our loved friends are "above," and these are magnets to draw our affections heavenward. It is to be noted that Christ "sitteth on the right hand of God," implying settled and permanent position, with authority to execute the affairs of His kingdom.

We are to "set our affections on things above" strongly, ardently, ceaselessly.

And the apostle gives an all-sufficient reason: "For ye are dead"—dead to the things of earth; and if so, the whole trend of our being should be *heavenward*. We are to put off, therefore, the works of the flesh, and "put on the new man,

which is renewed in knowledge after the image of him that created him."

Bro. Morehouse.—When Jesus rose from the dead, His disciples were incredulous. They had been with Him three years, and yet had not learned to trust His word. But He manifested Himself unto them again and again, in various ways, so that they came to realize that He was indeed risen from the dead, according to His promise.

He did not need to have an angel to roll away the stone for Himself, but to open the way for the women and the other disciples who came to the sepulcher.

Who knows how many of those who used to be in this meeting—Mrs. Palmer and others—may be in the company?

I feel very much like the pebble in the water; the world is getting smaller. It is very much like going up the Catskills. As we ascend, the objects below grow smaller and smaller. So, as our affections rise heavenward, the things of earth recede from our view.

Dead Indeed.

A Sister.—The apostle says, "We are dead." If so, we have ceased to be of the world: we are of heaven; our citizenship is in heaven; we have sure foundations. "If God be for us, who can be against us?" He preserves the temple of the Holy Ghost, whose temple are we.

Perfect Love.

Bro. Gribben.—I am glad to be here, where we can speak of perfect love unhindered. Some think we speak too much of ourselves. But we seek to magnify the grace of God in us. Some are satisfied to say, "God be merciful to me a sinner." I commenced that way, but the Lord led me on. I rejoice in the experience of this perfect love to-day. Praise the Lord!

What the Lord Has Done.

Bro. Foster.—I come to tell what the Lord has done—how I am benefited by resting on Him. I am glad I am alive. The Lord has risen—He has risen for me. Death and resurrection are realities. Jesus has been in a body like mine, but without its infirmities. The day will come when we shall rise from the dust and be like our blessed Lord, soul and body. I have sweet, calm peace. When on the bed suffering, I can say all is well—Jesus will carry me along.

SINGING—"O what a Saviour I have found!"

Conversation in Heaven.

A Sister.—If risen with Christ, our conversation is in heaven, from whence also we look for

the Saviour, who shall change our vile bodies like unto His glorious body, according to the power wherewith He is able to subdue all things unto Himself; and "the last enemy that shall be destroyed is death." O what wonderful days are these in which we are living—fulfilling the Scriptures, and the Spirit unfolding to us the things of Christ, even the deep things of God! We have known Christ as the man of sorrows, but we shall know Him as the King of kings. He will make the wrath of man to praise Him, and the remainder of wrath He will restrain. We shall rejoice with joy unspeakable and full of glory.

Praise Notes.

A Sister.—Glory be to the Father, and to the Son, and to the Holy Ghost! I praise God for what He is doing for me. The Spirit of God is here. The Holy Ghost takes of the things of Christ and shows them unto us. It is well with my soul to-day. I am filled with glory.

All the Way.

Sister Smith.—I am glad for all the way in which the Lord has led me. He graciously pours out His love upon me. I have Christ and the Holy Spirit. I am privileged to live in the realm that is blessed, laying up treasure in heaven. I have peace. Christ is all in all to me. "He leadeth me beside still waters."

All Free.

A Brother.—I praise the Lord there is freedom here to testify. I rejoice in the goodness of the Lord to me. He has blessed me, and I see His hand leading me in all my ways.

Glad in the Lord.

Sister Mary Smith, Evangelist.—I have been thanking the Lord, while sitting here, that I was at the first National Camp Meeting at Round Lake. I know Jesus and the power of His resurrection in my own soul. I realize that there is a wall of fire round about me, and it intercepts the fiery darts of the wicked one. I am all the Lord's. I have large classes, and I want them filled with the Spirit.

The Glorious Christ.

A Mother in Israel.—Who is this risen Christ? He is the One coming with dyed garments from Bozrah, glorious in His apparel, mighty to save. He governs the world. There will be mighty conflicts; let us be ready.

SINGING—"Joy in my soul to-day."

Overcoming.

A Sister.—We shall overcome through the blood of the Lamb and the word of our testimony. He will wipe away all tears from our eyes. He is overturning and overturning, and preparing a people for Himself. The presence of Jesus drives away all gloom.

SINGING—"Wondrous grace, it reaches me."

An invitation was given for any desiring a clean heart to express it by rising. The colored minister arose and said he had received the heavenly gift—his face shining.

The doxology was sung. There was a general expression of desire for fuller realizations of the Spirit. A brother prayed, the consecration hymn was sung, and the benediction given by *Bro. Mooney.*

OVERFLOW TESTIMONIES.

H. A. Magoon, Hampton, N. Y.: "I am saved. Glory."

Mrs. L. A. Sannemin, Ill.: "Praise the Lord, O my soul!"

Mrs. Addie Datch, Bloomington, Mo.: "Jesus is mine and I am His."

C. Martin, Northfield, Vt.: "I thank God for full salvation through Jesus Christ."

Mrs. L. P. Hedden, Burlington, Kan.: "Praise the Lord, I am one of the blessed ones."

Mrs. B. Smith, Otter Lake: "Jesus fully satisfies my longing as nothing else can do."

Lillias Rodger, Drumlo, Can.: "As my heritage have I chosen God's testimonies, and rejoice."

Mrs. W. H. Luther, Barre Center, N. Y.: "God has saved and sanctified my soul. Bless His name!"

Jno. F. C. Thompson, Northville, Okla.: "My soul waiteth upon God. From Him cometh my salvation."

Mrs. L. D. Lamphere, Oxford, N. Y.: "I am thankful that Jesus is teaching me to trust and obey Him."

Miss Lou. C. Harrington, Burlington, Kan.: "God hath called me in righteousness, and holds my hand."

A. E. H., Yarnham, Canada: "I praise God for this uttermost salvation. He saves and makes me clean."

M. N. Orphen, Leadville City, Col.: "I am a 'shut in.' I am out on the promises, and under the blood. Glory be to God! Hallelujah!"

J. C. Nye, Oregon: "I do rejoice that my soul is filled with the love of Jesus. All praise and thanks to His holy name. I am so glad I ever received THE GUIDE—it has been so much strength and comfort to me, and may it be so to many others. Pray for myself and family."

THE PENTECOSTAL CLOSET.

"Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee."
—Psa. 143:8.

Blessed is it to hear God's lovingkindness in the morning, to begin the day thus. That double word, "lovingkindness," is full of potency. And then "to know the way wherein I should walk," is added blessedness.

"Blest is the man, O God,
That stays himself on thee;
Who wait for thy salvation, Lord,
Shall thy salvation see."

[NOTE.—Our beloved brother, Dr. Simmons, who has had charge of this department since January, has been called to his heavenly home. He has given our readers some beautiful and helpful communications, which, we doubt not, have been profitable unto them. But he has laid down his pen—his work on earth is finished—he has gone to receive his crown—and it will be a bright one.]

OUR INTERCESSOR IN PRAYER.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. 8:26.

Here is presented to us one of the gracious offices of the Holy Spirit—that of intercessor within us. If He has come to abide in us He will help our infirmities and make intercession for us, reinforcing our weakness with His omnipotent strength.

We are compassed about with many infirmities, and perhaps are never more conscious of this than when we approach the throne of grace in prayer.

As has been said, "It is not the proper matter for prayers that believers are at so much loss about, for the fullest directions are given them on this head; but to ask for the right things "as they ought" is the difficulty. This arises partly from the dimness of our spiritual vision in the present veiled state, while we have to walk by faith, not by sight (see I. Cor. 13:12; and II. Cor. 5:7), and the large admixture of the ideas and feelings which spring from the fleeting objects of sense that there is in the very best views and affections of our renewed nature; partly, also, from the necessary imperfection of all human language as a vehicle for expressing the subtle spiritual feelings of the heart. In these circumstances, how can it be but that much uncertainty should surround

all our spiritual exercises, and that in our nearest approaches and in the freest outpourings of our hearts to our Father in heaven, doubts should spring up within us whether our frame of mind in such exercises is altogether befitting and well pleasing to God. Nor do these anxieties subside, but rather deepen, with the depth and ripeness of our spiritual experience.

In the midst of these infirmities, the Spirit comes to our aid, to illumine, to quicken, and to empower by His potent intercessions—"maketh intercession for us with groanings which cannot be uttered"—which cannot be uttered in articulate language.

"As we struggle," the above writer quoted says, "to express in articulate language the desires of our hearts, and find that our deepest emotions are the most inexpressible, we groan under this felt inability. But not in vain are these groanings. For the Spirit Himself is in them, giving to the emotions which Himself has kindled the only language of which they are capable; so that, though on our part they are the fruit of impotence to utter what we feel, they are at the same time the intercession of the Spirit Himself in our behalf."

And it must be borne in mind that prayers thus indited by the Holy Spirit, and winged by His intercessory potency, must fly swiftly to our Father's throne. And besides, we have another Intercessor at the right hand of the throne, Jesus our great High Priest, who joins His intercessions with those of the Holy Spirit, and this joint intercession in our behalf must and will prevail.

A GOOD PRAYER.—"*Set a watch, O Lord, before my mouth; keep the door of my lips.*"—Psa. 141:3.

The Psalmist, David, was in trouble and affliction. His prayer is for deliverance from sins to which his circumstances rendered him specially liable. He was conscious of his weakness at the door of his lips. The tongue is an unruly member, and he who gains the mastery at this point, the apostle James declares to be a perfect man. But in order to do this, he felt that he needed to have the Lord to set a watch before his mouth, and at the door of his lips; and for this he earnestly prayed.

"He who looks upon Christ through frames and feelings is like one who sees the sun on water, which quivers and moves as the water moves; but he that looks upon Him in the glass of His Word by faith, sees Him ever the same."—Sel.

THE JOY OF GOD.

Life and earth and the world abound with joy even to running over. Happiness sweeps the whole earth with its gay illumination, just as the strong, swift sunshine throws its unimpeded mantle over hill and dale, land and sea. We are too happy; our happiness runs away with us. Its superabundance will hardly let us sober ourselves or steady our views of this transitory world. Joys are thousandfold; we cannot count them; their name is legion; we can hardly class them by their kinds. They run out from beneath the throne of God, and electrify millions of souls the world over at the same moment. Our very life is joy, if we will only be honest enough to acknowledge it to God and to ourselves. The unhappiest man on earth has more satisfaction than unhappiness. It is seldom he would even give up his own self and take another, still less forfeit the pleasure of living altogether. What a Creator must ours be, in whose world merely to live is a stronger joy than any temporal misery, however unparalleled, which can befall us! And how marvelously God multiplies His grace upon us in our joy, opening our hearts to love Him more generously, enlightening our minds to see Him more clearly, quickening our gratitude, giving us a surprising elasticity in our exercises, and taking away the dangerous, alluring beauty of earth's idols by the very strength of the gladsome, disenchanting light which He throws upon them!—*King's Highway.*

THE SECRET OF VICTORY.

Faith enableth to overcome the world. The world indeed hath conquered millions; the greatest soldiers have been slain by it. Alexander could subdue the nations in it, but could not subdue his affections to it. As great a conqueror as he was over it, he was its slave and vassal, for his ambition was still larger than his dominions. But faith, clothing the Christian with the sun, helps him to trample this moon under his feet. The world hath two faces—the one ugly and deformed, to affright the saint; the other comely and painted, to allure him to sin. But faith seeth how pitiful, only touching the body, her threatenings are; and how poor, only skin-deep, her promises are, and makes the soul to disdain both. It was by faith Luther could say, "I scorn both Rome's favor and Rome's fury."

The world's furnace and music are much alike to the believer; he is blind and deaf, nay dead, to both. The special object of faith is the cross of Christ, "whereby," said the apostle, "I am crucified to the world and the world to me." Tickle a dead man or lance him, it is all one; he

is sensible of neither. As Fabricius, the noble Roman, told Pyrrhus, when, one day, he tempted him with gold, and the next day sought to terrify him with elephants, "I was not moved yesterday with your money, nor to-day with your beasts." Faith enableth the Christian to mount up to heaven, and thereby secure him from the baits and shots, the snares and lime twigs, which attend him on earth.—*King's Highway.*

DAILY BIBLE CALENDAR—JUNE.

1. Matt. 9: 22; John 13: 7; Neh. 9: 32; Psa. 117: 1.
2. II. Tim. 2: 15; Deut. 33: 12; Psa. 13: 3; Luke 24: 53.
3. I. Kings 18: 21; Nah. 1: 7; Psa. 139: 23; Rev. 19: 1.
4. Prov. 4: 26; Prov. 4: 18; Psa. 129: 5; Deut. 10: 21.
5. Heb. 1: 6; Psa. 32: 7; Psa. 34: 17; Psa. 66: 1.
6. Rom. 6: 13; Gal. 3: 29; Psa. 59: 1; Psa. 22: 25.
7. I. John 3: 18; I. John 3: 19; Psa. 109: 1; Psa. 147: 5.
8. Zeph. 3: 16; Dan. 12: 3; Psa. 67: 1; Isa. 6: 3.
9. Jude 3; II. Chron. 20: 20; Psa. 60: 11; Psa. 97: 1.
10. I. Cor. 2: 5; Isa. 57: 2; I. Kings 8: 57; Deut. 16: 11.
11. I. Tim. 5: 22; II. Sam. 22: 27; Jer. 12: 10; I. Kings 8: 56.
12. Jas. 4: 15; Prov. 2: 8; Psa. 12: 2; Ephes. 5: 19.
13. Luke 8: 39; Mal. 3: 16; Psa. 40: 9; Rev. 11: 17.
14. Col. 3: 15; Job 23: 14; Luke 2: 29; Psa. 81: 1.
15. Isa. 7: 9; Heb. 11: 6; Mark 9: 24; Psa. 31: 7.
16. John 20: 27; Prov. 1: 33; Psa. 109: 26; Psa. 147: 5.
17. Deut. 28: 58; Psa. 91: 4; Psa. 119: 67; Micah 7: 7.
18. Hab. 2: 20; Psa. 111: 5; Phil. 1: 4; Psa. 104: 31.
19. Heb. 10: 24; Psa. 94: 14; Deut. 33: 11; Isa. 52: 9.
20. Deut. 32: 3; Psa. 37: 28; 123: 3; II. Sam. 7: 26.
21. John 13: 19; Exod. 12: 13; Psa. 51: 2; Rev. 1: 5, 6.
22. I. Thess. 5: 18; Phil. 4: 7; Psa. 55: 17; Psa. 57: 5.
23. Phil. 4: 5; Prov. 15: 16; Psa. 3: 13; Zech. 2: 10.
24. Col. 4: 2; Rom. 10: 13; Jer. 18: 20; Psa. 134: 1.
25. I. Thess. 4: 18; I. Thess. 4: 14; Psa. 71: 16; Psa. 144: 14.
26. Rom. 15: 16; Rom. 8: 16; Psa. 51: 11; Hab. 3: 18.
27. Psa. 105: 3; Psa. 87: 7; I. Chron. 17: 19; Psa. 30: 1.
28. Titus 1: 9; John 8: 36; Psa. 119: 18; Psa. 145: 10.
29. Isa. 34: 16; Matt. 24: 35; Psa. 71: 19; Luke 2: 14.
30. I. Thess. 2: 12; Luke 18: 27; Matt. 6: 13; Psa. 32: 11.

International and Interdenominational Pentecostal "Guide" and Tract Union.

We set apart as the day of

SPECIAL PRAYER, JUNE 14TH.

The Scripture lesson for the day is, Matthew, 5th chapter, 1-16 verses, and the hymn, to be read or sung, No. 524 in the Methodist Hymnal. We trust this day will prove to be one of rare privilege, enabling us to draw nigh to God and realizing that He draws nigh to us. Keep in mind the great "*International Prayer Roll*," including "*The Pentecostal Section*," connected with our Jubilee work. Pray, also, for all who are engaged in the work of holiness, including Publishers and Editors, and for all the families represented in "*The Union*."

EDITORIAL REVIEW.

CAMP MEETING AND QUARTERLY MEETING NUMBER.

Our next issue (July) will be a *Special Number*, with a double reference: 1st, To Camp Meetings. It will have interesting matter concerning Camp Meetings. It will contain a sermon by our beloved translated Corresponding Editor, Rev. I. Simmons, D.D., who was one of the most effective Camp Meeting preachers of modern years; and also present an accurate likeness. All persons who were converted or sanctified at Camp Meeting will please send us a brief testimony of a few words.

The number will also represent the Third Quarterly Meeting of the "*Pentecostal Jubilee*" for the year. Lovefeast testimonies of ten words each may be sent. Prepare ye the way of the Lord!

"PERILOUS TIMES"!—The apostle writes of "perilous times" to be revealed in the latter days. It looks as though we were entering upon those times. If ever Satan was making full proof of his ability to "transform himself into an angel of light, and to deceive, as it were, the very elect," it is surely now. He is filling the mouths of formalists with the oft-repeated inquiry, "*What harm is there in it?*" referring to doubtful indulgences. Beware of it! There is death in that pot, sure.

OUR PENTECOSTAL HISTORY.—We have been giving all the attention we could, as circumstances would allow, to this work. We hoped to issue it this spring, certainly. But the afflictions through which we have passed in the winter, of three months' continuance, decidedly hindered our review work. So we shall need the summer to complete it, calculating to issue it in the fall. Continue to pray for us.

WAR!—While we write, war between the United States and Spain is being waged. It seemed to be the inevitable, under the circumstances. But it is to be deplored that civilized and professedly Christian nations should, in this nineteenth century, be obliged to appeal to the arbitrament of the sword. We counsel our readers to avoid being carried away too much with the prevalent excitement, and let us pray most earnestly that a favorable issue may soon be reached and peace happily restored. And let us also plead for the time to come speedily when the nations shall "learn war no more." Let the war against Satan and sin be waged with vigor, and without compromise with the enemy.

GLANCES EVERYWHERE.

—GENERAL BOOTH, commanding "*The Salvation Army*," has been making a tour in the United States and Canada, holding large meetings in the principal cities, closing up with a week's campaign in New York, before returning to England. This campaign included three mass meetings in large halls, in one of which three services on the Sabbath. The General expressed himself as well satisfied with the condition of "*The Army*," under the circumstances, and earnestly called upon his followers to renewed efforts in the work of salvation. When the General first arrived here an interview took place between him and his son, Commander Ballington Booth, when it was mutually agreed that there should be nothing said, or written, by either "*The Army*" or "*The Volunteers*" derogatory to each other, which was a wise conclusion.

—Watertown, S. D.—176 conversions.

—Monroe, Ill.—Revival.—100 conversions.

—"The Illustrated Christian World" is a beautiful paper.

—Ruskin says, "Why should we wear black for the guests of God?"

—MAJOR COLE has had successful revival meetings in Leavenworth, Kans.

—Nine Chinamen recently united with a Presbyterian Church in New York.

—Rev. Joseph Cook has almost entirely recovered from his nervous prostration.

—The Deaconess Farm for boys is the latest outgrowth of the work in Chicago.

—The Moravians give to Foreign Missions an average of \$15 per year a member.

—Christian Endeavor.—The first All-India Convention was held recently in Calcutta.

—Rev. Dr. A. B. Kendig is New England Conference Evangelist. Address Brookline, Mass.

—"The Bible Student" says: "Torpedoes in the Church are more destructive than those in the sea."

—The Convention of the Christian and Missionary Alliance, at Old Orchard, is fixed for August 11-22.

—Pittsburg, Pa.—At an All-Day Holiness Meeting, J. H. Norris, pastor, twelve seekers, most of whom received.

—India—Dr. E. M. Parker goes around his district, twice a year, with a tent, holding evangelistic meetings.

—Dubuque, Ia.—In a meeting held by Hattie Livingston, Evangelist, many sanctified and fifty conversions.

—Gladstone says: "We cannot change the profound and resistless tendencies of the age toward religious liberty."

—Lorain, Ohio.—L. H. Baker, Evangelist, has held three weeks' of successful revival services. Old and new members sanctified.

—Rev. Dr. Barrass, of Toronto, has gone to his heavenly home. He was one of our valued correspondents. More of this hereafter.

—Preachers' Quartet.—The Ohio Preachers' Quartet, Rev. L. H. Baker, Leader, will be at the Ocean Grove Camp Meeting this summer.

—"The Christian Witness" says, "It is difficult to find a community bankrupt from giving too much to the Lord." We think that is true.

—British Wesleyans propose to celebrate the opening of the new century by raising \$5,000,000 for missions in London and large English towns.

—A contemporary has this notice: "Read me, mail me to a friend, and keep me going till I am worn out." How will that do for THE GUIDE?

—George Muller mentioned to a friend before his departure that he had just completed the reading of the entire Bible in order for the one hundredth time.

—Rev. Charles Garnett, of England, will probably visit this country again the coming summer. He will be available for Camp Meeting service, and is a very effective worker. Address THE GUIDE office.

—Shamokin, Pa.—A glorious revival under the labors of J. S. Dempster, Evangelist. One afternoon twelve, at night twenty-one, and next night forty-six seekers of sanctification. Saints and sinners being blessed.

CHRISTIAN LITERATURE.


THE HALF YEAR.—This number closes up the first half of the current year. Bills are sent out for the renewal of subscriptions expiring July 1st. We hope our friends will promptly renew. Also bills to those who are in arrears. What is due in this respect, we should like our friends to remit during the present month, so we can close up the accounts standing on our books, to date. Prompt remittances will greatly help at this time.

MRS. PALMER'S LIFE.—As orders reach us for this new and beautiful work, they are being promptly filled. We are ready for many more. None of our readers who are able ought to be without it in their homes. When desired for Church, Sabbath School, or Young People's libraries, a liberal discount is allowed.

The Methodist Review says:

"In his life of Dr. Durbin, the author, Dr. Roche, with correct sketching and rich coloring, showed the ideals of Christian preaching, as actualized in Durbin; in the present volume he shows the ideals of Christian womanhood actualized in Sarah Lankford Palmer. Not only the life and work of his subject, but the peculiar and prominent place of holiness in the history and teachings of Methodism, as the justification thereof, is discussed somewhat at length, but in perfect coherence, by the author, his statements being well guarded, judicious and Scriptural."

Note this commendation, and send us an order, forthwith, for the book. Price, \$1.50.

 Agents wanted—liberal commission.

In His Steps—What Would Jesus Do? By Charles M. Sheldon. (Paper, 25 cents.) Price, 75 cents.

This is an extraordinary book. The inquiry is made, What would Jesus do? in a great variety of circumstances, giving invaluable light and instruction. It is having a very rapid sale.


Two Excellent Books: "Lessons on Holiness." Price, 75 cents. "The Two-fold Gift of the Holy Spirit." Price, 65 cents.

These two works are by Rev. T. K. Doty, Editor of the *Christian Harvester*. Sound in doctrine, evangelical in tone, and decidedly edifying.

Books for the Times. "God's Method of Finance." By Rev. S. H. Shaw, author of "Touching Incidents." Price, 50 cents.

"Pay, Pray, and Prosper." By John E. Hunter. Price, 10 cents.

People need light and instruction on Christian giving, perhaps as much as any other subject that can be named. Procure and study these books.

 **Note the new and edifying works announced on the pages of the cover.**

A Brand Plucked from the Fire. An Autobiographical Sketch. By Mrs. Julia A. J. Foote, Evangelist. Price, 50 cents.

It is written, as the author says, "to testify more extensively to the sufficiency of the blood of Jesus

Christ to save from all sin. It is an interesting narrative, containing stirring and strange incidents. It is worth reading, and will profit those who read it.

Love, the Law of Universal Life. Paul's Eulogium on Charity. By Rev. J. T. Wightman, D.D. Price, 35 cents.

CONTENTS: I. The Value of Charity. II. The Nature of Charity. III. The Duration of Charity.

A beautiful and forceful work on the sublime theme of Christian Love.

NEW AND CHOICE WORKS.

The Gospel of the Comforter. By Rev. Daniel Steele, D.D. Price, \$1.00.

Pentecostal Wine from Bible Grapes. Price, 20 cents.

The Ideal Pentecostal Church. By Seth C. Rees (Friends' Evangelist). Price, 50 cents.

The Sanctified Life, and Revival Sermons. (Latest.) By Dr. Carradine. Each, \$1.00.

FROM FLEMING H. REVELL CO.

The True Vine. Meditations for a month on John 15 : 1-16. By Rev. Andrew Murray. Price, 50 cents.

This is another precious volume by this truly evangelical writer. It embraces twenty-two meditations: 1. The Vine; 2. The Husbandman; 3. The Branch; 4. The Fruit; 5. More Fruit; 6. The Cleansing, etc. We are sure that this new issue from the gifted pen of Mr. Murray will be helpful to many devout readers. Send in your orders.

The Hidden Years at Nazareth. By Rev. G. Campbell Morgan, pastor of New Court Congregational Church, London. Price, 25 cents.

Mr. Morgan is a new writer in the realm of evangelical literature. The theme of this issue—the early years of Jesus—or, as the writer designates them, "The Hidden Years at Nazareth," presents an interesting subject for study. It will repay perusal. We have it on sale.

TRACT DEPARTMENT.

We urge our friends to improve this our Camp Meeting and Third Quarterly Meeting month by the distribution of tracts. *First*, Let every subscriber to THE GUIDE procure and use "*The Phoebe Palmer Leaflets*," 50 in a package, for 10 cents. Insert in letters or hand out to friends as opportunity presents.

TRACTS OF WESLEY:

"*Christian Perfection*"; "*Patience*"; "*The Repentance of Believers*."

The above, 3 cents each; 30 cents per dozen.

"*Heart Purity: The Chief Means of Growth in Grace*." By William Nast, D.D. 2 cents each; 20 cents per dozen.

"*Wonders of Grace*." "*Drunkards Redeemed*." By Rev. W. H. Boole. 3 cents each; 30 cents per dozen.

"*Faith's Bank-Note; or, Salvation by Promise*." "*Salvation by Power*." By Rev. W. H. Boole. 2 cents each; 20 cents per dozen.

"*Personal Religion*." By Rev. Richard Fuller, D.D. 3 cents each; 30 cents per dozen.

OUR CHORAL SERVICE.

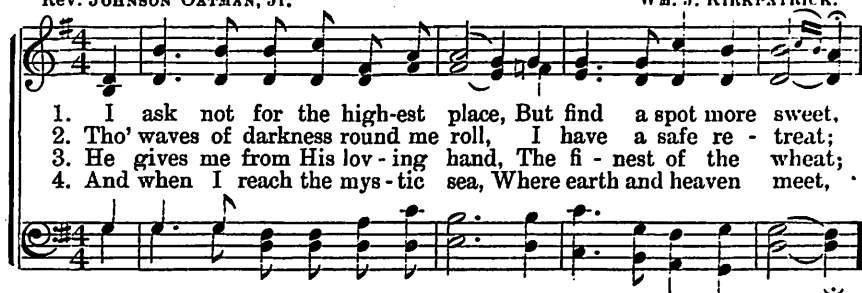
"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

1 At My Redeemer's Feet.

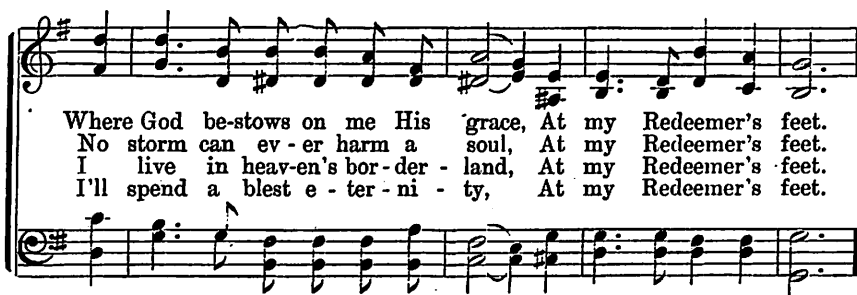
Rev. JOHNSON OATMAN, Jr.

(Solo or Quartet with Chorus.)

WM. J. KIRKPATRICK.

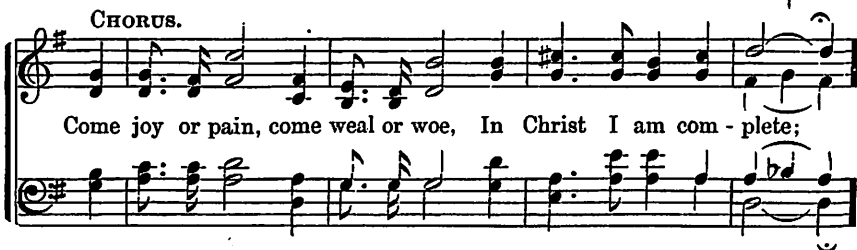


1. I ask not for the high-est place, But find a spot more sweet.
 2. Tho' waves of darkness round me roll, I have a safe re - treat;
 3. He gives me from His lov - ing hand, The fi - nest of the wheat;
 4. And when I reach the mys - tic sea, Where earth and heaven meet,

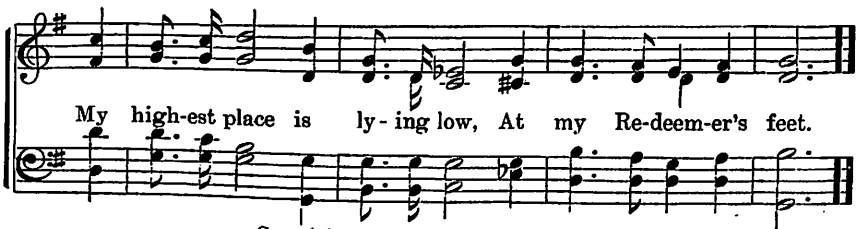


Where God be-stows on me His grace, At my Redeemer's feet.
 No storm can ev - er harm a soul, At my Redeemer's feet.
 I live in heav-en's bor - der - land, At my Redeemer's feet.
 I'll spend a blest e - ter - ni - ty, At my Redeemer's feet.

CHORUS.



Come joy or pain, come weal or woe, In Christ I am com - plete;



My high-est place is ly - ing low, At my Re-deem-er's feet.

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GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

"HE WILL LEAD YOU UNTO ALL TRUTH."

EDITOR :

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VOLUME CIII.

FROM JULY, 1898, TO DECEMBER, 1898.

"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS
PERFECT."—Matt. v : 48.

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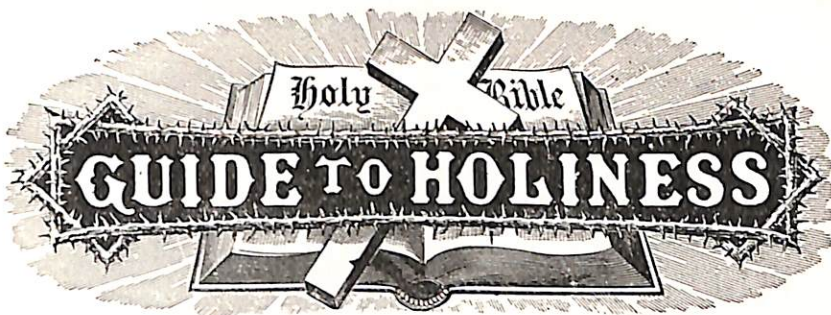
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SPECIAL CAMP MEETING NUMBER.

JULY, 1898.

CAMP-MEETING TEXT.—“Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob and glorified himself in Israel.”—*Isa. 44: 24.*

“How great the wisdom, power, and grace,
Which in redemption shine!
The heavenly host with joy confess
The work is all divine.

“With them let us our voices raise,
And still the song renew;
Salvation well deserves the praise
Of men and angels too.”

PENTECOSTAL LIFE-PHASES.

It is reasonably to be expected that in the “*Forest Temple*,” or Tented Grove, Pentecostal Life-Phases will be very attractively seen, such phases as the following:

“Behold, the Lord God will come with strong hand.”—*Isa. 40: 10.*

It is in these Forest Assemblies that the Lord reveals His hand of power in New Testament plenitude, piercing the darkness of the human mind, striking off the chains of the vassals of sin, opening the wells of salvation, leading out into the beauty of Beulah Land.

—“Speak ye comfortably to Jerusalem.”—*Isa. 40: 1.*

The Forest Temple is a place of holy comfort. Springs are opened in the desert. The thirsty drink abundantly, and are refreshed.

—“Praise the Lord, O Jerusalem; praise thy God, O Zion.”—*Psa. 147: 12.*

These gatherings of the Lord's peo-

ple in the groves, on the mountains, and by the sea, are places of joy and praise. Loud hallelujahs ring as penitent souls are brought into the kingdom, and believers take the purifying plunge into the fountain of the Redeemer's blood.

—“And all the people see his glory.”—*Psa. 97: 6.*

How often is the glory of the Lord revealed in the forests when thousands of devout worshipers bow before Him! Heaven is opened, and the people behold the glory of God crowning the mercy-seat.

—“Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen.”—*Psa. 106: 48.*

A call to universal praise. The Lord's name is exalted. Saints are edified. Sinners are saved. The glory is all-pervading. Amen. Let hallelujahs ring throughout the whole earth.



REV. I. SIMMONS, D.D.,

Late of the New York East Conference of the Methodist Episcopal Church; a member of the "National Association for the Promotion of Holiness"; also, of the Ocean Grove Association. He was, throughout his ministry, a clear and forcible exponent of Bible Holiness and a beautiful example of it in life, and at the last "an abundant entrance was ministered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ."

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

CAMP MEETING SERMON.

THE ALL-CLEANSING BLOOD OF JESUS.

BY REV. I. SIMMONS, D.D.

(Preached at the National Camp Meeting, Landisville, Pa.)

TEXT—"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."—I. John 1: 7.

Before entering upon the discussion before us, I call you to notice a few facts concerning it. You observe that herein is stated a positive declaration of a moral condition. It is not a promise, though the Scriptures abound in promises relating to the state here expressed. But in this text God makes a distinct statement of a fact, and it comes to us with all the force of the Omnipotent word. It is also a declaration in which the three persons of the adorable Trinity are involved. We are to walk in the light, to have fellowship with God, and be cleansed by the blood of His Son. O what a salvation is ours that results from the active co-operation of the entire Godhead!

And then, again, this is a declaration made concerning men. Whatever great and glorious communication God makes to the beings of other spheres, or to the saints and seraphs in heaven, we do not know; but this

we know, that if we walk in the light with Him, the blood of His Son does now, while we thus walk, cleanse us from all sin. But you will observe the declaration is not simply to man as such, but to man in the possession of grace, and in the experience of some measure of fellowship and acquaintance with God. Glance at the context, and this point will appear plain. "This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him there is no darkness at all. If we say we have fellowship with him and walk in darkness, we lie, and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." Now this must be addressed to all believers, for only they claim to have fellowship with God. Sinners make no such claim. The carnal mind is at enmity with God, and has no companionship with Him in the sense of this passage.

Again, this is a declaration of a progressively present moral condition. I insist with all emphasis that the power of this text is not that it is historical or prophetic, but that it is a constantly present work. The blood *cleanses*; not *has*, or *will*, but *does*! It does so each moment, so that the trusting soul has but to fix its gaze upon a present cross, a present sacrifice, and be each mo-

ment cleansed. This is God's way. He takes it to us as a determined law—a law as positive as any law of cause and effect. If we walk in the light, follow the Spirit, through the Word, the cleansing *must* follow. But some effects follow their causes at long intervals. The effect of seed sowing, under proper conditions, is harvesting; but four months must elapse. Not so with this law. The effect and the cause interblend. There are operations in nature that illustrate this. The barometer immediately acts with the changes of the atmosphere. So, while we walk in the light, immediately and in closest conjunction with the fulfilled conditions of the law of holiness, the blood cleanses.

And now I call you to notice a few specific features of this moral condition: "The blood of Jesus Christ, his Son, cleanseth us from all sin." And the first point that attracts us is its comprehensiveness. "All sin!" There is one passage in the Scripture more frequently misquoted than otherwise. It is John's announcement of the Lamb's mission among men. He said, as he pointed to the Saviour, just baptized into His earthly ministry, "Behold the Lamb of God, which taketh away the sin of the world." We misquote, and say "sins." The fact is true, but we weaken the idea in this rendering. He does take away "sins;" but He covers them with His blood, and they are never remembered against us; but "sins" are the fruit of sin, and the removal of sin as a principle, a radical and dreadful soul disease, is the fundamental idea of the atonement. The blood cleanses not merely from sins committed, but it goes down also to the foundations of corrupt, sinful nature, and takes away the sin of the heart, and thus the sin of the world. *All sin? Yes, all sin.* Glory to the Lamb forever!

There are some mighty words in

Scripture. In nature, we find the great Creator stooping, with infinite tenderness, to construct and protect the delicate lily, and we behold His tremendous energies illustrated in the vast forms of river, and cataract, and storm. So there are sweet and delicate sentiments here in this Bible, that breathe the heavenly tenderness of the heart that spoke them; and there are also mighty words that come sweeping along with all the fulness and grandeur of the Divine Omnipotence. They are the Amazons and Mississippi's of grace. Such words as these: "Whosoever," "Whatsoever," and this mighty word, "*All*" in the connection here found. It proclaims God's intent. *All sin* is to be cleansed away. It may have had forty years the start of Jesus in your soul. It may have intrenched itself behind strong fortifications, and wrought itself into the most degrading and controlling appetites, until your eye is full of lust, and your thoughts full of evil; until your imagination is utterly covered with corrupt pictures, and your affections are trailing along the track of the lowest objects; until your whole spirit, soul and body are subjected to the foulest depravity—the blood can cleanse it all away. It can enter the imagination and paint there the pictures of heaven. It can enter the mind and subject every thought to God. It can purify the body and purge the affections. It can seize the fiery steeds of appetite and passion, and curb them into the sweetness of heaven. *All sin* is under the control of the blood. To remove it all and forever, the mighty Victim died!

This is the pivotal idea of the Gospel. To this every experience of grace points. This was the sum of the war-challenge made by God to Satan amid the devastations of Eden. To this end the battle wages. Every victory is a prophecy—and only a prophecy—of

this the crowning victory, that *all* sin is cleansed away. A conquering army may pursue the foe from one point to another, raising its triumphant banners at each stage of its progress, but if at last the war settles into a siege, the shout of final conquest delays. A besieging army is defeated so long as it remains necessitated to that condition. It is not until it has planted its banners over the last citadel to be surrendered that it can raise the full shout of complete victory. O, beloved, as long as Christ is held as a besieging army in relation to any unsaved part or faculty of our being, we cannot raise the shout of complete triumph! We have had victories, many and glorious, but at the unsundered point there is the silence of defeat. Let the blood come to that point. Let Christ in; let Him in now, and you will have the Gospel shout ringing through every fiber of your being; a present shout, echoing every moment, increased by every new faculty and possession as it comes into consciousness and is put under the fountain. "The blood of Jesus Christ, his Son, cleanseth us (me) from all sin." O hallelujah to God for the power that bestows on us the privilege of proclaiming such a victory!

2. I ask you to notice now the peculiar physical term employed to denote this moral condition. The blood *cleanseth*! It makes clean by washing. Washing always means purification. It would be absurd to think of washing if cleanliness was not the intent. And, in washing, the removal of *all* impurities is the purpose, according to the capacity of the agencies used in the process. If there is failure, it must be in these, for all the declarations, the commands, the promises, the symbols and the experiences of the Gospel announce purity of heart as our privilege and duty now, while in the flesh. And, all glory be to Jesus

forever, multitudes of witnesses *do* testify to the possibility of this state by a clear and conscious enjoyment of the experience.

But perhaps you point me to some who claim this cleansing, and have certain weaknesses and infirmities. Well, what this blood proposes to do is to cleanse, to purify; and there may be infirmities growing from ignorance, a lack of judgment, or other similar sources, perfectly compatible with such purity. When a garment is washed it is thoroughly clean, but the holes in it are to be repaired by other appliances than water. So it may be true that some defects exist where the Divine cleansing has been wrought. But I affirm it here as my positive conviction that a pure heart will wonderfully correct other powers that need other repairs beside cleansing. This salvation is for the character. God does not propose to make a man an astronomer or a scholar of secular knowledge by washing him from sin, neither does He promise in this cleansing to substitute it for all other modes of culture and effort in attaining proper results. It is *cleansing*—a purifying of the entire being—a washing of spirit, soul and body.

But this cleansing implies strength as well as purity. To no small degree is every faculty of the nature empowered by the removal of all sin. A pure imagination is a vigorous one. Images of the beautiful and pictures by the divine limner are all over its walls. The intellect may not have been trained in the scholastic halls, but its thoughts, springing from the pure inspirations of God, are strong and healthy. The affections, no longer weakened by twining around forbidden or doubtful objects, are raised to an intensity of strength hitherto undreamed of. In fact, every power is renewed with a vigorous vitality. The proper passions and appetites are

gloriously intensified in their several directions of exercise. Every love is deepened and strengthened. You loved deeply and truly as you plighted your vows at the marriage altar, but I assure you the cleansing blood of Christ will make that love deeper and richer than ever it was before. If it does not, your experience will not be like mine. O how we love when we love with a cleansed heart!

3. I want you to observe, in the next place, the remarkable instrumentality by which this moral cleansing is effected. The *blood* of Jesus Christ! Wonderful arrangement, this! Sinners saved, sinners purified by blood, and that the blood of the Son of God! This is a mystery too deep for solution. I cannot measure the mighty meaning of this symbol. I can see how water can be the symbol of purity. I can understand how the clear, sparkling water can wash and cleanse, and thus be used as a symbol of spiritual cleanliness. And so I come to catch the spirit of the promise made through the prophet of old: "I will sprinkle clean water upon you, and ye shall be clean. From all your filthiness and from all your idols I will cleanse you."

And I can see the symbolic use of the element of fire, through the Old and the New Testaments. Fire is a purifier. It will hold the native metal in its fiery grasp, until the sordid and base therein is burned out, and the refiner can see his face reflected in the purified material. I can somehow appreciate that when the pure God would descend to this sin-defiled earth, the symbol of His presence should be fire. When He would guide, it should be with a pillar of fire; when He would vindicate His pure authority, and leave Himself a testimony in the midst of idolatry, He came in showers of fire; when He would purify his chosen ones, He permitted them to be

thrown into the burning furnace, and then walked sweetly therein with them, that they should not be harmed. Flames of fire, pillars of fire, tongues of fire! Great symbol of purity, we see it in every dispensation; but here is a symbol with a deeper significance. It appears early in human history. It is by blood we come to God and are made pure. Abel was accepted because his sacrifice could bleed. The angel saw the sprinkled blood as he went on his errand of death among the dwellings of Egypt. He wondered as he looked, and he wondered again when he saw the mighty Victim on the cross, sprinkling the throne of grace with precious blood for sinners shed. O what heaps of sacrifices along the ages! Blood, blood, everywhere! The new Testament opens, the new dispensation comes, and still the blood appears. But now the symbolic idea has gone. And the atonement uncovers its mighty mysteries: "If the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, *how much more* shall the blood of the Son of God, who, through the Eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God!" O yes, it is by blood you are to be purified! O, my soul, what does it mean? I go to the Mount of Calvary, and I kneel amid the bones of crucified criminals, by the death-bed of God's only Son, and I ask, what is all this for? and He answers, "All for thee, for thy pardon, for thy purity!" Yes, but my sins are as scarlet! "Yet I will make them white as snow." But they are red like crimson! "Yet I will make them as wool." O, let all my powers give Him glory! His blood does fully save. It cleanses even from all sin. It is by blood then. The cross at the beginning, the cross in the progress and the cross at the

end. We shall never get beyond the blood. A voice from the other side the grave attests this. I look beyond the river; I see those golden gates, not left ajar, as the poet sings, but lifted high, and as I am looking far up the shining sea, I see the countless hosts of pure ones bowing before the exalted Lamb. I hear the burden of their song: "Unto him that loved us and washed us from our sins in his own blood, . . . unto him be glory, and dominion forever!" And to this our hearts respond. We are washed, we are cleansed by blood. All glory to the Lamb; the saints in heaven and the saints on earth have this one song, "The blood of Jesus Christ cleanseth us from all sin."

II. With this cleansing is an associated moral state, most precious and blessed. It is soul-fellowship with God. In this practical and material age the tendency is to hurried devotion. No objection is taken to family prayer, and a daily chapter in the Bible and a weekly religious meeting, with a few other ordinary observances, but we are advised to be careful of protracted communion before God, lest we become mystical and unpractical. Now I have a strong confidence that great religious power comes through a proper observance of any spiritual means; there is power in brief ejaculatory petitions and praises lifted up on the street, in the office, and in the home; but if you want close and intimate fellowship with God, you must tarry with Him. And as the blood cleanses you, you will do it—you will long to do it. O, the giant saints of the earth have waited in the heavenly presence until they have caught the heavenly glory and power! And we must do it if we would know the fullest joys of soul companionship with God.

Such fellowship as this is the ground of spiritual conformity with God. We

take on His glorious nature as the weaker is lifted into and becomes absorbed into the stronger. We become partakers of His choice bestowments; yea, it is in this close fellowship of a cleansed heart with God that we come really to see Him. The pure in heart see God. They think like Him, they act like Him, they feel like Him, in the measure that His Holy Spirit can occupy and work out through their human faculties.

Again, this fellowship is the foundation of spiritual beauty. O, the beauty of holiness! O, the beauty of a soul that is cleansed, and whose intercourse with the Father through the Eternal Spirit is expressed by the words, "Fellowship with God." And the soul's precious fellowship with God makes a beautiful transformation of every part of us. I have seen the most homely faces radiant with beauty as the blood-washed soul within has leaned in trustful communion upon the bosom of its God.

III. But, beloved, notice the conditions of this cleansing and communion. "If we walk in the light," we must follow the Spirit. The Spirit is light. Walk in it, and He will lead to and apply the blood. But observe, the light is always through the word. "Ye are clean through the word," says Christ. And again, "Sanctify them through thy truth; thy word is truth." If you follow the Spirit as He illuminates the word, and follow Him with all self-dependencies removed, you will come right to the cleansing fountain.

As you are frequently told by those who have experience of this precious grace of a cleansed heart, the Holy Spirit will lead you to receive heart-purity through simple faith in the promise of God. He saves me to-night. Now I tell it everywhere, in my pulpit, in my pastorate, in my family, I love to tell it, and that it comes by simple faith.

OUR PENTECOSTAL BIBLE STUDY.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 2:15.

"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."

THE ASCENSION OF THE SON.

BY REV. CHARLES GARNETT.

PART II.

The historic Christ is now in the "gloryland;" nor will He return in bodily form until the end of the Gospel Age, when He will come to judge the world in righteousness. He will then "come in like manner" as He went. He will come "attended by angels and the spirits of just men made perfect." He will come "with the clouds of heaven." He will come *visibly*—"every eye shall see him." This Jesus, who was crucified, buried, and made alive again; this Jesus, who triumphed over death and the grave; this Jesus, who was received up into heaven, "shall so come in like manner" as they "beheld him going into heaven." The words denote a personal advent, though not necessarily premillennial. Shortly afterwards, as we know, Jesus came to them, but in a spiritual way. According to His oft-repeated promise, He did come again to "abide" with His people forever. No conception of the future sensible manifestation of our Lord and Saviour should be permitted to weaken our deep conviction that at the present moment He is really with us and for us:

"More present to faith's vision keen
Than any other vision seen;
More near, more intimately nigh
Than any other earthly tie."

Our realization of this fact, that the

personal, spiritual Christ is ever with us wonderfully simplifies the whole religious life, and is a divinely comforting and sustaining power. But the mighty hope of Christ's actual return in His glorified humanity must also cheer us while we do His work in the world under the inspiration and leading of His spiritual presence.

The Ascension of our Lord and Saviour has certainly not taken the prominent place in Christian thought which its immense importance demands. It was, in a sense, the completion of the Resurrection. It was the second step in Christ's exaltation. It was the consummation of the Gospel story. It was the entrance of our great High Priest into the holiest; and in view of its vital importance, we ought to think about it a great deal more than we do. To believe that Jesus Christ lived and died and rose again is not the whole of Christianity, any more than reading the Bible and going to Church is the whole of religion. Personal union with our Lord and Saviour, loving devotion to His service, and the possession of His Holy Spirit—that is Christianity; and when it is realized, it is a mighty transforming power. Christianity is not simply truth, however Scriptural. It is not simply men and women organized and aiming to evangelize the world. It is all these, *plus* the presence and power of the living, Almighty Christ, personally realized and enjoyed. Why is Jesus Christ so great a power among men to-day? It is because He is alive and reports Himself to the spiritual consciousness of His people. The vital essence of Christianity is nothing less than Jesus Christ Himself. The historical founder of our religion is Himself, its living center and its sustaining power. His mediatorial sovereignty and present, saving activity, are matters of fact, which we must ever recognize and rejoice in. All regeneration,

all sanctification, all spiritual power, proceed from Him, through the Eternal Spirit.

We must not, on any account, do away with the distinct individuality of Christ as a real, living, ever-present Redeemer, who can powerfully influence and fully save us. Jesus Christ is not, as some theologians imagine, a powerless personality, who died nineteen hundred years ago, but a living, Almighty Redeemer and Judge of men. At the present moment His Kingly power is penetrating, in progressive development, all ranges of creation and all classes of men. Let us, therefore, cultivate an indomitable faith in His ultimate triumph.

The Apostolic Age, as Dr. McGiffert declares, "began with a sense of the risen Christ behind it as its driving power." The splendid devotion of the early Christians was rooted in the belief that Christ was alive. If Christ were dead and turned to Syrian dust, the existence and continuity of the Christian Church would be perfectly inexplicable. If at this moment Jesus Christ is not "at the right hand of the Father"—the place of supreme authority and power—with the reins of providential government in His pierced hands, then the whole structure of Christianity falls like a castle of cards. But, thank God, the Historical Christ is also the ever-living Saviour of men. He is not a mere historical figure, but alive and on the Throne. "The Lord reigneth, let the earth rejoice;" and let the Church, of which He is the living Head, shout for joy. Hallelujah! the Lord God Omnipotent reigneth.

The living, personal, reigning Christ, then, is the central point of Pentecostal theology, and its ruling principle. Let us hold fast to it. Let us proclaim it with tongues of fire. Let us live and work and pray for its spread. And may the time soon come when

Christians everywhere will realize its transcendent importance and experience its soul-transforming power.

W. H. Boole, at National Camp Meeting:—

"Give us class leaders who will say, 'Come on; I can point you to the citadel of strength; I have power to call on God, and the gates shall fly open and let you in.' Give us these men and women filled with the Holy Spirit, and then let them stand in the class-room, with their faces shining as though they had seen God; give us these, and we will take the world."

JOHN 1:16.

BY ARTHUR T. PIERSON, D.D.

Of Jesus' fullness we, by faith,
Have all by grace received,
According as the Father saith
To all who have believed.

Christ is the fullness of our God,
His Life, His Light, His Love;
And in our hearts He pours abroad,
That fullness from above.

From that first hour when we in Him
Are, with our God, made one,
The Head supplies each living limb
As light flows from the sun.

But when we do our pride abase
And yearn to serve Him most,
New fullness comes, and grace for grace
From God the Holy Ghost.

When grateful souls have upward flowed
In praises and in prayers,
The soil responds to grace bestowed
In gracious fruit it bears.

The heart that is not blest in vain,
Receives new rays and showers,
As earth that answers sun and rain
With herbage, fruit and flowers.

May we, in Jesus made complete,
In Him to God brought nigh,
Like empty vessels, at His feet,
Ask for this new supply.

Already justified by Grace,
That larger grace implore,
That each exhaustion shall replace
By adding more and more.

May gifts come down, and thanks go up,
Our fleece be filled with dew;
We'll put to thirsty lips our cup,
To have it filled anew.

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2: 16.

**"I BELIEVED, THEREFORE HAVE
I SPOKEN."**—Psa. 116: 10.

BY REV. JOHN PARKER.

I like that reason for speech; and for purpose behind the speech; and for experience behind the purpose; and for a loving life divinely honored and crowned by the victory of faith. You have a right to ask why I have given all the years since 1841 to speech concerning things invisible—why such speech has secured attention, justified expectation and persistency; and why, by some process, the speech and its subjects now crown my days; not with the snows of a depressing winter, but with the bud and bloom of a coming eternal spring, in which the expected sighing or silence of age and infirmity is turned into the jubilation of joyful song.

"I believed"—what? God. Not that there is a God—infinite, uncreated, eternal: this accounts for but little in the majority of lives, and men have little patience now with the audacity of the speech that presumes to prove it. I may not be wise or happy as the result of believing there is a God: the majority of those we know believe in the existence of God; but they are not happy because of such belief. But not to believe in His existence, men are classified in the book of Divine authority as fools. I am therefore released from the obligation to give serious attention to their speech.

"I believed" God, "therefore have I spoken." You have a right to this statement; for very much that I have

spoken lives on in thousands of redeemed lives and rejoicing hopes. It is difficult, if not impossible, for a man having the power of speech to remain silent if he believes God. God's love must find its incarnation and expression in human speech as well as in benevolent deeds. The world is full of woe and want, and the heart of God is full of loving purpose. These opposites must meet; God wills it. If you believe Him, you will speak. The spaces all about you are peopled with seen and unseen agencies to convey your thought, and voice your speech, for Him.

"I believed" He is holy. And, desiring to be His child, why should not His child want to be like such a Father? And that which is so desirable in His estimation He has made possible to me. Believing this, it has been the great motive of my speech during more than fifty years. Here I have found the secret of peace, the surprises and strength of love, and the glory of service and sacrifice. I could more easily have doubted His existence than doubted His imperial command, "Be ye holy, for I am holy."

I have "believed," God's Providence. That He surrounds every devout life by the thoughtful oversight of a loving Father of infinite resources. I have helped, therefore, to dry up a thousand thousand tears by telling the woe-smitten that He is a very present help in trouble, the Shepherd of Israel, our dwelling-place in all generations, the health of our countenance, our shade on our right hand; that although poor and needy, yet "the Lord thinketh upon us" (Psalm 40: 17).

Having thus believed, I have spoken to the inspiration of thousands in adverse conditions—"This God is our God for ever and ever," etc. I have believed His Fatherhood. A thousand times, therefore, I have been thankful

for existence in this afternoon of the centuries because of the radiant idea of God which the New Testament supplies. The opulent imagery of the Old Testament concerning God has, through most of my life, excited my wondering adoration; but to me the message of the Gospel has been especially a revelation of His Fatherhood. In the Old Testament I see Him as King and Judge, but in the New Testament I know Him as my Father. The calamity of the sinning world is orphanage: Father is lost. Smothered by his tears and unspeakable grief, I saw a little boy who had lost his father. He forgot his great woe in my kindness, for I found his father. So in thousands of instances it has been my joy to lead men back to a lost Father, and to have heard the reconciling plea, "Father, I have sinned against heaven and in thy sight"—"Give me but the lowest place, once more in thy favor and service." The ring, the feast, and fellowship, were restored in every such case.

I have "believed" in the cross once crimsoned with atoning blood for the world's redemption—the cross now vacant, decayed, useless, except as a monument, a protest, and a prophecy; for He who was dead is alive forevermore, and the hand once pierced now holds the keys of destiny. How could I do other than speak? for only through His blood have we redemption and forgiveness: my silence, therefore, would be sin. For two hundred generations have wailed this woe of sinning hearts: "Who will show us any good?"

A pitying God must have this cry silenced by the competent speech of believing hearts. That He might bring an apostate world back to Himself, "He, the Just, suffered for us, the unjust;" and for us, the unjust, there is no other name of hope or help. Believing this central and most fruitful

fact of God's Christianity, it became experience. How, then, could I be silent, or speak with only a professional testimony?

I have "believed" in the Holy Ghost—in His personality and godhead—in Him as the vital force in the universe, the source of all spiritual life and light, the Divine protest in the conscience of the convicted sinner, and the revealer of Christ. Hence I could have no difficulty in believing in the peril of the sinner and the possibility of his salvation through faith in Christ. I have believed in the Holy Ghost, not as supplementary to the Gospel teaching, but as essential and central, as the great Gospel fact and source of life, the personal force and energy of the Gospel. It was not simply expedient that the Holy Spirit come: the expediency related to the atoning death of our divine Lord. The absolute necessity included, with the cross: the coming, teaching, spiritual light and life, and sanctifying power and abiding presence of the Holy Spirit. The unbelief and sin of Jerusalem could overcome the influence, personal teaching, and death on the cross, of our divine Lord; but it could not successfully resist the fiery baptism of Pentecost. So men are now saved by the truth, but it is the truth on fire through the ministry of the Holy Spirit. Believing this, I have lived, during most of my life, amid miracles of Pentecostal grace, in imparting to repenting men the evidence of spiritual life, the witness of adoption, and of that holiness without which no man shall see the Lord. Therefore have I spoken: of redemption; of forgiveness possible to the most guilty; of the sufficiency and sovereignty of divine grace; of the ability of Jesus to save to the uttermost here and now; of the conscious assurance of adoption into the family and kingdom of God; of the witness of the Spirit; of spiritual hunger sat-

ified and spiritual sensibility intensely impressible; a heart of stone taken away and a heart of fleshly tenderness and compassion for the sin-blinded and despairing bestowed upon men. All this, and more than speech or pen can calendar or make known, as matters of positive, joyful experience, "I have believed" steadfastly—or, as the word signifies, *steady and fast*—since the morning hours of my young life; and "believing, I have spoken," without wavering or fear, or the guileful policy of an accommodating silence. And God has made His eternal truths so real, that, in comparison, things seen have seemed shadowy and unsubstantial; suggestions, but not substances.

O, it is a steep road that leads to the stars, but the ascent is not impossible to the man whose feet become wings; as God has promised, "They that wait upon the Lord"—consult Him, refer everything to His will, test everything by His approval—shall find themselves released from the bondage and burden which make rapid ascent difficult; for ascent, not descent; upward tendencies, not downward, become the established law of his life, and God always responds to upward tendencies. Thus have I believed and thus have I spoken God's revealed truth. More light has been the constant craving of my hungry soul. The light has been given, and with it the joy of service and the glow and gladness of an immortal hope. Praise the Lord!

Rev. W. L. Gray, in a sermon at the National Camp Meeting, at Round Lake, N. Y., said :

"God's giants were all pure in every age. What is the cause of all the weakness in the Church of which we all know and experience? If a man knows God is with him, if God is always before him, he cannot be a coward. I do not know anything of power only as God puts it upon me for the moment. I must hold on to God, and so, as a brother said, every step he took he thought his foot would find no resting place, but he found it came down upon the Rock of Ages."

Rev. B. Pomeroy, in an exhortation at the National Camp Meeting, Round Lake, N. Y., said :

"What is power? It is not superadded quality. It is not something tacked on to holiness that may be cast off. When you have holiness you will have power. Those who have this, are the men and women who are worth nothing, and yet ask no favors of anyone on this side the stars. They are holy on God's account, and if they break down it is at His expense, and they can afford to go on in this way."

PERSONAL TESTIMONY.

BY REV. I. SIMMONS, D.D.

My experience in passing from Egypt to Canaan and the Beulah life is vastly more interesting to myself than it can be to any one else. But I write it to the praise of God, that it may encourage any who are looking longingly toward the "Delectable Mountains" of holiness and perfect love.

There are many important events in my life, but two rise pre-eminently above all others, and stir my soul with the profoundest gratitude: my conversion to God, and the baptism of the Holy Spirit.

I was carefully trained by my mother in the doctrines of Universalism. I knew nothing of spiritual experiences, and passed through my teens with a quiet satisfaction that I should be saved with everybody else. At sixteen I went from home in Plymouth, Mass., to learn a trade in New Hampshire. Naturally vivacious and fond of society, I soon fell into gay company, and whirled rapidly on through frivolity and worldliness into a settled wicked life. Four years of such a course gave fearful downward momentum to my growing powers, and left me without any religious convictions or regard for holy things.

In October, 1852, God powerfully convicted me of sin. The hell of which I had such satisfying doubts yawned before my terrified soul. My conscience seemed like a volcano. My agony was beyond description. After

two days of sore mental conflict, I attended a Methodist class-meeting, under the ministry of Rev. Sullivan Holman; confessed my state, and hastened to my room, where, in the night, God met me and pardoned all my sins. The next morning a happier boy could not be found in the Granite State. Not a doubt of the genuineness of my conversion has ever entered my mind. Soon came a clear call from God to preach the Gospel, which I hailed with joy; and resolutely defying its objections, and the sacrifice of business prospects, I entered immediately upon a course of study, meanwhile preaching everywhere in schoolhouses and kitchens, as I could make opportunities.

The subject of Entire Sanctification came early to my notice, through my Bible study, and in my prayers that I might be holy in all things. While at the Biblical Institute, in earnest prayer with my room-mate, Rev. Alexander McLean, I was powerfully blest, but was soon overwhelmed with doubts, and lost the holy fire. But the intense longings remained, and were cherished during the following college years; and when I joined the New York East Conference, in 1860, I resolved to maintain a holy ministry. Two years later I stood before the Conference for full admission, and Bishop Baker, in solemn tones, put those tremendous questions from the Discipline to the class, concerning perfect love, which every candidate is expected to answer, without mental reservation, in the affirmative. From that time my hunger for purity of heart was like a fire shut up in my bones. I preached it, talked about it, and read its literature, but did not persistently seek for it now.

At the Manheim Camp Meeting, on that great Monday night spiritual illumination, I was wondrously blest, and thenceforward sought and struggled, as I supposed I must, for heart-purity.

In 1870 I attended the Milford (Conn.) Camp Meeting, fully determined, by faith, to accept the full cleansing of the blood of Christ. On the morning of August 18th, I retired to the woods, under the strong conviction that the decisive hour was near. Upon a moss-covered rock I knelt, and poured out my soul in fervent, consecrating prayer. After praying for a long time, my feelings suddenly became morbid, my convictions vanished, and a dreadful indifference possessed my soul. Surely the self-death had come. I ceased praying, and waited. Quickly came the prompting, "*Now is the time to believe.*" While the strange mental morbidness still remained, I wrote on the fly-leaf of my Testament this

"COVENANT.

"All other and previous consecrations to God are reviewed and renewed this morning, August 18, 1870. Here, Lord, I give myself to Thee. No answering fire amazes me as I bow my soul here in these lonely woods, but my faith is its own evidence. Ah! when it shall please Thee, appear, and own Thy child's trust. Come, fire divine! Come, and fill my being! In Thy light, I solemnly make the poet's lines my consecration vow:

"Take my soul and body's powers;
Take my memory, mind, and will;
All my goods and all my hours;
All I know and all I feel;
All I think, or speak, or do;
Take my heart, and make it new."

"Now, by the side of this consecration, I record my faith. I do now believe, without reference to former states or experiences, that through the loving arrangement of God, whereby faith is the condition of the soul's reception of spiritual blessings, I am now received of God fully, and the blood of Jesus Christ, His Son, cleanses me from all sin. God helping me, this is, and shall be, henceforth, my faith. O, glory be to God! Thine, Thine, Thine forever! My present state at this writing is a firm trust in God and a quiet rest of soul."

A heavenly calm pervaded my being as I returned to the camp. The faces, the voices, the tents, everything, seemed holy and beautiful. I believed the sealing of the Holy Spirit would be given, and I quietly waited. The noon hours passed, and the afternoon services commenced. While the opening hymn,

"There is a fountain filled with blood,"
was being sung, with the changed line,

"And there *do* I, though vile as he,
Wash all my sins away,"

the sacred fire came into my soul. The holy anointing had come. Words cannot describe the rapture. I was flooded with light; my very body seemed to be full of the glory; thrills of holy joy ran in rapid succession, as it were, along every nerve, until I seemed to burn and glow from head to feet. My eyes were literally fountains of tears.

Nearly twenty-seven years have passed since then; but never for a moment have I doubted that I was cleansed from all sin, and filled with all the fulness of God. Many have been the tests in these years. Two facts are specially pleasant to me in the retrospect: First, the way has been marked by a growing love for every one, an increasing gentleness of spirit, and a complete satisfaction in God; and, second, my closet communions are inexpressibly delightful, and often are an overwhelming Pentecost.

In all this, I count nothing in myself meritorious, but trust every moment for salvation in the mercy and merits of the Lord Jesus Christ.

Rev. W. McDonald, addressing Class Leaders, at the Round Lake National Camp Meeting, said:

"A class leader needs the baptism of the Holy Spirit to make him efficient, and if I were one, I would start out for this at the beginning. I would not rest until God had sanctified my soul, and thus prepared me to lead my class."

Rev. Dr. Wm. Reddy, in a sermon at Round Lake National Camp Meeting, said:

"Some object to the teaching that the work of entire sanctification is instantaneous. Well, I know that it takes some of us a long time to die; but when at last we do die, it is in an instant. There is a moment when we are alive, and the next moment we are dead. So also, the making of us alive is instantaneous. God has but to speak and the work is done."

TWELVE PRINCIPLES OF HOLY LIVING IN BIBLE LANGUAGE,

AND ALL OF THEM CONSTANT AND HABITUAL.

BY ARTHUR T. PIERSON, D.D.

I. *It is a life of Submission*—constant submitting to God.

"Submit yourselves therefore unto God."—James 4 : 7.

"Yield yourselves unto God."—Rom. 6 : 13.

In both cases, observe, this implies resistance to all demands of Satan and sin. See the context.

II. *It is a life of Believing*—constant—habitual.

2 Chron. 20 : 20. A remarkable chapter. Valley of Berachah, or Blessing. Comp. Isa. 7 : 9, and marginal reading.

Believing and blessing *inseparably* linked.

Heb. 11 : 6. "He that cometh to God must believe," etc.

Unbelief is instant paralysis, making all true obedience impossible.

III. *It is a life of Witnessing.*

Acts 1 : 8. "Ye shall be witnesses unto me."

Whatever blessing received, confess it and give all glory to God.

Acts 26 : 16. "And a witness." Notice a witness both of past and future grace and blessing.

IV. *It is a life of Self-denial.*

Matt. 16 : 24, 25. Deny *himself*; not here and there an indulgence only.

"He that will save his life shall lose it."

Not only all *sin*, but all doubtful indulgences and *weights* to be laid aside.—Heb. 12:1.

V. *It is a life of Vigilance.*

1 Peter 5:8. "Be sober, be vigilant."

Rev. 16:15. A reference to the temple watchman, liable to lose his garment if found asleep by the guard.

A trifling spirit, a carnal tongue, must be guarded.

"Always watching."—Eph. 6:18.

VI. *It is a life of Meditation on the Word.*

Psalms 1:2, 3—The only prescription for prosperity.

Our daily food—"Day and Night." Comp. James 1:25.

VII. *It is a life of Prayer.*

Matt. 6:6. "Enter into thy closet."

"Stay before God till He melts you, and then stay when you are melted."

"Pray without ceasing."—1 Thess. 5:17.

VIII. *It is a life of Obedience.*

1 Pet. 1:14-16. Very important.

Acts 5:32. Continued and increasing enjoyment of the *Spirit* depends on it.

His slightest motions and suggestions must be heeded.—Eph. 4:30.

IX. *It is a life of Growth.*

2 Peter 3:18. "Grow in grace."

Phil. 3:13, 14. "I press toward the mark for the prize," etc.

We move always *forward or backward*; there is no standing still.

X. *It is a life of Abiding in Christ.*

John 15:1-11.

1 Cor. 7:20, 24. Abiding with God in our calling, whatever it be. Comp. Exod. 31:1-5. The Spirit of God called and filled men for ordinary work in metals, wood, etc.

XI. *It is a life of Waiting on God.*

"As the eyes of servants."—Psa. 123:1, 2.

"I will guide thee with mine eye."—Psa. 32:8.

What an eye—how awful: "Thou

God seest me!" Yet how blessed, if we are habitually waiting on His glance!

XII. *It is a life of Working with God.*

2 Cor. 6:1. "Workers together with him."

"Of whom I *travail* in birth," says Paul, reminding us of Christ's "travail of soul."—Gal. 4:19; Isaiah 53:11.

Love without labor *cools* and *dies*. Co-working with God keeps our fellowship close and warm.

THE THREE LOOKS.

In addition to the foregoing general principles, three specific rules for Holy living will be found most helpful for increase in daily grace and conformity to God: I call them the *Three Looks*.

1. *Look forward.* The first waking thought in beginning each day: How can I this day more completely lose myself in the will of God, turn all time and talents to His glory and more truly serve Him and my fellow-men for His sake? How can I be more watchful and prayerful and useful? How can I exhibit a more Christlike spirit and temper, and keep my tongue subject to His control? How can I be less wasteful of God's time and God's money, and be a faithful steward of all His trusts? How be more mighty in prayer, especially in intercession for others?

2. *Look upward.* Every hour and moment keeping my eye on God, whether consciously or unconsciously, living in His presence, guided by His eye. In every emergency looking to Him for strength and counsel and comfort; in every temptation, resting in Him for victory; in every trial, confident of His patience. At every turn or fork in the road, looking to Him for direction, never taking one step without Him. It is my privilege to abide in my calling with God, to make Him my partner in all my work, and never to do anything, however small, except for His glory.

3. *Look backward.* At the close of the day, review the life, inward and outward. Do not shrink from self-disclosure. Recall what has been wrong, to repent of it and forsake it; and what has been careless and neglectful, to avoid similar folly and mistake in future. Recall God's mercies, if only to see how countless they are, and how great are your occasions of thanksgiving. And if God shows you how He has helped you to serve and glorify Him, rejoice, with trembling, lest you be self-satisfied. Review every day in the light of the Judgment Seat of Christ, and ask habitually, How will this or that look in the light of that day?

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest;
Under the shadow of Thy wings
Shall they serenely rest."*

A TYPE.

BY REV. L. H. BAKER.

The family is the type of a great mystery. Various types have been used to mirror forth Divine ideals of great realities. The Temple, in its appointments and sacredness, has been employed as a type of our personal and collective relation to the Holy Ghost. "Ye are the temple of God, and the Spirit of God dwelleth in you." "Ye are God's building."

The body, in its vitality and members, is also a type of intimate union with Christ. "Ye are the body of Christ and members in particular." "Christ, which is the head, from whom the whole body fitly joined together, maketh increase unto the edifying of itself in love."

The wedded relation, the basis of family life, is also employed as a most fitting type of that sacred fellowship of Christ and His Church, the Bride. "Husbands love your wives *even as* Christ also loved the church and gave himself for it, that he might present it to himself a glorious church, not having spot," any defilement from without, "or wrinkle," any defect from lack of nourishment or from disease, "or any such thing, but should be holy and without blemish," most beautiful in the eyes of the Bridegroom. "This is a great mystery: but I speak concerning Christ and the church." Such is divine interpretation.

1. This union is a fellowship of love and a fitting type of the sacred relation between Christ and the believer. Mutual affection, that forsakes all others and cleaves each to the other, is the condition and obligation of the wedded relation. It is not the abandonment of all other loves, but the subordination of all to the supreme and superior affection that makes one of twain.

So there is a high and holy sense in which the love of Christ is bestowed upon the Church. He "tasted death for every man," and "He

gave himself for us that he might redeem and purify unto himself a peculiar people"—"a people for his own possession" (R.V.) As there are confidences and communion between husband and wife in which others do not share, so there are fellowships with Christ that the world knows not. There is a unison of heart life because pervaded by the same spirit. That which is now throbbing in His nature beats and thrills in the heart of each one who is His—"the love of the Spirit."

2. This union is a partnership of position. When the bride takes the name of the bridegroom she becomes a sharer in the rights of place and position. If she marries beneath her, she forfeits her place and must take rank with him, or if he is above her she rises in the scale to share with him.

Our Heavenly Bridegroom once sojourned among men, endured poverty, hunger, suffering and death; but passing through these, as the sun through the clouds in its arising, He proceeded to His Father's throne and is accepted there not only as the Son but as the representative of those whom He unites to Himself—and the Bride is "accepted in the Beloved." Whatever love the Father has for the Son, He has to us who are in Him. Whatever glory is around Jesus is there for us. Whatever honoring is His right becomes the portion of His very own. When a penniless girl marries a wealthy man, she becomes a partner in his wealth. So we are made partakers of the "unsearchable riches of Christ." Is it not strange that we are so slow to claim and enjoy these? George Muller, standing upon the threshold of his lifework, felt moved to build those great orphanages. He felt—"If I am a partner with God the Father and Son, I belong to a firm of millionaires." So, asking only of the Chief Partner, he proceeded with his work, and his faith and works were honored. How wonderful that the lowliest soul has a right to these privileges, and these endless riches. "Blessed are the meek for they shall inherit the earth."

3. There is a fellowship in suffering. The most blissful wedded life will not be without its problems and pain. Times of sickness, occasions of sorrow, mutual solicitudes, all bring suffering and strengthen the bonds that unite. "We are joint heirs with Christ, if so be that we suffer with him that we may be also glorified together." The companion of His exile and reproach, the partner of His baptism and sacrifice, the sharer of His solicitude and sympathy, the helpmeet in the toil and labor to bring many sons to glory—shall "see of the travail of His soul and be satisfied;" a partner in His eternal joy, having known the fellowship of His suffering.

FOR OUR YOUNG PEOPLE.

BEST OF ALL.

BY C. P.

The long, sweet, summer vacation was over. To-morrow, school was to begin again. The girls had nearly all returned, and had unpacked their trunks and were settled in their rooms.

Nell and Winnifred were nestled together in the window of their cozy bed-room. They were very dear friends, and they had not seen each other during the whole vacation. There was much to tell of summer adventures.

The sun slowly sank behind the hills, and twilight came. A hush fell upon the girls.

Winnifred was the first to break the silence.

"I want to tell you," she said softly, "what a happiness has come to me this summer. You know I have been a Christian ever since I was a little girl, and I have loved to be one, and loved to work for my Saviour. But ever since I was old enough to understand it, I have been restless for a sweeter, higher life, that I felt might be mine—a life of perfect trust. I longed for it and prayed for it for years. And this summer it has come to me at last—a new life in Christ, a new joy in His love."

"I know," whispered Nell, her sweet eyes brimming with tears. "The minister at home tells us about it. I tried to enter in two years ago, but I did not know how."

"I didn't know how. That was my trouble," said Winnifred. "But when I did understand, it was 'only a step.'"

"I've wanted it so long," said Nell, sighing.

"Make the consecration now, dear," said Winnifred, gently, "and 'only believe.'"

And there, in the quiet room, the two heads were bowed, and once again, as so often before, Nell consecrated her young life to the God she loved, and whose child she had been for years, and asked for the cleansing gift of the Holy Spirit.

Then she lifted a perplexed face. "How can I believe that the gift is mine when it isn't, yet?"

"As soon as you ask for it, God gives it to you. It is yours already. You have asked. You do not feel it yet, but it is yours just the same. It is God's promise."

"O, I see," cried Nell, a glad flush illumining her face. "I understand. O, I am so glad. It is mine, the blessing I have wanted so long."

And her happy face showed that indeed it was hers.

THE CHILDREN'S COLUMN.

DEAR BOYS AND GIRLS:

When you saw the first answer to the May questions, how many of you knew it was wrong? All the answers that I have received show the children writing knew the correct answer. The correct answer is Matthew 5:16.

I received correct answers from Ethel Fuller, Vina Tomlinson, Wright Warren, and a beautiful letter from Jeannette Hayward of far-away California. Besides these, several missent letters reached me, having answers to questions in back numbers. These are from: Taylor Hobbs, Ethel Fuller, Ruth Williams, and Vina Tomlinson.

We are getting a circle to whom I love to write each month. If I can help you in any way, or answer your questions, write to me freely.

"Make a joyful noise unto the Lord, all ye lands." How can the earth or "lands" make a joyful noise unto the Lord? That is my first question.

One way is by the happy noise of obedient, loving children. Make a noise means more than feeling joyful; its *doing* the noise in your singing, in your laughing, in your beaming faces. It is not any kind of a noise, but a happy sound full of love to the Lord.

"Serve the Lord with gladness." Yes, that's what it says. If you know any sad-faced, long-faced, keep still-faced Christians, don't, little folks, take them for examples.

I know Jesus was happy and joyful. How all the children gathered about Him; and the people with their cares and pains. He "served the Lord with gladness."

How may you *serve* the Lord? You can serve the Lord through the aid you give your mothers or fathers. Serving the Lord isn't going to Church, or Sunday-school, or League only. That is part; but the little chores, everyday living, is more. In whatever way you serve Him it must be done with gladness.

QUESTIONS.

1. Where did I get my quotations, "Old or New Testaments"?
2. What book? and what part of the book?
3. How may the "lands make a joyful noise"?
4. What is *your* idea of serving the Lord?
5. What kind of a song would you call the entire quotation?

ANSWERS TO QUESTIONS IN JUNE "GUIDE."

1. Psalms 137:2. It is sad.
2. Isaiah 44:4. To the blessed time when Christ should have come. The time in which we live.

Address letters to MISS JENNIE L. PARKER,
59 W. Central Avenue, Delaware, Ohio.

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

We come to Thy footstool, O Lord our God, and we would bow our inmost souls before Thy glorious, awful majesty.

Help us, O Lord, by the good Spirit, to worship Thee in the beauty of holiness, to present ourselves before Thee in all lowliness and humility, and in the name of Thy dear Son, Jesus Christ. Grant Thy favor to the work of our hands in these pages. Make the Special number of "The Guide," this month, a special blessing. May it be helpful to the Camp Meetings in some measure. Make these summer gatherings a great power in the salvation of souls. Let the harvesting be glorious. And, O Lord, while thousands do battle against the common enemy of mankind, in many tented groves, graciously remember the thousands who have gone to the battlefield to contend with the oppressors of mankind; help, Thou Almighty One, and let the right prevail, speedily, for Jesus' sake. Amen.

"TO YOUR TENTS, O ISRAEL!"

Such is the call of the period! From North to South, from East to West, God's elect people are summoned to the tented groves. They are hallowed spots—the memories of former days are precious. Light, life and love have been there revealed to human souls.

And now, as the days draw nigh for a new assembling in these forest courts of the Lord, thousands of hearts are leaping for joy. They are ready to exclaim,

"I have been there, and still would go,
'Tis like a little heaven below."

Well, thanks be to God, if you have the privilege of going; and double thanks, if you can take your family with you to enjoy ten days of sojourn quite on the verge of heaven. You go up to "Mount Sion, to an innumerable company of angels, and to the general assembly of the church of the first-

born written in heaven." Days of unspeakable gladness spent under such auspices, in such company! O, my soul, be joyous, if it be thy lot to mingle in such scenes!

Remember, at every such encampment, Jesus is in the midst—and the Holy Spirit, the Pentecostal visitant, walks up and down the broad aisles in glorious majesty, and covers the whole with exceeding glory!

Beloved, were you converted in the tented grove? or, having a converted soul when you went, were you there baptized with the Holy Ghost and fire? If so, and you get into the woods this summer, lift your praises to heaven, joyously, lustily, with a full voice, and look for new and mighty communications from the throne.

OUR CAMP MEETING SERMON.—After preaching the sermon given in this number, Bro. Simmons wrote in his journal:

"I received pleasant news to-day from Africa, that Miss Sharp, missionary, is reading to the people my sermon preached at Landisville National Camp Meeting, and the unction of the Holy Spirit is with it as on that precious evening when God gave it to me, not a word of it having been on paper before it was preached! O, glory to God that I have preached to the heathen, the one great longing of my ministry!"

Mrs. Simmons says: "I have known several occasions when unexpected circumstances made him oblivious of himself and his surroundings, and his words seemed as much inspired by the Holy Spirit as those of Isaiah—and I believe they were."

"The blood of Christ opens the way for the coming of the Holy Spirit, the Sanctifier, and we are living under the dispensation of the Spirit."

J. W. HORNE, Vineland C. Mg.

"We make parade of creed rather than press the truth upon the heart, until paleness and trembling evidence that its power has been felt."

G. C. WELLS, Vineland Nat. C. Mg.

ANSWERING BY FIRE.

We have a God that answereth by fire. Fire is one of the great Bible symbols of His presence. On Mount Sinai, in the burning bush, in the pillar of fire going before Israel by night, and in the shower of fire that came upon the sacrifice that Elijah offered on Mount Carmel—God was revealed in flaming fire. These were displays of material fire, the palpable signs that the Lord Jehovah had risen out of His holy habitation and making His glory pass before the eyes of His people—heaven, earth and hell confessed the glory of His presence.

But grander yet the fire-tokens of the *Day of Pentecost*. In this contemplation, we make an illustrious transition from the material to the spiritual, from the Old to the New Testament, from the shadow to the substance, from the symbol to the august fact of the Dispensation!

Day of wonders, ushering in the latter day glory! The entrance of the Holy Spirit into the hearts of the disciples, was an entrance of fire—on all the hill-tops and in all the valleys, fire—the whole soul realm covered with fire—on all the glory there was a defense, a defense of fire! The fire consumed the inward lust, utterly—it quickened all the dormant powers—it melted down into the mold of love—it transformed into the glorious image of Jesus. It made a Christly incarnation—every heart and every brow burned with Christly love and gentleness. Reader, have you had your Pentecost? Have you had the answer of fire to your prayers—consuming inward carnality wholly, and bringing in the heavenly and divine? Rest not short of that.

SATANIC BANDS.

We want a summer of fire. Whether outwardly it is hot, and we are scorched by the sun's directer rays—or, whether it shall be otherwise, we need, and ought to have, spiritually, a summer of intense, glowing heat. If it shall please the Lord—and will it not?—we would have Zion's thermometer rise to the point of "*blood heat*." God, the King of Zion, can give it a bound in that direction quickly.

Look at the bands. What bands? Soul-bands—the bands that Satan has woven in the realm of darkness, and all his legions of emissaries have been at work with him to weave soul-bands. And when once they are fastened upon a human soul, how tightly they bind! How often the soul writhes in pain in the Satanic straits imposed! Are there any in your home, members of the "*Guide Family*," who are in Satanic bands, led captive by the devil at his will? Are the strands strongly twisted, are they well coiled around the soul? Is there a cry extorted, once in a while at least, "O wretched man that I am; who shall deliver from the body of this death?"

When once these bands are fastened upon an immortal spirit, they are not easily loosened. The knots cannot be untied by human fingers.

Tight are they? Surely. That mother knows how tight they are, who has been crying to God for twenty years for the salvation of her son. How her burning tears have been shed in sight of heaven, and her cries have gone up to the throne! What will take off these Satanic bands from the soul of your worldly son or gay daughter? Only one thing, *fire*; Holy Ghost fire! Call on God mightily to burn them off.

"The power of the Spirit will sooner or later take hold of this world and hang it up on high as a trophy of the power of God."

B. M. ADAMS, Vineland Nat. C. Mg.

"Give a man God to lean against and he will cast his branches on the farther side of heaven's walls, and angels will pluck the fruit."

REV. JOHN PARKER, Vineland Nat. C. Mg.

THE GROWTH PERIOD.

At every stage of the Christian life there ought to be growth, and there will be if right conditions be maintained. If the justified Christian continues to walk in the light of that exalted state, there will be decided and continuous growth, the evidences of which will clearly appear. So also at the second stage of Christian experience, entire sanctification. We do not enter into this experience by growth, but by faith, as in justification. When the fire-baptism has been reached in this experience, consuming carnality, then we enter upon what is emphatically *the growth period*—all obstructions to growth being removed, and the conditions of growth well established.

Our contemporary, Rev. E. M. Pike, editor of the *Way of Faith*, in writing us recently, said:

"It is becoming more and more evident that unless the newly sanctified one can be induced to press his claim for richer anointings and still higher gifts, after the cleansing work is accomplished, there will be disappointment and retrogression. If the multitudes who have professed to have obtained the blessing of heart purity at Camp Meetings and other Holiness meetings, had pressed on to still higher attainments, the so-called "Holiness Movement" would have been merged into Churches aflame with the spirit of holiness. Holiness would have so pervaded the Churches that Holiness Associations would not be needed."

Progress is the law of the Kingdom, both for earth and heaven. There is no standing still among the ranks of the redeemed. Soon as the pearly gate is passed, and the blood-washed soul is introduced to the white-robed millions, he comes under the law of progress, and throughout eternal ages he will be realizing higher and higher developments.

LOAD YOUR GUNS! FIRE!

Some timid souls have been nervously apprehensive, needlessly so, that if they went to Ocean Grove this summer they might have a visitation of Spanish bombshells—and they have been saying, "Shall we flee to the mountains?" Nonsense! It is quite likely there will be bombshells flying around, but not *Spanish* bombshells. There will be heavy cannonading heard—heavier, we trust, than ever—the balls and bombs red hot, and, we hope, inflicting unparalleled damage on the enemy. It is not impossible, even in these war times, to have a battle fought at Ocean Grove this summer that will fill hell with consternation and heaven with jubilee notes.

We expect that "The old ship of Zion," of which Jesus "is the illustrious Commander, and which has landed thousands over," and is able to land thousands more on the glory-shore (not the evergreen shore) will sweep around in majesty. The old Methodists used to sing lustily,

"She's made of Gospel timber."

And she carries the heaviest guns that were ever constructed—they will knock to pieces the devil's rotten crafts in a moment of time, and send the splinters flying in all directions. But no balls or bombs of decaying monarchies like Spain, or any other, can send a ball or a bomb to shiver a piece of timber, or even start a rivet; for she is plated with Gospel armor that no ball can penetrate.

In our quiet home in sight of the Orange Mountain (we have not gone there for protection), we seem to hear the word of command ringing out from the great Commander of the old Gospel ship (what a

mammoth ship she is; look at her grand proportions!):

"Clear the decks! Prepare for action! Load the guns, and blaze away!"

Bishops Fitzgerald, Ballard, Thompson, Fowler, and all the rest, will reiterate the commander's orders, *Load the guns!* "Douglas," "Mountain Lake," "Pitman Grove," "Fletcher Grove," and all the rest, fall into line; load the guns; blaze away; give the devil some broadsides, and make him raving mad this summer of 1898. Campaigners everywhere, Load and FIRE!

AN INTEREST AWAKENED.

The article in the June number on "The Future of THE GUIDE," has awakened a very kind interest in different directions. Thank God, we have many friends who have a disposition to add, if possible, to the strength and to secure the continuance of the magazine. We are in receipt of various suggestions, but nothing as yet that exactly reaches the mark; but we appreciate the kindly expressions which we have received. In due time we have faith that God will throw light upon the question propounded and furnish the needed aid.

But at present what we need especially to encourage us in our work is a decided increase in our *Subscription List*, which can be attained by a united, energetic and persistent effort all along the line. Shall we have it? Let each subscriber notice carefully the announcements on the covers of this number.

We shall be pleased to receive from subscribers any suggestions that they have to make relating to the interest of THE GUIDE—its enlarged prosperity and perpetuity. And we trust that one and all in our "*Pentecostal Guide Family*" will make unceasing prayer to our Father that we may be wisely directed.

"Nothing is plainer than that Christ contemplates sanctification for His Church while on the battlefield.

REV. C. MUNGER, Manheim Nat. C. Mg.

"LIFE OF MRS. S. A. LANKFORD PALMER."

Rev. Dr. A. H. Tuttle, of Newark, N. J., writes:

"MY DEAR BRO. HUGHES:

"I have just finished reading the 'Life of Mrs. Palmer,' and have given it to a dear afflicted saint of God, who will drink refreshment from this spring of heavenly truth.

"This book is one of the very best of its class, and deserves a choice place in the alcove of biography. If the purpose of a biography, like that of a portrait, were simply to create a beautiful and powerful reminder of an absent friend, Dr. Roche deserves the gratitude of thousands who have felt the influence of that saintly woman whose character and career he has so vividly sketched. But a biography is greater than a portrait. Its chief value is that it is an illustration, interpretation and authentication of the great principles which have made her a distinguished saint of God. Truth separate from personality is abstract—beautiful as the statue of Pygmalion, and as lifeless. But when it triumphs in a person, the statue steps down from its pedestal with all the power and charm of life. This is the secret of the Incarnation. God is known in Jesus; and Jesus is known in His followers. The very best way to bring a living truth to the understanding and affection is to impersonate it. Even when it is only fiction it illumines and wins. The genius of George Eliot, who knew the primitive Wesleyan doctrine, told it in the story of *Dinah Morris*, whose lovely life makes the heart throb with sympathy for the holy faith, and creates the feeling, 'I, too, can be good.' But fiction leaves the mind disturbed with the suspicion that it is only the ideal, beautiful in theory, but impossible in the actual.

"But in this biography we have the holy faith in actual history. Entire Sanctification is more than a doctrine: it is an experience; and it is an experience that chords with everything that is truly human. It does not exalt one out of the affections and sweetnesses of our homely life, but intensifies and ennobles our humanness and gives larger meanings to all that comes within our sphere.

"One cannot read these chapters without feeling that the biographer has not written his theory into the life of his subject: he simply tells out her story faithfully; and yet in every lineament we read 'Holiness to the Lord.'"

THE PENTECOSTAL JUBILEE.

THE PROCLAMATION FOR JULY: "*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*"—Isa. 35 : 1.

THE PROMISE: "*And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.*"—Isa. 35 : 10.

We combine in this number two important interests of these modern days: "The Camp Meeting," and the "Third Quarterly Meeting" of our Jubilee Year. On these occasions, in past years, there have been wonderful illustrations of the striking passages at the head of this article as a "Proclamation"—and there have been inspiring fulfilments of the "Promise." Of course, the moral transformations wrought in human hearts, or communities, set forth in the imagery of the passage above, puts Zion in a glow of light and love and joy. She is brought to realize a jubilee occasion. We trust this month, in the tented groves, these examples will be multiplied and our spiritual Zion everywhere clothed with habiliments shining with the glory of God.

It has been often the case, for the convenience of the Presiding Elder, and on account of the number of people present from a given charge, that the Quarterly Conference for that charge is held on the Camp ground. So, for mutual convenience, we unite the "Third Quarterly Meeting" of our Pentecostal Jubilee charge and the Camp Meetings. Taking the two interests together in a happy union, we ought to receive showers of blessing from above. Let us pray for them and expect them.

BIBLE EXERCISES FOR JULY.

The Holy Spirit our Teacher. He reveals the things of God, I. Cor. 2 : 10, 13—Reveals the things of Christ, John 16 : 14; I. Peter 1 : 11—Brings the words of Christ to remembrance, John 14 : 26—Directs in the way of godliness, Isa. 30 : 21; Ezek. 36 : 27; Rom. 8 : 1.

REV. J. ANGELL JAMES, says : "Justification is the work of Christ *for* us—Sanctification is the work of the Spirit *in* us."

TAKE TIME TO BE HOLY.

BY REV. JOHN PARKER.

(Written by request for Ocean Grove Camp Meeting of 1898.)

Take time to be holy.

Would you hear the King say,
In the light of that day,
"Well and faithfully done;
Enter into my joy and sit down on my throne?"

Take time to be holy.

For, too late it will be
When His white throne you see,
To obtain through His blood,
A fitness and right to the City of God.

Take time to be holy.

Shall your works pass away
In the smoke of that day?
No arms full of sheaves?
From the harvest of time have you
nothing but leaves?

Take time to be holy.

Stand alone, if you must.
You are safe if you trust
In His word, and obey;
Then the welcome and crown from the
King in that day.

CHORUS, If wanted.	{	Your record and heart made clean
		through the blood,
	{	Then welcome and joy in the City of God.

A TEA-TABLE BLESSING AT MANHEIM NATIONAL CAMP MEETING.—A great scene was witnessed in one of the boarding tents on Monday evening, at tea-time. Some two or three hundred were sitting at the table, in the act of commencing their repast. A group of five or six, two or three of whom had just entered into the blessing of perfect love, and one had just been converted, were sitting together. Their hearts were full, and their eyes were streaming. One of them broke out and praised the Lord. Another followed, and another. The fire ran up and down the tables. At this juncture a young lady from Philadelphia, the daughter of a preacher, began to preach—yes, preach—her soul, lips, eyes, face, all on fire. The people arose from the table, weeping and shouting; and after lingering around a season, went off with hearts thrilling, the most of them leaving their meals all but untouched. Another such tea-table scene was never, perhaps, witnessed.



REV. JOHN THOMPSON'S COTTAGE AT MOUNTAIN LAKE PARK, MD.

He stands in front, a little to the right, surrounded by friends.

WOMAN AND THE PENTECOST.

"Help those women which labored with me in the gospel."—Phil. 4 : 3.

BY MRS. J. FOWLER WILLING.

MARY AND MARTHA.

PART I.

Love of home is one of the strongest human traits. Hut or palace, "there's no place like home." We find this true even among our homeless poor.

Mr. Haslam tells of a family in London who were almost literally of the "submerged tenth." They lived in a cellar that was flooded by every rise of the Thames. By dint of effort he got them out of the city and into a little country cottage, with plenty of pure air and clean green fields. Within a month they were back by the Thames. "Oh, dear!" they said, "we niver could live away from our swate old cellar." Once adjusted in one place so as to call it home, any other is a misfit.

Our Lord was intensely human. He was the epitome of every good race trait. No doubt His love of home was strong; but little had he ever known of its quiet. He was born a long way from the Nazareth roof tree. While only a little child He was taken on a serious and perilous journey to Egypt and then back to Nazareth. Our next glimpse of Him is when He went to Jerusalem with the festal caravan. The eighteen years that followed must have been spent among the Galilean hills.

He began his public ministry by the journey to the Jordan, where He was baptized. Then came the desert houselessness in Quarantania. His preaching years were all itinerant—hither and thither, up and down the length and breadth of the land, with now and then a short stay in the Capernaum dwelling place. When He was in Jerusalem, His home was with Mary, Martha and Lazarus, of Bethany.

Those good people were like the "great woman" of Shunem, with her prophet's chamber. Their clear-eyed hospitality knew of the angels that came unawares, and the breath of heaven they brought.

Such entertainers have always had a fortunate succession in the kindly hearts who have welcomed weary itinerants and shared with them their best cheer.

The two sisters were quite unlike, and each represents a class who are found in great numbers in the Church to-day.

Martha was the older. Many have believed that she was a widow and the owner of the house, because it is called hers in the Record. This was one of the few rich families who were Jesus' friends.

Martha was a caretaker. As the Lord's hostess, we find that she was "careful and troubled about many things," "cumbered with much serving." No doubt she was a notable housekeeper. She was the ideal of neatness and order, that, like classical music, can be appreciated only by those of similar exquisite fancy and skill. To ordinary people, one half less scrubbing and scouring produces quite as much comfort, and leaves far more leisure for greater things. A wise old negress said of the Martha-ish housekeeper, "Dey keeps de scrub-brush agoin' from mornin' till night; an' a body's afeared to set foot in deir rooms. Dey dun know dat de dirt in de heart's a heap wuss 'n de dirt in de house."

Martha was a good woman and a brave and unselfish one. Her Jerusalem friends were among the "better class," and they had turned against our Lord; yet she received Him as the Messiah. His popularity was on the wane, but she delighted in all things to honor as her guest one whose presence made her house a royal palace. She held him in such loyal, reverent esteem, that she was "distracted," as the Greek has it, to invent one more item of comfort for Him. If she had understood that He "came not to be ministered unto but to minister," and that nothing pleased Him so much as the development of the spiritual life—the hearing and doing of these sayings of his—she would have given herself most energetically to their study. She had not Mary's insight to see that the noblest seraph that burned before the Eternal Throne would have deemed it the highest privilege to listen to them. She had been so occupied with temporal and material affairs that she had starved her

soul into an atrophy that kept her from taking in our Lord's rare, rich and abundant teachings. She failed to see that her elaborate honoring of their Guest was but a rough outside box holding the casket in which lay the priceless pearl of genuine appreciation of the truth—Himself. She even ventured to complain to our Lord of her sister's domestic shortcomings, with the querulous intimation that He did not care that she herself had all the work to do, with a request that He would use His authority as a rabbi and bid Mary help in the housework.

Christ's reply, though kind, was a reproof for her caretaking. He gave her to understand that in comparison to feeding the soul, all temporal affairs are as nothing. "But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

When the hour of their terrible trial came, and their brother passed out of this life, Martha showed herself to be the same energetic, thoroughgoing person. It must have been a sore trial for her to sit on the ground, with ashes on her head, and everything in the house in disorder, as a token of the great loss that had come to the family; furniture overturned and out of place, even their food as simple as it could well be. According to the mourning customs of the people, if she or Mary spoke at all, immediately the hired mourners, with their dirge flutes, would break out in the most doleful wailings. It must have been a severe ordeal for such a woman as she to spend seven days doing nothing but thinking or speaking of her grief. She was usually so busy with the outer, the material things, that this confusion and helplessness must have been quite undesirable.

Mary had a sweet, strong hope for the life beyond the grave. She had lived so much in the spiritual realm, the departure of their brother did not shock her faith as it did that of Martha. She was sure their Master had not forgotten them, and, sooner or later, He would come to them and set all things right in His own strong, loving way.

When at last Jesus came to Bethany, He sent a messenger to the sisters, to let them know of His arrival. Martha received the

messenger and, without a word to Mary, she arose and walked quickly to the place where our Lord awaited her with the Twelve. Her first word was one of faith, though upon her lips it seems also to hold a reproach for His tardiness: "Lord, if thou hadst been here, my brother had not died." The next moment her faith rallied, and she added, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

Christ's reply seems to have been an effort to bring her faith to the point where she could serve as the human factor of His greatest miracle. He promised her that her brother should live again.

Possibly she saw where a frank confession of faith for immediate result would carry her, and she drew back, as such energetic souls are apt to do on being crowded out to the perfect helplessness that underlies true belief. "I know that he shall rise again in the resurrection at the last day."

The Master seems to have made another effort to quicken her confidence and fasten it upon His own power. He uttered those words—the most majestic and tender that ever fell on human ear. They come to the heart of the bereaved like the chime of home bells to the rescued from shipwreck: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Like all doing people, she found it hard to let go things that are seen and temporal, so as to venture fully on the word of promise, thus making possible the mighty works of God.

While she hurried back to the house to tell her sister that the Master had come and wanted to see her, probably she was glad at heart that Mary, unpractical and dreamy as she was, had a knowledge of the Lord that might stand them in good stead when a work had to be done that required some one to "count the things that are not as though they were."

MANY good purposes lie in the graveyard."
—PHILIP HENRY.

"IF RELIGION might be judged of according to men's intentions, there would scarcely be any idolatry in the world."—BISHOP HALL.

OUR PENTECOSTAL GUIDE FAMILY.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God?"—I. John 4: 7.

"O let us stir each other up,
Our faith by works to approve,
By holy, purifying hope,
And the sweet task of love.

"Let all who for the promise wait,
The Holy Ghost receive;
And, raised to our unsinning state,
With God in Eden live."

"God commands it (holiness), and it is insulting to suppose its execution impossible."

Rev. A. E. Ballard,
Manheim National Camp Meeting.

MY HOLINESS EXPERIENCE.

BY REV. A. P. GRAVES, D.D.

Having just passed the thirty-second anniversary of the wonderful experience the Lord gave me ten minutes to five o'clock the twenty-eighth day of April, 1866, I want to record to the praise, honor and glory of God its lasting blessings, both in my experience and labors. It came to stay. Not a shadow of doubt have I had of its reality for a single hour or moment in all these years. That I have been faulty and erred in judgment and acts at times, I freely admit. I have been conscious of human frailty and the weakness of the flesh. At times both trials and temptation have been severe. For faults, I have been very sorry—and for joys, I have had unbounded gratitude. But while I have felt keenly at times the utter helplessness of the flesh, I have been equally conscious of the power of sovereign grace, the blood of Jesus, and the full deliverance of an able and perfect Saviour. I have found in that glorious experience into which I entered on that memorable morning so many years ago, an abiding sense of very vital realities in the religion of Jesus, such as I never knew before. 1. A clearer and larger view of the efficacy and power of the blood of Jesus to give deliverance from sin, such as I never knew before. 2. A victory of faith in all that pertains to godliness such as I never knew before. 3. A liberty in prayer and communion with God such as I had never known before. 4. A passion for souls that has exceeded all that I ever knew before. 5. A rest in Jesus by faith at all times, under all circumstances, and in all places, such as I had never dreamed belonged to the saints in this world, during my many years of Christian life prior to the Lord's leading me into this large place. To this I wish to add that while my ministry had been for years one of uninterrupted waves of blessing, I

believe the power of my ministry has been increased threefold in winning sinners and building up the saints in the power of the living Christ. Since I came into this blessed experience, more than thirty years ago, wonderful changes have been wrought concerning the doctrine of holiness, in city and country, and with all denominations of Christians. It is marvelous to behold the leadings of the Holy Spirit in this doctrine and its work. The pulpit, the press, the pew, and the mission stations, home and foreign, are fast becoming great and potent forces in the propagation of this vital and all-satisfying truth. It is indeed the religious hope of the home and the Church in the tendency of our time to drift into cold neglect, sad unbelief, and chilling forms of worldliness. I am glad to see the forces to advance Christian holiness multiplying so fast. In a single issue of a paper last summer I saw notices given of fifty Holiness Camp Meetings; and in another, notices of twenty-one. May the Lord lead on the army more and more!

A CAMP MEETING LOVEFEAST AT LANDISVILLE, PA.

Rev. J. S. Inskip conducted the services at 8 A. M., which assumed the character of a genuine love-feast.

After a hearty hymn and prayer, passages of Scripture were called for and given by the people, some rising in the most remote part of the audience to quote a text which might be profitable for doctrine, reproof, encouragement, and instruction in righteousness.

"Now," said the leader, "of necessity the testimony must be short. Twenty five-minute speeches here would occupy an hour: may we not have fifty or sixty in that space of time? Let us try. I am gloriously saved this morning!"

"Fourteen years ago I started on this line. Instead of seeking Jesus, He sought me, and He saves me now."

"I did not come here to enjoy the society of friends, or the recreations of the tented grove; but to find this great salvation. I can testify, He saves me wonderfully."

"I love God with all my heart, and my will is sweetly lost in His."

"I take no credit [said Bro. Barker] for loving Jesus; but it is an infinite mercy and condescension that Jesus loves me, for I was such a miserable and unlovable creature."

"In the midst of all my cares [Bro. C. I. Thompson], providing for the temporal wants of the people here, I have been sustained and sweetly saved, as if I had no care or trouble. Praise the Lord!"

"I bless God that I know for myself the blood of Jesus cleanses me."

"I feel a constant shrinking to go forward. It seems I need more grace than anybody else, but I have learned here to trust Jesus fully, and I know He will not let me fall."

"When I draw nigh to God, He draws nigh to me, and I love to trust Him."

"Years ago I read Timothy Merritt's book on holiness. I had no one to inquire of as to how I might obtain this great blessing; but I wrestled in prayer before God at my home until He filled my soul with perfect love. I went to my pastor and told him what I felt. He asked me—'Do you feel any more rising of anger or pride?' I said, 'No.' Then said he, 'You have the blessing, and the witness of it will come.' It did come, sure enough. Sometimes the flame burned low, but I nursed it up. I had to testify all alone; and doing so, I never lost this pledge of love. I can now rejoice in the salvation of all my children, and the raising up of a great cloud of witnesses to the grace that saves from all sin."

"I have enjoyed full salvation for five years, but never quite so full as now. It is pressed down, shaken together, and running over. All is well. Bless the Lord."

"The highest aspiration of my heart is to say, in downright sincerity and resignation, 'Thy will be done.'"

"Jesus saves me all the time."

"I used to have daily concern to keep my religion; but now all anxiety is removed; I trust Jesus, and my religion keeps me."

"The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am His,
How can I keep from singing!"

"Praise God! I cannot keep from telling my friends and neighbors how precious Jesus is, and they rejoice with me."

"I used to drink wine, and all I gained was headache; but this wine of the kingdom makes my heart glad. And it is without money and without price."

"No, brother; it cost the great price of Jesus' blood."

"Jesus' blood hath healed my wound;
O, the wondrous story!
I once was lost, but now am found,
Glory, glory, glory!"

"I can say I am saved. Jesus died to save, and I believe it; but I cannot say I am cleansed."

Bro. Inskip—"Believe that, too, sister, and declare it—the blood cleanses."

"I was two whole years dying. I now feel that I am dead to sin. I am nothing at all. Jesus Christ is my all in all. He lives in the temple of my heart."

"Forty years," said Dr. Nast, "have I been learning the depths of this redeeming love. How it reaches down even to me! Two years ago I began to learn the heights of this love. I am also trying to comprehend its length and breadth. O, what a theme for eternity!"

"When I heard the request read for the entire sanctification of a class-leader, I thought it was surely me was meant; and whether or not, I felt I must have this blessing. Help me by your prayers."

"Jesus is mine. His love fills my heart."

"I only want to say, I am a poor sinner, saved by grace; but O, how rich and free this grace has been manifested to me! I am all the Lord's."

Dr. Levy—"I am glad to hear one of the members of my Church testifying for Jesus and full salvation here. At this meeting I have received a rich baptism of love. Go out in the early morning, and you will see a dewdrop on every blade of grass; look again in an hour or two, and you will find the sun has absorbed them all. Just so the Sun of Righteousness has taken us all up into Himself."

Bro. Foote—"There are some doctors of divinity for whom I have a profound respect; but as to you, Dr. Levy, my heart's strongest tendrils entwine around you with the sweetest tenderness and purest affection." Here these two brethren clasped hands, then placed their arms around each other's neck, while the faces of the people were bathed in tears and shouts arose all over the congregation. The impulse of the two manly Christian hearts, leading to such a loving embrace, affected all, and was but a representative act; for all were melted and drawn by the same spirit to love one another.

Rev. J. F. Chaplain, in a sermon at Round Lake National Camp Meeting, said:

"As God is the infinite source of all goodness, so is He of all happiness. We get, therefore, the positive element of happiness by coming to God for it. The happy soul is not only to be in a repellant posture, warding off what will make it unhappy, but it must be in an active posture, putting it into contact with God, and bringing to bear all the joy-giving forces which such vital contact secures."

Rev. J. W. Jackson, in a sermon at the National Camp Meeting at Manheim, Pa., said :

"How God touches our heart, I do not know; but by the divine inward trembling, the sacred awe of such hallowed communion, I know in these celestial hours that there is such a presence of my Christ God, not to the body, but to the spirit—cherishing, inspiring, enlightening, forming a companionship more intimate, sweet, enduring, than that of any earthly relationship, sweeter than that of friend with friend, of father and son, of mother and child."

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P.M., at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction. Requests for prayer should be directed to Dr. M. W. Palmer, as above.]

A pleasant day, and the drawings of the Spirit, brought together a goodly company. Mrs. Palmer used to say that she prayed that the Holy Spirit would draw those who ought to come.

Rev. A. C. Morehouse was in charge.

After singing the doxology, the 522nd hymn was announced, commencing—

"Come, O my God, the promise seal,
This mountain, sin, remove."

Requests for prayer were presented, one by a sister present, for herself, she expressing a desire for a clean heart.

Rev. Bro. Graham led in prayer.

SINGING—"O come, and dwell in me!"

The Scriptures were read and commented upon by Rev. Bro. Graham. He selected I. Timothy, 1st chapter.

Paul styles himself "an apostle of Jesus Christ by the commandment of God."

He addressed his son, Timothy, under inspiration—"having commandment," as an apostle "of God our Saviour and the Lord Jesus Christ, which is our hope."

Timothy was not converted through his godly mother, or grandmother Lois—children are not always brought to Christ through these home relations, though they may be very devoted. Timothy was the son of Paul, the evangelist, hence he calls him "my own son in the faith." He gives him directions for the government of his life and ministry.

"I besought thee to abide still at Ephesus." He did not command, but besought him, to charge them not to teach any other doctrine than what had been given them, and not to give heed to "fables and endless genealogies," which were not profitable.

"Now," he says, "the end of the commandment is charity (love) out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved have turned aside." The end of the commandment is its object or aim. So the end of all true religion is not to build up fine houses—or any sort of worldly display—but to promote love out of a pure heart. If the heart be impure, no pure love can come out of it.

"And of a good conscience, and faith unfeigned"—all tending to love.

What is the difference between the two blessings—justification and entire sanctification? They are many—we name some:

In justification or *conversion* we come out of the world—in *entire sanctification* the world comes out of us.

In *conversion* we have peace with God—in *entire sanctification* we have the peace of God.

In *conversion* Christ is revealed to us—in *entire sanctification* Christ is revealed in us.

In *conversion* we have some love—in *entire sanctification* we have perfect love.

The apostle speaks of some who have swerved from this holy commandment—some through persecution or worldly allurements—becoming faint, yet not intending, perhaps, to depart from Christ.

This sanctification prepares not only for death, but for life—to see God and to glorify Him in this life. Holiness, it would seem, is the last call to the Church in the Gospel age. Therefore we do well to take heed to it.

SINGING—"Love divine, all love excelling."

Bro. Morehouse.—This is a wonderful charge of Paul to Timothy. At the close of the chapter he says, "This charge I commit unto thee, son Timothy, according to the prophecies—that thou by them mightest war a good warfare." We are in a warfare. Before I was converted I wanted to go to the circus, but my mother forbade me. After my conversion father tried me by saying I might go to the circus. I replied, "I don't want to go now." Fourteen years after I came into entire sanctification, which gave me still higher thoughts and aspirations. The evidence was clearer than in conversion. It came quick as thought and there has never been a quiver of doubt. Wesley said, "We may be some time dying, but there is a moment when we are dead."

SINGING—"Take it to the Lord in prayer."

In the Harness.

Bro. Rossiter, Evangelist.—I was once very sensitive—and I worried. When I cast all my care on Jesus—I was settled. When in trouble, people have said, I am sorry; when I looked to

God—I was never disappointed. I am in the harness and I hope to die in it.

SINGING—" *Leaning on the promises.*"

A Good Thing.

A Brother.—It is a good thing to obey God. How often we seek to work out our own salvation. I have given myself wholly to God, and I have comfort.

SINGING—" *Trust and obey.*"

In all the Walks of Life.

Sister Smith, Evangelist.—I am glad I love Jesus, and I love to obey Him. I praise Him for what He is to me. I do not fret—I used to. I seek to walk in the way He would have me. I am leaning on the everlasting arms. There is sunshine in my soul.

Made Unto Us Sanctification.

A Sister.—Christ is made unto us wisdom, righteousness, sanctification, and redemption. The apostle says, I beseech you to present your bodies a living sacrifice. Eighteen years ago God called me that He might have my heart for His dwelling place—by the power that worketh in us mightily—the Spirit that raised up Christ from the dead. If He dwell in us, He will quicken our mortal bodies. This Christ is coming by and by to be admired in His saints. Let us lift up our heads, for our redemption draweth nigh.

A Brother.—God is able to reveal Himself to us, and to keep us by His power. He has revealed Himself to me and has given me the Holy Spirit.

SINGING—" *Hallelujah, 'tis done!*"

Walking Close with God.

A Sister.—Some years ago I was led to see that I ought to walk close with God. When sitting in a meeting and hearing there was deliverance from inbred sin, I was glad. I was sorry that I had lived such an up and down sort of life. The Lord told me plainly what to do, to present my body a living sacrifice unto Him. I was a hungry child. By faith I claimed the heavenly gift, and He gave me the baptism of the Holy Ghost and fire, and I knew it. And I am still going on rejoicing in the Lord. I say constantly, "Lord, let thy will be done in me." It is truth in the inward parts that God requires. I was very anxious to see Mrs. Palmer before she left us; and I came to her meeting, and she said: "My child, God is with you." Glory be to the Father, and to the Son, and to the Holy Ghost, for what He has done for me.

The Baptism of Fire.

A Sister.—I had often thought of the baptism of the Holy Spirit and fire, and wondered what it could be. When I received it, I knew, for it purified my heart—blessed be the Lord.

A Brother.—God comforts His people. He has comforted me in this meeting.

Two Sources of Blessing.

Bro. Hughes said the meeting had been mostly on the line of testimony, and they had been edifying to him. In the past week he had been specially blessed in reading a sermon of great power, preached by Bro. Simmons at a National Camp Meeting. And another source of blessing was in thinking how God is frustrating the designs of Satan. When God created man, He designed to people the world with holy people. Satan attempted to thwart His purpose, but Jehovah declared war upon him. Now in the new creation, the plan is enlarged by Christ Jesus, and instead of peopling one world with holy beings, He is peopling two—earth and heaven. He rejoiced in the comfort of the Holy Spirit.

Sister Scarles said she was impressed by the reference made to Bro. Simmons and his sermon. He was a truly holy man—he being dead, yet speaking. God is carrying on His work, and in this she rejoiced. He has His chosen instruments. She was deeply interested in the study of the relations and work of the Holy Spirit.

The meeting was closed by the offering of three prayers, by *Bros. Foster and Hughes*, and the sister who at the opening of the meeting expressed desire for a clean heart. During this season of prayer she came into light and liberty. The hymn of consecration was sung—

"*Lord, in the strength of grace,*"

and the benediction was given by *Bro. Morehouse*.

NEW YORK STATE HOLINESS ASSOCIATION.
June 17-27.—The annual Camp Meeting, as we are informed by Rev. John Norberry, will be held at Merrick, L. I., N. Y., at the above date. Rev. Seth Rees (Friends Evangelist) will be present throughout the entire meeting, and other earnest workers will participate in the services. The Camp Meetings held by this Association are very much of the primitive order, Merrick is a ground that has been greatly honored of God, and it is hoped that it will be so this year.

NOTE.—It would have been better if the above notice had appeared last month, but perhaps now it will add to the attendance. It is expected to be a meeting of power.

THE PENTECOSTAL CLOSET.

AN INTELLIGENT PETITION: "Order my steps in thy word; and let not any iniquity have dominion over me."—Psa. 119:133.

The petition embraces two excellent things: 1st, Divinely ordered steps, according to the Word; 2d, Entire freedom from iniquity.

"I want the witness, Lord,
That all I do is right,
According to Thy will and word,
Well pleasing in Thy sight."

OUR INTERCESSOR ON HIGH.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:25.

The apostle had been exalting the high-priesthood of Jesus as to *character* and position. As to character, He is "holy, harmless, undefiled, and separate from sinners." As to position, He is declared to be "higher than the heavens." Elsewhere it is affirmed that "He is at the right hand of God"—the most exalted and influential position. And it is also said in the context, "Who needeth not daily to offer up sacrifice, first for his own sins [He had no sin], and then for the people's; for this he did once, when he offered up himself." He had made a full and complete sacrifice for the sins of the whole world by His sacrifice on the cross. Therefore, in making intercession for us at the right hand of God, He has an all-availing plea to offer in our behalf—that of His own blood, infinite in efficacy; and this provides for our perfect salvation:

"Wherefore," says the apostle, "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The coming unto God must be "*by him*." His name is influential, and every such coming is successful, even for an uttermost salvation, utterly destroying the dominion of sin, and bringing into the glorious liberty of the sons of God.

Relying upon this perfect priesthood of Jesus, we may draw nigh in full assurance of faith and find perfect access to the throne of the heavenly grace.

Rev. A. Cookman said, at Vineland National Camp Meeting:

"If you would fill your death-chamber with quiet, let Jesus fill your heart with Himself, and then fill your own life with obedience."

Rev. J. T. Peck, D.D. (afterward Bishop), in a sermon at Round Lake National Camp Meeting, said:

"When I think about the young minister, as he may be clothed with power to shake the kingdom of Satan, and to bring down the throne of Dagon; when I think of the very important work he is going to do, it seems to me he should almost desire that neither sun, moon nor star should arise until he had been filled with the power and might of the Spirit."

DAILY BIBLE CALENDAR—JULY.

1. Rom. 11:20; Mal. 4:2; John 17:15; Isa. 12:2.
2. Rom. 15:1; Rom. 14:22; Rom. 15:6; Rom. 16:27.
3. Psa. 115:11; I. Cor. 1:8; Psa. 31:1; Rev. 5:12.
4. Luke 21:19; John 14:19; Jer. 20:12; II. Cor. 2:14.
5. Ephes. 4:27; Isa. 59:19; Zech. 3:12; Psa. 135:20.
6. II. Cor. 5:20; Lam. 3:35; Psa. 119:88; Psa. 34:1.
7. John 12:36; John 12:46; II. Sam. 22:33; Psa. 96:4.
8. Col. 3:16; Isa. 32:18; Isa. 26:12; Isa. 42:12.
9. Isa. 55:2; Prov. 8:34; Psa. 73:25; Psa. 106:2.
10. Job. 22:21; Job. 22:21; Psa. 123:1; Psa. 68:4.
11. Hos. 12:6; Job. 22:26; Psa. 57:7; Psa. 57:7.
12. II. Cor. 10:17; Psa. 106:3; Psa. 119:20; Psa. 35:9.
13. Deut. 18:13; Phil. 2:13; Psa. 62:5; Psa. 43:4.
14. Hos. 14:2; Isa. 40:31; Psa. 6:4; Psa. 84:12.
15. Ephes. 5:18; Psa. 32:8; Psa. 6:2; Psa. 63:7.
16. Jas. 4:11; Prov. 15:4; Psa. 119:94; Psa. 119:62.
17. I. Pet. 1:15; John 15:3; John 13:9; II. Kings 19:15.
18. Rom. 14:16; Psa. 107:43; Job. 34:32; Neh. 9:5.
19. Prov. 4:27; Prov. 3:24; Isa. 51:9; Psa. 62:7.
20. Jas. 4:10; Isa. 35:10; Psa. 119:169; Psa. 9:2.
21. II. Cor. 7:1; Jer. 32:40; Psa. 31:19; Zech. 2:13.
22. Zeph. 1:7; Psa. 37:5; Jer. 10:7; Duet. 10:17.
23. Rom. 12:2; Psa. 84:11; Psa. 144:5; Psa. 150:2.
24. Jude 21; I. Cor. 3:14; Isa. 33:2; Luke 1:68.
25. Phil. 2:5; John 10:10; Psa. 86:5; Isa. 65:14.
26. Heb. 4:11; Rom. 6:22; I. Thes. 5:23; II. Cor. 1:3.
27. Josh. 23:11; John 15:5; II. Thess. 3:5; Isa. 25:1.
28. II. Tim. 2:25; II. Tim. 1:7; Psa. 36:10; Psa. 71:51.
29. Luke 12:35; II. Cor. 9:8; Lam. 3:41; Rev. 5:13.
30. Heb. 12:12; II. Cor. 13:11; Neh. 5:9; Psa. 59:17.
31. I. Cor. 14:1; I. John 4:7; John 17:1; Psa. 100:2.

International and Interdenominational "Guide" Prayer and Tract Union.

We invite all our readers to observe as the

DAY OF SPECIAL PRAYER, JULY 12th.

The Scripture Lesson for the day will be Isaiah 52nd, and the hymn, No. 775 in the Methodist Hymnal. Remember all who are engaged in holiness work, including Evangelists and Publishers, and all who are on the great Pentecostal Prayer Roll, including the Pentecostal Roll.

EDITORIAL REVIEW.

REV. FRANCIS HODGSON, D.D., at the Landisville National Camp Meeting, after "Joseph Barker," the converted infidel, had preached, cried out, "Brethren, why don't you shout? What are hallelujahs for, if not for such a time as this?"

CAMP-MEETING ANNOUNCEMENTS.

FLETCHER GROVE, Delanco, N. J., June 24th to July 5th, Rev. G. W. Ridout, President.—This is a new ground recently purchased, eight minutes from depot at Delanco, which is a place of beauty and loveliness, fourteen miles from Philadelphia, accessible by railroad or boat; cheap fares. The design of the movement is expressly for the promotion of holiness on lines similar to those of the National Douglas and Mountain Lake. "Holiness unto the Lord" is the motto. This summer, at the date above given, the first Pentecostal Camp Meeting will be held. Dr. Fowler, President of the National Association, E. I. D. Pepper, W. B. Osborn and wife, Bros. Rook, Hann, Tushingham, Powell, Dr. H. L. Gilmour, and others, are announced as among the workers. The Editor of THE GUIDE is invited, and if the Lord gives him a Pentecostal message, he will be on hand to deliver it. We want to see the opening of this new enterprise. Our *soul-feelers* seem to tend that way. We think we can assure those who go to "Fletcher Grove" to the first Pentecostal Camp Meeting there, June 24th, that they will find fire and power of the Jerusalem order. Write Rev. G. W. Ridout, Delanco, N. J., for particulars about tents, accommodations, etc.

MOUNTAIN LAKE PARK, MD., Rev. J. Thompson, President.—Mountain Lake Park is on the very summit of the Allegheny Mountains, 2,800 feet above the level of the sea. Its climatic conditions are unsurpassed—pure air and water are there. The Pentecostal services commence on Saturday morning, July 2d, and close Monday night, July 11th, 1898.

Rev. J. H. Smith will conduct his Evangelistic Training Institute throughout the meeting. Rev. E. I. D. Pepper, and many effective workers, will aid in the services.

The ground is situated on the B. & O. Railroad, but no trains stop at the Park on the Sabbath.

Good board can be obtained at \$5 per week, but in the hotels somewhat more.

Rates at one fare for the Round Trip will be available July 1st to July 11th, inclusive.

A large company of evangelistic workers, representing all parts of the country, will be on the ground to co-operate with the President in conducting the services; so that it is expected the meeting will be, as heretofore, eminently Pentecostal in character. But not so much on account of the number or ability of the workers, but because the God of glory will be in the midst.

PITMAN GROVE, N. J., August 8th, continuing ten days. Rev. A. E. Ballard, D.D.—This is one of the old-time Camp Meetings. The motto is, "Pitman Grove and Power!" The one question pressed in every service is, the conversion of sinners and the sanctification of believers. They give themselves wholly to that work and expect God's blessing. Pentecostal visitations are realized every year.

At the coming meeting (note the date above), Rev. E. I. D. Pepper will give daily Bible readings, in place of Dr. Jones, who was called home. Bro. Pepper has a superior gift for this sort of service.

Seth Rees, the Friends Evangelist, will have charge of the afternoon services. Bro. Hyde, Mrs. L. R. Smith, Mrs. Thompson, and other workers, will participate. It is calculated that God will reveal His great power on this ground this year, despite war times. War against Satan and sin will be prosecuted vigorously at "Pitman." Everybody pray.

OHIO STATE HOLINESS ASSOCIATION, Rev. G. F. Oliver, D.D., President, August 9–17.—At "Sychar Camp," Mount Vernon, Ohio. The following Holiness Evangelists will participate in the services, in addition to members of the Association: Rev. Dr. C. J. Fowler, President of the National Association; Rev. C. S. Nussbaum, of Kans.; Rev. L. H. Baker, N. Ohio Conf., who will conduct the Young People's Meetings; Rev. A. M. Hills (Congregationalist), Oberlin, Ohio, author of a new and able work, "Holiness and Power;" Rev. J. H. Smith will conduct the Pentecostal Normal School, specially for the training of preachers and other workers in soul-winning methods.

One hundred preachers, including evangelists and workers, are expected to be present. This encampment is coming to be the great Jerusalem for the holiness people of Ohio—nothing better anywhere. It is in touch with local forces, but independent of all control for mere revenue or worldly conveniences. It is a primitive tent meeting, with dormitory, lodging, hotel and restaurant. Go to "Camp Sychar" if you can, but at any rate pray for a Pentecostal visitation there.

The Camp Meeting at Sing Sing commences August 4th; Ocean Grove, August 20th. More next month.

OUR CHORAL SERVICE.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

18

Lend a Hand!

JNO. R. CLEMENTS.

JNO. R. SWENEY.

1. Many souls are sinking in the wreck to-day, Lend a hand! lend a hand!
 2. You may rescue many, if the storm you brave,
 3. Some there be, thro' toiling, who have weary grown, Lend a hand! lend a hand!

To the rescue, quickly man the boat, away! Lend a hand! lend a hand!
 Just *your* earnest effort is required to save—
 On the wreck are many who are far from home, Lend a hand! lend a hand!

Waves are dashing high, soon 'twill be too late; Grasp the oar at once, do not
 Falls the dark'ning shade, fiercer grows the gale; Tho' the storm-king's might maketh
 Push a-way, a-way! God will surely bless, Strength will give to aid those in

lon - ger wait; You may save a soul from an aw - ful fate—Lend a
 stout hearts quail, Yet without your aid, Naught can e'er a-vail—Lend a
 sore dis - tress, As your ef - forts be, so will be suc - cess, Lend a

CHORUS.
 hand! lend a hand! Lend a hand! lend a hand!
 Lend a hand! lend a hand! Lend a hand! lend a hand!

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AUGUST, 1898.

THE KEYNOTE.—“As for our Redeemer, the Lord of Hosts is his name, the Holy One of Israel.”—*Isa. 47:4*.

“How good Thou art! how large Thy grace!
How ready to forgive!
Thy mercies crown our fleeting days,
And by Thy love we live.”

“Our eyes no longer drowned in tears,
Our feet from falling free,
Redeemed from death and guilty fears,
O Lord, we'll live to Thee.”

PENTECOSTAL LIFE-PHASES.

Pentecost brings to us an internal revelation of Christ, and this revelation is by the illumination and empowerment of the Holy Spirit. We are, in this beautiful and effective New Testament life, to put on the Lord Jesus Christ, as we would put on a garment. Hence the apostle, writing to the Romans, says:

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”

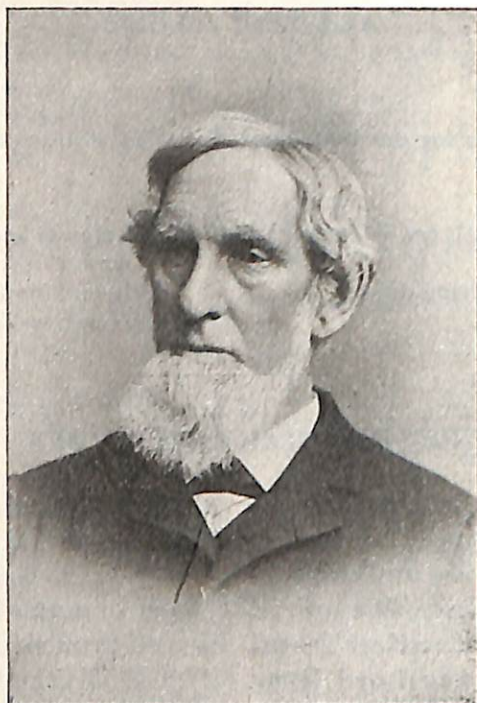
There precedes this injunction several negatives: “Let us walk honestly, as in the day; *not* in rioting and drunkenness, *not* in chambering and wantonness, *not* in strife and envying.” These are the works of the flesh. “*But*”—that is the all-comprehensive word, introducing the great verity of the kingdom—“But put ye on the Lord Jesus Christ.”

This being accomplished, and this divine personality enthroned within, by the power of the Spirit, the works

of the flesh, and all inclination to provide therefor, are ruled out.

We often hear of “the expulsive power of a new affection.” And there is such expulsive power, and especially if “the affection” be *love*. But greater still the expulsive power of a new personality, even Jesus, to be enthroned within. The great secret of persevering holiness in all manner of conversation (mode of life) is “CHRIST IN US, the hope of glory.”

And the great province of “the Spirit” in His indwelling is to testify of Christ, to reveal Him to our personal consciousness, to cover us with His light and beauty as with a garment. And this internal enthronement of Christ regulates the passions, and brings them under control, so there is no provision for “the flesh, to fulfil the lusts thereof.” Indeed, so perfect are the internal adjustments, that “every thought is brought into captivity to the obedience of Christ.”



REV. CHARLES MUNGER,

Late of the Maine Conference of the Methodist Episcopal Church, and an honored member of the National Association for the Promotion of Holiness. He was an able minister of the New Testament, a bright example of Christian purity, a man of excellent spirit under all circumstances, and a clear and definite exponent of the doctrine of Bible Holiness.

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

SERMON.

Part I.

THE BAPTISM OF POWER.

BY REV. W. H. BOOLE, D. D.

(Preached at the National Camp Meeting, Landisville, Pa.)

TEXT—"But ye shall receive power, after that the Holy Ghost is come upon you."—Acts 1: 8.

There is much in that word "power." Its possession is the condition and assurance of success in any undertaking—the possession, not the promise of it; for though a promise is of value because of the ability and integrity of the promiser, yet it is the fulfilment of it that contains the power of the promise. God's promises are all valuable, even as His word only; but chiefly because of what is contained in their fulfilment—the gift of the Holy Ghost.

Power belongeth unto God—all power: man is powerless; and for all the works of mankind, of whatever kind, to which men are called in their present fallen state, our Creator has provided the suitable forces and power.

That "knowledge may increase" in the present advanced stage of Christian civilization, it has become necessary that a man should do as much in ten years as the ancients accomplished in fifty; so God put wisdom in man, and directed him to where lay concealed the reserved resources the Crea-

tor had hid in nature's dominion; and steam, air, water, electricity, etc., are brought under contribution to the will of man, to annihilate time by lightning express trains, to break huge masses of stubborn materials, to convey his messages thousands of miles in a moment. These are God's forces, provided by Him for man's help. I have seen a plate of solid iron ten inches thick broken like a pipe-stem by the force of a column of water no bigger than your little finger. This is the power of God as displayed in His physical forces. In the legislature of Christian nations there is found the acknowledgment that "power belongeth unto God." If you were to discover a new force in nature, and by its application to novel machinery of your own invention should produce new and marvelous effects, you would be allowed to take out an exclusive right or patent on the machinery and the application of such newly-discovered power; but you could get no patent on the power itself; it is not yours; no, not by discovery; it is the Lord's; He made it, and by an exclusive, universal patent He is the sole proprietor of all forces and powers.

There are many powers—powers of different natures, as physical, intellectual, spiritual; and wisdom is manifested in the suitable application of any power to its own proper use or purpose. And to obtain a fair understanding of the real import of our text, it is necessary to consider what is the

true nature of the work to be done by the power herein promised.

Well, it is not to build pyramids, or drive steamers, or run trains, or work telegraphs. For all these proper things God has provided suitable powers among the forces in nature. This is not, then, a physical power. Neither is it to teach arts or sciences. The nations are not to become learned and cultured in the sciences and arts directly by the dispensation of this promised power.

The Greeks were cultured and refined in much; the musty records of Chinese history show that that people, thousands of years ago, were not devoid of culture of a philosophical and scientific kind; yet these nations were utterly devoid of this promised power. It is not, therefore, an intellectual power.

What is the work to be done by the possession and use of it? In a word, it is the power to save the world of mankind. Nothing new can be added to this stereotyped statement; but we must continue to repeat it until the mighty Holy Ghost is given in full measure to all the Church, and the whole world is saved. This world is a lost world, wrecked and stranded on a lee shore; turned upside down by the wonderful force of that "bad miracle of hell," sin. The first work of this promised power is to destroy sin. But sin is not located in the mountains, else we could apply the physical forces placed at our command and beat them small as dust; neither is it in the body, the flesh of man, else you might by medication and purifying processes abstract and destroy it; neither is it located in the intellect, though this is impaired by its ravages. So, you cannot by much reasoning and choice and conclusive arguments reach the seat of the disease. But sin is located in the spiritual nature of man; for "out of the heart

proceed adulteries, fornication, evil thoughts, blasphemies," etc. If, then, sin is to be destroyed, and mankind cleansed of its pollution and saved from its present and eternal curse by this promised power given by the Holy Ghost, it must be a spiritual power—inward, unseen, but wonderfully felt.

There is something more besides the destruction of sin. By this power the kingdom of God is to be builded. But this kingdom is invisible. "The kingdom of God is within you"; and this kingdom is established in the regeneration, the transformation, the sanctification, the present glorification, of the soul and spirit of man. Thus we reach the conclusion that the power received upon the gift of the Holy Ghost is a vital, spiritual power, which, in its burning energy, purifies and transforms those whom it possesses, and fills them also with a divine anointing, effectual in its manifestation to the regeneration and transforming of many. This is the power of the Holy Ghost in you, and through you, as promised in this text.

It is of interest to note the relation of the little word "but," which begins this text, to this view of the matter. It connects what goes before with what follows, and also introduces a new thought.

The earnest and ambitious inquiry of the disciples was, "Lord, wilt thou at this time restore the kingdom to Israel?" The full proof of His divine Messiahship was now before their eyes, in His healed hands and side; they no longer doubted His ability to establish His promised kingdom at once among His enemies, and by a single word claim and possess the throne of their father David. But their first crude, material idea of the nature of this kingdom remained unchanged by the astounding fact of their Master's resurrection. They believed in the temporal, earthly reign of Christ;

therefore said they, "Wilt thou restore the kingdom?" By this they meant only the restoration of Israel's ancient magnificence and splendor, as she once shone the "head," and not the "tail," of all nations. In His response, Christ severs the cord of their ambitious expectations, but reveals to their wondering minds the true idea of His kingdom, and also the responsible relations which they themselves were to sustain to it as its builders and promoters. "It is not for you to know," He answers, "the times and the seasons"—the designs of the Father concerning the kingdom of which you speak; "but ye shall receive power, after that the Holy Ghost is come upon you."

I will say, further, that in this argument the weakness of the instruments is not to be taken into the account. It is a common objection on the part of Christians when pressed to seek for the full baptism of the Holy Ghost as an endowment for labor, "O, I am so weak, and of so little ability, the Saviour can do nothing with me!" Consider now to whom He was talking. Whom did He choose? The weakest set of men that ever followed a leader. They appear, before the day of Pentecost, very like children quarreling for an unequal distribution of gifts and honors.

Peter denied His Master with oaths and curses, while John, with all the others, forsook him and fled. Christ's selection of these weak things for his first disciples and ministers is the final answer to all such objections as we have named. Indeed, it is written: "He hath chosen the weak things of the world to confound the things that are mighty." If you say, "I am nothing," God will not be offended; for you and all men are "as nothing before Him." But why do you hold on so tightly to nothing? Let nothing go for nothing, and the Lord may then make some-

thing for Himself out of you. The slender thread of copper wire which lies under your feet is a thing without life or sense; there is no power in it. You may lay it on a barrel of gunpowder, but it does no harm; it can neither talk nor write. But if you only apply to its end that wondrous invisible force we call the "electric spark," instantly it "receives power," and under three thousand miles of unfathomed ocean it flashes the lightning message to merchant, peer, and king, and speaks forth to the nations the "wonderful works of God." Now bring it into contact with that mass of twenty-two tons of dead powder lying in the cavity of that treacherous rock in the harbor of the "Golden Gate," on the California coast—that fatal rock on which millions of the commerce of the State has foundered and gone down, thus retarding and diminishing the prosperity of the people,—and in an instant, as the fiery spark fills the dead wire and communicates with the dead powder, both are kindled into a mighty flame, whose dreadful force expanding, rends and tears into smallest fragments the solid granite; the opposing mountain is removed, and the deep waters cover the place, and wait to bear in safety on their supporting bosom every sail which has been waiting in the mouth of the golden harbor. Thus the senseless things of earthly nature, always obedient to the will of their Maker, become invested with "power from on high" when touched with the finger of their God. And if you are but a worm, as much a "nothing" as a strand of copper wire, *only be still and let God touch you with His electric spark and you too shall "receive power,"*—power to burn, to move the mountains, to "speak forth the wonderful works of God." The Lord God of the promise, send upon us the Holy Ghost!

OUR PENTECOSTAL BIBLE STUDY.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 2:15.

"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."

THE ASCENSION OF THE SON.

BY REV. CHARLES GARNETT.

PART III.

The Lord Jesus had just ascended to heaven. Having accomplished our redemption, He had now returned in triumph to the courts above. He had gone into the glory-land, and taken His seat upon the mediatorial throne. Under these altered circumstances, what were the apostles to do? "Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a Sabbath-day's journey off." They did not sadly disperse, each going to his own home; they kept together and returned "with great joy" (Luke 24:52) to Jerusalem. When the apostles received the first intimation that Jesus was leaving them, sorrow had filled their hearts (John 16:6). Now, though withdrawn in the body, their Lord and Saviour was felt to be spiritually nearer, and more precious to them than ever. "And when they were come in [to the city] they went up into the upper chamber where they were abiding." Probably this was the room where the Lord's Supper was instituted (Luke 22:12), and where He had appeared to them on two occasions after His resurrection (John 20:19-26), and where eventually the Spirit was outpoured. A quiet retreat, where the apostles frequently resorted for devotion and consultation. A thrice-hallowed spot, where the Lord

Jesus had repeatedly met His dearest friends. There the eleven quickly gathered together, Judas having gone to "his own place"—a sad and awful contrast! Two names in the list given strike us as specially noteworthy and suggestive—Peter and Thomas—the former as having wickedly denied our Lord, and the latter as having strongly doubted the reality of His resurrection. Neither of them was excluded. Though the eleven had all forsaken Him, they had at length returned to their allegiance, and being perfectly assured of His presence and favor, they were now entirely devoted to His service. "These all with one accord continued steadfastly in [the] prayer"—evidently a definite form of supplication. (Compare 2:42.) In the fire of a great and luminous conviction that "the promise of the Father" would soon be fulfilled, their hearts were riveted to each other. They were all of one accord, of the same mind, drawn together and kept together by the expectation of receiving a wondrous blessing. Nor were the apostles alone in this matter, for Luke tells us with them were the women, Mary the mother of Jesus, and His brethren. Their presence is noticed in strong contrast with Jewish usage, which assigned a separate court in the Temple and kept women apart in the synagogue. In Christ there is neither male nor female (Gal. 3:28), and our sisters owe more to Him than they can understand. Special mention is made of the mother of our Lord. But though distinguished from the rest, her prominence is not made conspicuous or dwelt upon. Like all the rest, she is upon her knees, praying to her glorified Son; and this is the last suggestive glimpse we have of her in the Word of God. And with her are "his brethren," near kinsmen, who, though backward in believing, were now absolutely convinced that Jesus was the Christ, the Son of God,

the Saviour of the world. Around this inner circle of obedient, prayerful, expectant disciples, there soon gathered a multitude of others, who joined them in waiting for "the promise of the Father." For ten days they prayed and waited, and waited and prayed, until at length the great day of Pentecost was being fulfilled, when "suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

And now the question arises, Why these ten days of waiting? How is it the great blessing did not come sooner? What was the reason for this apparent delay? It cannot be that the Father was unwilling to fulfil His promise, or that the Son was not prepared to transmit the blessing, or that the Spirit was not ready to descend. No; the only reason, as it seems to me, was, that the great religious festival of Pentecost was drawing nigh, when it was divinely ordained and pre-eminently fitting that the dispensation of the Holy Spirit should be inaugurated with impressive miraculous accompaniments and supernatural power. The blessing was not withheld until the day of Pentecost because the apostles and disciples were not ready for it. From the first there was perfect harmony and unity of spirit. All along the one hundred and twenty were increasingly confident that the blessing would soon be given. Day after day, hour after hour, they expected it, and when at last it came, the symbols of the divine presence and power beautifully typified the fulness of spiritual life and power that filled and thrilled their souls.

Now comes a most important question, suggested by what I have just said. Why need we "wait" for the fulness of the Spirit? Why persist in prayer for a personal pentecost? May we not "take" the blessing by faith now? Certainly, if we are ready for it; otherwise, emphatically, No. The exercise of appropriating faith and our spiritual receptivity are conditioned upon several things which, in conclusion, I will endeavor to enumerate. First of all we must earnestly desire the blessing, because we feel our need of it. Secondly, we must separate ourselves from every form of evil and dedicate ourselves fully to God. Then we must pray definitely for the promised fulness in the confident expectation of receiving it. Then, lastly, we must believe we are now receiving it and wait in faith till it comes. For what is the Pentecostal blessing? It is a supernatural endowment, gradually approached, instantaneously bestowed, and consciously received. Some contend that a definite, perceptible experience is not essential to the baptism. But we believe the inspiration is real, a direct objective action of the Divine upon the human, of which we are distinctly conscious.

Praise the Lord! My soul rejoices at the thought of it. O that thousands more, including all my readers, may receive this great blessing!

Finally, if we have not yet received the Pentecostal power, our business is to make a full surrender and to wait in prayerful expectation till it comes. And when the Holy Spirit fills our souls, and fires our hearts and controls our wills, we shall know by personal experience that we are fully blest; and ere long others will know it too, for our opened lips and shining lives will tell their own tale of what God, for Christ's sake, by the Holy Spirit, has done for our souls.

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2: 16

THE PROVOCATION.

BY REV. ARTHUR T. PIERSON, D.D.

That part of the Epistle to the Hebrews, contained between chaps. 3: 7 and 4: 11 is a sort of key to the whole Bible, for it contains a sort of miniature of all the experience of a saved soul from the first to the last of its earthly experience, revealing the abnormal, and suggesting the true and normal, type of such experience.

Certain words and phrases in it are specially important: for example, the words "*temptation*" and "*provocation*"—the latter word, in the original, means what is made intensely bitter, what is exasperating. God has had many provocations to bear with from His people, but there is one which He marks as **THE PROVOCATION**. In Numbers 14: 22, God says, "They have provoked me now these *ten times*; and these ten times may be distinctly traced and numbered from the shores of the Red Sea to the Wilderness of Sin, to Rephidim, Sinai, Taberah, and Kadesh-barnea. Here they were so discouraged by the report of the spies, that they not only refused to go up and possess the land, but proposed to make themselves a captain and return to Egypt (Num. 14: 4); and, because Caleb and Joshua exhorted and encouraged them to venture on God, they would have stoned them to death had not God interposed. For this resolute unbelief and disobedience, distrusting God's power and rebelling against His leadership, God swore that not one of them who came out of Egypt bearing arms should ever enter the land they scorned, save only the two faithful

spies, Caleb and Joshua. And Moses told them (Deut. 9: 7) that, although they had provoked God to wrath in the Wilderness from the day they came out of the land of Egypt until their arrival at the borders of Canaan, their greatest provocation—that in which they showed the worst spirit Godward and by which they exasperated Him beyond forbearance—was this refusal to go forward and take possession of their inheritance. Hence this became known historically as the Bitter Provocation, and the Day of Temptation, by way of pre-eminence. To distinguish this from the provocation at Rephidim, it is called Meribah-Kadesh (Deut. 32: 51). Compare Exodus 17: 7, where "*Massah*" means "*Temptation*" and "*Meribah*" "*Provocation*."

The individual words in this passage bear very close study. For example, the expression, "not being mixed with faith," Hebrews 4: 2, refers primarily to the process whereby, in the animal system, food, taken into the body for nutritive purposes, is mixed with those secretions intended by nature for assimilation and appropriation to bodily wants, which is a threefold process: 1, Mastication, whereby food is mixed with saliva; 2, Digestion proper, whereby, in the stomach, it is mixed with bile and transformed into chyle; and, 3, Absorption, whereby, in its passage through the alimentary canals, it is taken up by the lacteal vessels and actually mixed with the blood, becoming a part of the body, displacing wasted tissue by new material.

Upon this threefold process everything depends—strength and health, vigor, and even vitality. And in fact, if the aliment be not so mixed with ptyaline, bile, pancreatic juice, etc., it is harmful instead of profitable, a source of disease and death. How striking the lesson as to the need of

mixing the word heard with meditation and prayer and holy examination of self, that it may be incorporated into practice, and affect our whole habit and frame of mind and heart and conscience and will, and reappear in our speech, conduct, frame of spirit, and whole life, becoming an integral part of ourselves! (Comp. Psalm 1.)

"THE LOVE OF THE SPIRIT."

BY THE REV. C. W. L. CHRISTIEN.

In the "glorious Gospel of the blessed God," we have a full-orbed view of the Divine love to man. But the love is manifested in a different form in the redemptive work of each Person in the Holy Trinity.

In the work of the Father, we see love manifesting itself in the form of gift, "For God so loved the world that he gave his only-begotten Son." And through the gift of the Son another gift, the consummation of all conceivable blessedness; for, "The gift of God is eternal life through Jesus Christ our Lord." Here is the absolute exhibition of the love of beneficence.

In the work of the Incarnate Son, love appears in the form of self-sacrifice. He gave Himself, He gave Himself to the death of the cross. No greater sacrifice was possible, and He would bestow no less. And it was for sinners, those who merited punishment at the hands of Him who thus "bare their sins in His own body on the tree." And the Church has never wearied of praising "the love of Christ that passeth knowledge." In ten thousand holy songs she has poured out her grateful joy, and will continue so to do as long as the Saviour lives to receive the adoration.

But we have in the mission of the Comforter an equally resplendent manifestation of love, though we fear it

has not been recognized by the mind and heart of the Church as it should have been. In the work of the Holy Ghost we see Divine love in the form of ceaseless activity for the good of mankind. The Spirit has been given to accomplish in the individual soul the purposes of the gift and sacrifice of the Son. And in doing this, His work is over all the earth. He deals, not with a few souls, but with a "multitude whom no man could number, of all nations, kindreds, people, tongues." At this moment there are countless hosts being enlightened, convinced, brought to penitence and faith in Christ. Myriads are being purified and strengthened, consoled and supported and led from lower to higher and yet higher levels of spiritual life. And this has been going on all down the ages; it has never ceased for one hour since the auspicious day of Pentecost ushered in the full dispensation of the Spirit. Who can measure it? Solomon says of Nature: "No man can find out the work that God hath done from the beginning to the end;" and our knowledge of the world-wide operations of the Holy Spirit is just as fragmentary and fractional. But only an infinite affection could do it.

Why does the Spirit at all visit the sinner—cold, ungrateful, impenitent, unlovely as he must be in the sight of a holy God—to strive with him in his sinfulness? And when resisted, insulted, spurned, sometimes "for many long, rebellious years," why does He continue to follow the transgressor, as one has said, "literally persecuting him with entreaties to be saved"? Simple love alone could do it—love that yearns to bless. And when the sinner yields to his persistent strivings and seeks salvation at the cross, what is it but love that hastens to chase despair with hope, and sighing with songs, and to "bear witness" that he is accepted as a child of God?

And all the way on after conversion the ever-active love of the Spirit carries forward the gracious work. He takes up His abode within the heart as Ruler in the temple. He gives the saved one power to overcome temptation that he may not only escape the calamity and degradation that would come by falling into sin again, but grow stronger by successful combat with the foe. He grants him daily "fellowship with the Father and with his Son, Jesus Christ." He shines upon the page which He inspired, teaching him "wondrous things out of his law." He meets him in the house of prayer, making it often the very porch of heaven. He reveals the things of Christ to him as he comes to the table of the Lord. He fills his breast with heavenly peace when his journey lies amid the shadows, and speaks "comfortable words and kind" when his heart is drooping. He bears with his backwardness of heart and gently teaches him as he is able to bear. He visits him amid the stress and strain of active duties with many sweet refreshments. And when, alas! the faltering soul has had to acknowledge spiritual sins, how often has he had also to say—

"Patient Inmate of my breast,
Thou art grieved, yet I am blest."

And when the Spirit shows him the remaining corruptions of his nature, and creates within him a longing desire for the life of full devotion, when He takes him to the mountain top and shows him the promised land of holiness smiling in all its brilliance and beauty—

"A land of corn, and wine, and oil,
Favored with heaven's peculiar smile,
With every blessing blest,"

why is it? Only that the Divine love may be gratified by His child crossing Jordan and taking joyous possession of the covenant inheritance.

We must also remember that in the discharge of our relative duties there

is always personal benefit. One great purpose of God in using His people to erect His kingdom in the world is that they may possess the endless good involved in doing it. If He chides the slothful servant who attempts little for the good of souls, it is for the double fault of losing good himself by withholding it from others. But "he that watereth is watered also himself."

Yes, every admonition, every check, every incentive, every whisper to the heart, all the light He sheds, all the convictions He produces, all the fear, all the godly sorrow, all the hope and all the gladness He creates, come from His unchanging desire for our loftiest well-being. Nothing will satisfy Him concerning us but our best. If He forbids us to travel down a road, it is because mischief is in the way; if He points us to another path, it is because the fruits and flowers of blessing there abound. The Spirit is never so pleased as when the believer is enjoying the most of the grace of God.

So that when I abandon myself entirely to Him, I shall be brought forward on my way to a continually enriched possession. If I resigned myself to one who hated me, I should be yielding myself to all the evil that his malice might bring upon me. If I gave myself to one who was indifferent to my welfare, no great blessing might result. If I resigned myself to one who loved me, the advantage I might realize would be bounded by the limit of his knowledge and the range of his power. But when I have placed myself unreservedly in the hands of the Holy Ghost, I am following one who has an infinite love that can only desire my fullest good, infinite wisdom that knows how to secure it, and infinite power that can carry out His will. Who would not follow as "the love of the Spirit" leads him on to perfect bliss?

THEY ARE GATHERING HOME.

REV. CHARLES MUNGER.

BY REV. W. M'DONALD.

Our beloved Munger, who has for so many years been an honored member of the National Association, has finished his course, having "kept the faith," and now dwells in "the house not made with hands, eternal in the heavens."

He fell asleep in Jesus, April 29, 1898. His departure occurred in Rochester, N. H., at the home of his daughter, Mrs. Abbott, where he was spending the winter. In this very town our brother was born, October 29, 1818, his father being stationed here at the time.

Bro. Munger was born of a noble stock. His father, Rev. Philip Munger, was one of the pioneer Methodist preachers of New England. I remember hearing a sermon, by Bishop Hedding, fifty-one years ago, on the death of Philip Munger, and the eulogy he pronounced upon his former colleague. Bro. Munger had one brother, an able minister, and another a devout, reputable lawyer, and the whole family were given to literary culture and religious work.

Our brother was converted at the age of seven years. He graduated from the Maine Wesleyan Seminary in 1840, taking the prize as an elocutionist. He immediately entered upon the work of the ministry, and with a break of two years only, from ill health—during which time he made a voyage to England,—he has been in the active work of the ministry fifty-eight years, and a member of the Maine Conference fifty-seven years. He was thrice elected delegate to the General Conference.

In 1840, we were colleagues, since which time our friendship has been uninterrupted.

August 8, 1841, he was married to Miss Celia J. Anderson, of Fayette, Maine. There were born unto them seven children; three are not, and four are yet living—one son and three daughters. His son, Capt. Munger, of the gunboat "Manning," is now with Sampson's fleet. Mrs. Munger, a lady of great excellence of character and of a beautiful life, reached her heavenly home a few years ago, since which time Bro. Munger has resided at Old Orchard, Me., with his daughter.

In 1868, he was honored with title of *Master of Arts*, from Bowdoin College, Me.

We have known Bro. Munger for fifty-eight years, better than we have known almost any other man, and in all these years we have not known him to perform an act nor manifest a spirit, so far as we could judge, which was contrary to the spirit of holiness. His religion, it is true, was not of the demonstrative type, and yet he was often filled with the spirit of holy comfort, and his faith was as firm as the everlasting hills.

Bro. Munger was a man of one book. The Bible was to him the Word of God. He was pre-eminently a student of the holy book. He lived upon its truths, and a man more familiar with its history, biography, chronology and prophecy, we have not met; these were as familiar to him as the alphabet. The extent to which he had stored his mind with Bible facts and figures seemed wonderful. This enabled him to employ his logical sledgehammer upon the theories of the distinctive higher critics with telling effect. He leaves in manuscript a work on this subject which should be in the hands of our young ministers who are being poisoned at some of our theological schools. He seemed to live and revel in the Old Testament for many years. It was the Gospel to

him. He was regarded as the best Bible expositor in his Conference, and, we think, the best in New England—since the death of Prof. Calvin Stowe.

He was not only a consistent professor, but an able defender, of the doctrine of perfect love, as taught by John Wesley. He has often told us that he made a *covenant* with God, on the Atlantic ocean, fifty years ago, while on his return from England, to be wholly and forever the Lord's, and that covenant had never been broken.

Bro. Munger was a man of great firmness of character, and unswerving integrity. He never stopped to inquire, What will be the influence of my course upon myself? or, How will it affect my standing with my brethren? Shall I be blamed or praised? But he simply inquired, Is it right? Ought the thing to be done? If it was right, if it ought to be done, that was the end of all controversy. He possessed the courage of his convictions, and his brethren always gave him the credit of being true to his convictions of right. If space would allow, we might illustrate this by many instances. And yet this man was as gentle as a lamb, and so manifestly honest that his opponents never became offended at him. He was so frank, so kind-hearted, so unpretentious and perfectly familiar with all, that all the people loved him and recognized his great abilities. His heart was drawn to those who followed the Lord wholly, and he found his greatest comfort in closest fellowship with them. So gentle was he, that a mere child could become perfectly familiar with him. There was nothing put on, nothing artificial, but all was natural, simple and artless. Blessed man of God!

This dear brother spent some two weeks in our home a little more than a year ago, and they were days of unmingled pleasure and delight. We talked of our youthful conflicts, when,

fifty-eight years ago, we started out together to preach the Gospel, and of our successes and failures since. He seemed to possess at that time unusual physical vigor, far exceeding our own.

His last sickness, beginning with typhoid fever, was somewhat protracted, continuing three months. When the disease had abated, we made him a visit, and found him better than we had expected, though still poorly. He was able to be up and about the house a little. We had a season of blessed fellowship, and precious communing at the mercy seat, rejoicing in hope of soon meeting again in his home at Old Orchard. Soon after my return, I received a note from him which indicated marked improvement. He was able to go upon the street and make calls upon friends. But we were soon informed that a change for the worse had occurred, and then a telegram that he was with us no more. For several days he sank gradually but surely. He suffered no pain or distress of body or mind. His song was—

"I've anchored my soul in the haven of rest,
In Jesus I'm saved evermore."

All was calm and peaceful as "the sea of glass." His hope was bright, his faith unshaken, and his rapture seemed to be the assurance of quietly resting in the arms of infinite love, and thus he passed away, "as dies a wave along the shore."

The memorial services were conducted at the Clark Memorial Church, in the suburbs of Portland, where ministers and friends assembled to give expression to their love and esteem for him whom they had long known and honored. We were present to contribute our testimony in honor of "the man greatly beloved," with others of his ministerial brethren, who all honored him as a saint who

had "kept the faith" and was now enjoying the triumphs. Then we followed the sacred dust to the Evergreen Cemetery, near by, and laid him to rest beside father, mother, brothers, sister, and his beloved Celia—he being the last of his father's family. Our heart said as we turned away:

"Now, toil and conflict o'er,
So, take with saints thy place;
But go, as each has gone before,
A sinner saved by grace.

"O may I triumph so,
When all my warfare's past!
And dying, find my latest foe
Under my feet at last."

THE INHERITANCE OF THE SAINTS IN LIGHT.

WHAT WE KNOW ABOUT IT.

BY REV. JAMES HARRIS.

PART III.

We *know* that the inheritance will be in light!

O light! thou purest and most excellent of all things known to man on earth. Emblem of all that is most holy and most blessed! Of thee the Godhead forms His vesture, and covers His Spirit with the beauty and the glory of thy beams. With thee all heaven is filled, and earth receives from thee whatever it has of life and loveliness. Twin sister of life! God is light, and in Him is no darkness at all. How mysterious is light! Imponderable, yet the mightiest force in nature. Colorless, yet containing in itself all the hues and colors which diversify and beautify the face of nature. Odorless, yet from it spring all the sweetness and fragrance of the floral kingdom. Light makes our day spring radiant with a glory of unspeakable richness, and our hours of departing

day more beautiful far than painter's brush can paint or poet's dreams can fancy. It touches the rugged mountain and it glows with gold; it looks into the valley and on the rivulet, and it glistens and glitters as a polished mirror. It shines upon the dew of the morning, and upon the hoar frost of the evening, and it is as though gems from an angel wing had covered all nature. And this is what has been sown for the righteous. Sown broadcast upon fields of Christian toil and Christlike sufferings; sown in the darkness of the shades of night, where the clouds of sin and sorrow did most gather; sown during a lifetime of service by acts of benevolence and deeds of heroic perseverance. And the harvest will not tarry. We who sow will reap an inheritance of light.

Where is heaven? It is there, where the light has its home and the starry systems have their center. It is there, where God unveils His glory and the Lord Jesus Christ is seated on His throne. It is there, where the angels most do congregate and the holiest spirits have their dwelling.

This world seems to be at the extreme distance from the center of all light, nearest to the confines of eternal night. Only one sun of the millions visible to us gives us light, and we can scarcely bear even its brightness. Can we for a moment think of an inheritance upon which all the suns, visible from such a distance to us as Mars, will concentrate their glory and their light in brightest effulgence? When this corruptible has put on incorruption, and this mortal has put on immortality, we shall be able to dwell there and behold the light. All God's works will be visible in its beams; they that are wise will shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

(To be continued.)

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest;
Under the shadow of Thy wings
Shall they serenely rest."*

WEDDED.

BY REV. L. H. BAKER.

There are two sides to every form—the seen and the unseen, the outside and the inside. That which is seen and known suggests what the other may be, or should be. The house, with its furnishings and appointments, is the expression of the tastes, means, and motives of its occupants. It does not require expensive or elaborate decorations or equipment to reveal the presence of an æsthetic mind. The putting of little things, the arrangement of a few things, the best using of much or little, will reveal the touch of the presiding genius. The manners and habits of the household will also reveal the ruling spirit even more than its rigid observance of common usages or religious ceremonies. These may be regularly practiced with cold and perfunctory exactness without any helpful effect upon the real home life. Piety is more than ceremony. It is a spirit of reverence and devotion awakened by a sense of the Divine—a consciousness of His presence. His real coming brings order and peace, and a pure affection, with its blessed fruits of good habits and right tempers. Without Him, homes are often the abodes of confusion and strife and selfishness. But even if some be kept free from this turmoil and passion, being the centers of attraction and association, they may be barren of the best things, and empty of the brightness that the Lord's presence affords. When He is known as the Friend, all other friendships must be exalted in tone and trueness; when He is the welcomed Elder Brother, all other fraternity is made more sacred; when He is the abiding Guest, all others will soon discover His presence by the very atmosphere of the family circle.

The piety of the home, to be helpful, must be of the purest type—the cheerful tone, the patient kind. Then the members of the household will not have to go to prayer-meeting or class-room to learn that the others have renounced the world, the flesh, and the devil. Added to grace, there must be the exercise of sense—common-

sense. This will study and practice the art of living with others. "This is both a fine art and a useful art." It will require the putting of oneself in the place of another very often, and a frequent surrender of one's own will at many little points. In this, imagination and judgment will be in frequent exercise. Love will do much, and Christian love will do much more, to oil the places of friction. Good sense, guided by a spirit of self-sacrifice, will greatly lessen the friction-points, reducing them to the minimum. Passing quietly by some unpleasant things in the conduct of others, a kindly appreciation of all that is well meant and well done will do much to smoothe and brighten the course of daily life. It does not take blows and curses to break the delicate harmony of life. Heedlessness, or lack of consideration, is sufficient. Most of us are too sparing of our expressions of commendation and encouragement. To us there come occasional revelations of the fact that frequently, and perhaps more frequently than we thought, some loved one has longed for just such words of cheer as we might have spoken had we been sufficiently sensitive to their desire or more practiced in the habit of praising. It will richly pay to take notice of the smaller things that make up the sum of common life, and express our appreciation. It is a great mistake to wait until our friends are gone, to express our esteem of their worth to us. Our affection is not an exhaustless reservoir; it requires constant renewing; and by the same means as were used in the beginning—little streams of attention, of praise, of tenderness. Thus replenished, there will be the issuing of an outflow of deeds, of sacrifice, of even suffering, to make richer the lives that are dearer than our own.

Piety in the spirit, in the atmosphere of the home life, and praise in the practice of its habits and associations, will exalt it to the highest earthly habitation. Piety is beautiful, and praise is comely. Both contribute to the realization of the happiest and best life everywhere. One is of the inner life, the other is of the outer life; one is seeing, the other is speaking. Let them be wedded.

TESTIMONIES.

Mrs. J. M. Howard, Chicago, Ill.: "Your sister in the Lord, having Christ formed within, the hope of glory."

Mrs. Samuel Brush, Cranford, N. J.: "Praise the dear Lord that He has led me out into the light of full salvation."

Mrs. W. R. Eaman, Rolla, N. D.: "Jesus was never more precious. I praise Him for a full salvation. Glory, glory in the highest!"

FOR OUR YOUNG PEOPLE.

THE CYNIC.

Listening to the conversation of a group of young people recently, I heard some remarks that betrayed a disposition to be cynical. Whether speaking of the weather, of persons, or of things, there was the tone of complaint. It is so common to find fault with the weather, that we hardly think that in doing so we are speaking against the wisdom and care of One who for a good many centuries has understood how to manage it better than we. We too often speak as if He were on the alert to spoil our comfort and happiness, and so sent the rain when we wanted a good time or made it too hot or too cold so as to balk our plans. Is that fair and right? Have we been careful to note the many bright and beautiful days which have contributed to our pleasure? Have we been careful to mark the opportune coming of the storm to clear the atmosphere, or of the showers to water the earth?

Another unfortunate and frequently growing habit is to look upon people as if they were all perverse, and be ready to see and mention everything about them as open to objection. Because there are rogues in the world, we are not justified in looking upon all or most of those about us as mean-spirited and dishonest. Because some have been selfish, we should not interpret every noble deed as having in it a base or sordid motive. When others may differ with us in opinion, or performance, or mode of life, we are not warranted in charging them with narrowness, or perverseness. Such habits of observation and utterance make a chronic grumbler of the one who indulges them, and he is always an unpleasant companion. People keep shy of the grumbler, as from a snarling cur. Diogenes may have been a philosopher, and commanded attention as he sat in his tub, or walked the streets in broad daylight with a lighted lantern, looking for an honest man; but it did not make him companionable or helpful. It may have been a bold thing to command the emperor to get out of his light, but it did not make him more a gentleman to have such churlishness and rudeness. Can you think it made him happier? Is not he who is selfish and broods over the ills of the world—who sees and talks of the worst side always—the most unhappy and dissatisfied? Grumbling is the least profitable thing we can indulge, neither making the grumbler happier nor adding to the pleasure of others. He who is full of hope and cheer, seeing the bright side of life, and believing in the good, will win no mean place in the world.

THE CHILDREN'S COLUMN.

DEAR BOYS AND GIRLS:

How many of our young friends are out in the country this month? Some live there all the year round; others, from town and city, seek the quiet and comfort during the hot months. Have you been busy in the fields? Have you seen the harvesting of the grain? Have you been having a jolly time with the harvesters?

We read of a rich man of Bethlehem who had grain fields, and employed young men to reap the harvest. He must have been a good man, as well as rich. When he came into the fields, he greeted the reapers with these words: "The Lord be with you!" and they answered him, "The Lord bless thee!" He found there a beautiful young woman gleaning with his maidens; and when he saw that she belonged to another people, he did not send her away, but told her to stay and glean in his fields, and also told the young men to let fall some handfuls for her. So she remained and gleaned unto the end of the barley and wheat harvest. The rich man became very much interested in her; learned more about her, and she became his wife. This is a beautiful life-history and love-story found in our Bible. There are others just as real and good being written in the lives of to-day. The mode of gathering the grain, and of caring for it, has changed, but the growing and using is the same. Have you thought "who grows the grain?—who ripens it?" Have you counted the grains of wheat in a single head, or the grains of corn on one ear, to see how many come from a single grain once cast into the ground? I saw once, in South Dakota, ten stalks, with a full head on each, that had grown from a single grain of oats! I counted the number of grains on three heads, and found more than sixty on each, making over six hundred grains in all!

Jesus said some people would be like the seed bringing forth, some a hundredfold, some sixty, some thirty. But all seed must be put where it can grow, if it is to increase. Wrapped up and buried away in stone jar or iron box, it will remain a little, shriveled seed. It must have earth, air, sunshine, and showers. Then comes the harvest.

Who was the rich man of our story? What was the name of his wife? Who are the fruit-bearers mentioned by Jesus? Where do we find His words?

Send answers to MISS JENNIE L. PARKER,
59 W. Central Avenue, Delaware, Ohio.

Too MANY only see Christ in a book, as we see places on a map; but to come nigh—to enjoy Him—this is delightful.

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

We come to Thy footstool once more, O Lord, our God. We would worship Thee in the beauty of holiness. But what shall earth and ashes do? We acknowledge our weakness and unworthiness. Help us, O Lord. Grant us Thy light and strength. Enable us to do Thy holy will. In the sphere to which Thou hast appointed us may we deport ourselves wisely. May we seek Thy glory in all things; not our own. May Thy special blessing be upon this issue of "The Guide," and make it helpful to all who read it. Let Thy favor be toward our country in the crisis that is upon us. May our rulers be wisely directed, and may peace be speedily restored. All this we beg for Jesus' sake. Amen.

THE ABIDING GRACE.

Those were wonderful words that Jesus spake to His disciples when He said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There is an intimate and precious union between Christ and His disciples. The imagery of the context is very expressive. He represents Himself as a vine, "the true vine," and believers are the branches. This is a spiritual and vital union, effected by the Holy Spirit, through faith. Our fruit-bearing is dependent upon it: He says, "He that abideth in me, and I in him, the same bringeth forth much fruit." And to this holy union He calls us, saying, "Abide in me, and I in you." Then He unfolds great privileges as the portion of those who thus abide: "If ye abide in me, and my words abide in you," etc. It is a twofold abiding—we "abiding in" Him—that puts us in connection with infinite resources, for, "It hath pleased the

Father that in him should all fulness dwell." The proof, all-comprehending, that we do actually abide in Him is, that we keep His commandments. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Love is obedient. And the same proof of love to the Father, shown by His beloved Son, we are to manifest toward Him—a cheerful, constant, ardent and unquestioning obedience. Love runs swiftly in the way of Christ's commandments, O how swiftly! and asks no questions! The second great IF in the passage is potential: "If my words abide in you." Christ lays great stress upon His words as illuminating, quickening, transforming, all-commanding. They are to challenge our unhesitating credence. They are to secure our unlimited trust, in the face of calls to arduous service, at great hazards. They are to awaken joy and exultancy, even though sacrifice be involved and our heart's cherished hopes be thwarted.

We are not to be ashamed of His words. Great testings often lie at the doors of those who would experience entire sanctification on this point. Many are kept out of the kingdom for years because unwilling to use Christ's "words" which describe this grace. But He will make no concession. He has "exalted his Word above all His name." We are to accept His words in their plain meaning, without limitation,

in their entirety, and with holy jubilation. We are to appropriate them as did the Psalmist: "Thy word have I hid in my heart," that I might not sin against thee." The words of Christ thus appropriated throw up great fortifications around us, indestructible by earth or hell, and hold us in unswerving loyalty to Heaven.

Then look at the great privilege assured to the abiding saint: "Ye shall ask what ye will and it shall be done unto you." Unlimited and perpetual access to the throne. Mark! There is no restriction here—"What ye will." As Matthew Henry says, "They that *abide in Christ* as their heart's delight shall have, through Christ, their heart's desire. Two things implied: 1st. We shall not ask anything but what is proper to be done for us—the Holy Spirit inditing our petitions. 2nd. We shall have God's favor and Christ's mediation, so that we shall have an *answer of peace* to all our prayers.

THEY DO EXPLOITS.

God's people are great exploiters. Saintly annals are full of the sublime narrations. This is especially true of those who live fully under the Holy Spirit's anointing.

Jesus said, "Greater works than these shall ye do, because I go unto my Father." What? Greater works than those which Christ Himself performed? Did He not heal all manner of sickness, restore the lame and the blind, dislodge demons from human bosoms, and even raise the dead? True; and yet the promise holds good—"Greater works than these shall ye do." And He gives the all-comprehensive reason—"because I go unto my Father." Ah, He had His eye on the coming ascension! After His crucifixion and the brief sojourn in the domain of death, then the glorious ascent to "the right hand of the majesty on high." And, being there, He is clothed

with measureless intercessory potency. As the beloved Son of the Father, He may ask what He will and it shall be done.

The king Ahasuerus said to Queen Esther, "What wilt thou, Queen Esther? and what is thy request? It shall be even given thee to the half of the kingdom." But the Eternal Sovereign puts not the half but the *whole* of His kingdom at the command of His beloved Son. We seem to see it emblazoned in celestial characters over His imperial seat, "*Ask what thou wilt and it shall be done unto thee!*" And will He not, does He not, ask in behalf of His children? Assuredly He will—He does; and should they not magnify their high calling and do exploits? Yea, verily. Daniel says, "The people that do know their God shall be strong, and do exploits." It is the people that do *know* God who are the *exploiters*. Those who know God in Christ, in the plenitude of His life, and in the power of the Holy Spirit, "*do exploits*," amazing to the skeptical age, and confounding to hell. Why are there not more saintly exploits, shaking heaven, striking terror into the demon-realm, exalting Christ, making the world tremble? Why?

"THIS MOUNTAIN."

When the disciples saw the fig-tree withered away at the word of Christ, they marveled, saying, "How soon is the fig-tree withered away!" Both the actual withering and the instantaneousness of it astonished them. Then the Master opened to them, very impressively, the possibilities of faith, by saying: "Whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." This is a large warrant given to faith—he shall have *whatsoever* he saith. Their

faith had been staggered by the case of a child vexed with an evil spirit brought to them by his sorrowing father, but they could not cast him out, and they said to their Master, with surprise, "Why could not we cast him out?" and the answer was, "Because of your unbelief." Astonishing—they unbelievers! Daily under the personal instruction of Jesus, and yet without faith to cast out the evil spirit! So it was.

Then He shows them the power of living faith. "If ye have faith as a grain of mustard seed"—not large as to *quantity*, but immensely large as to *quality*. It is a peculiar faith, a faith without alloy, without any mixture of unbelief. It is a faith if the possessor of which "shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." Surely this is perfect faith, sweeping into the realm of impossibilities, and crying exultantly, "*It shall be done!*" He may even say to *this* mountain, "Bethou removed and cast into the depths of the sea." *This* mountain—something near,—a formidable hindrance to God's work. What is that—most of all? It is *carnality*—"Mount Carnality"—with an expansive base and the summit reaching unto the clouds. On the instant, in answer to all-conquering faith, it may be cast into the sea and appear no more forever.

It is not that there is really any power in faith to work such an astonishing miracle, but the omnipotent energy of the Holy Spirit becomes united with our faith, and *this* mountain of carnality is plucked up by its roots and cast into the oblivious depths of the sea. Thus the humanly impossible becomes divinely possible. The thing surpasses all our thought. The fact is made gloriously manifest, but it is a great mystery. It is God's work alone, through faith, instrumentally. Let Him have the glory.

A LARGE PLACE.

God designs man to occupy a "large place." This was grandly demonstrated at the creation. His creature, who so brightly reflected the image of his Creator, was capacitated for the loftiest fellowship with the Infinite, and in his right hand was placed a scepter which gave him dominion over all the works of the Creator's hands. Such was the predestined glory of man. But Satan plotted for the overthrow of this masterpiece of creation. For the moment there was a pause in the working out of the great design. But it was only the pause of a moment. The Eternal Sovereign quickly revealed the plan of human redemption. The infinite resources of the Godhead sublimely overmatched the dark, malignant plotting of the enemy. The proclamation went forth to earth and heaven—ay, to hell, also—"Man is redeemed!"

A "*large place*" is now opened for man's occupancy, under the auspices of grace—grace stooping from heaven to earth, proclaiming full salvation. "*A large place*"—large indeed—too large for human or angelic mind to admeasure. Not simply Eden's loss retrieved, but heaven itself brought down to earth—yea, God Himself enshrined in a human heart. How large a place is that, with God, the infinite and eternal God incarnated within us in the person of the beloved Son of the Father.

O wondrous grace, employing all human faculties, sweeping with divine intensity the whole interior being, claiming eternity for the working out of its plans, conceived in the council chamber of Jehovah!

A sister, in another column, says, "The Lord has brought me out into a large place, and I have need of nothing!" No! What can she need, with the eternal God as her salvation? A large place indeed—covering the measureless area of infinity and eternity.

PENTECOSTAL HYMNOLOGY.

We present another of Charles Wesley's hymns on this line. It is full of living truth:

"Deepen the wound Thy hands have made
In this weak, helpless soul,
Till mercy, with its balmy aid,
Descends to make me whole."

The Spirit's sword is sharp. When it pierces to the disclosure of the malady of inbred sin, it is terribly severe. The flesh shrinks, but the resolute soul, determined to have a perfect cure, cries out for patience to endure until *Mercy* comes with her healing balm.

"The sharpness of Thy two-edged sword,
Enable me to endure,
Till bold to say, My hallowing Lord
Hath wrought a perfect cure."

It is a *perfect* cure that the soul is longing for—nothing short of this will do. The sword is two-edged—it penetrates to the very marrow. Grace to endure the pain is demanded, and for which the soul is uplifted in earnest petition. The disease being eradicated, and the healing balm applied, the joyous words will be spoken, "My hallowing Lord hath wrought a perfect cure!"

"I see the exceeding great command,
Which all contains in one;
Enlarge my heart to understand
The mystery unknown."

The Spirit opens to the view of the struggling one the exceeding breadth of the divine command. And the inward impurity and vileness disclosed shows the depth of non-conformity. Hence the cry, "*Enlarge my heart*"—to understand the mystery unknown, of love divine.

"O that, with all Thy saints, I might
By sweet experience prove
What is the length, and breadth, and height,
And depth of perfect love."

That is the sweet experience—love in its full compass—"length, breadth, height, depth"—the mystery unknown, made veritable to the consciousness by the Spirit. Those who endure, grasp the prize.

THE "VESUVIUS" POLICY.

War is terrible, at best. But, prosecuted according to modern expedients, it is doubly terrible. And if it must be waged to scourge the nations, the more destructive the weapons perhaps the shorter and more decisive the action. Or, the awfully destructive agencies now existing may have a tendency to make nations shrink from engaging in the conflict. In either case, the compensation for the unusual exercise of human ingenuity will be welcome.

A new and awfully destructive war vessel has recently been brought into use, called the "Vesuvius." Her shots, dynamic in character, make havoc where they strike, tearing up the ground and tossing the earth into the air by the ton, and shivering the solid rocks and sending the splinters flying in every direction. The affrighted Spaniards said, "The Yankees are throwing earthquakes at us." They could not stand before the blasts of destruction.

This war may teach us some good lessons, if we will but heed them. The Church on earth is militant in character. She is in war against sin and hell. The contest is severe; it is waxing hotter and hotter; as the days go by it will become more and more intense. Hell will rage furiously. The ungodly millions of the earth will exalt themselves more and more against God and all that is called God. The Gospel is God's chosen and mighty instrumentality to shake the world, overcome it, and set its righteous Sovereign, JESUS, on the throne. But let it be known, no *pop-gun* sort of Gospel will effect this. We are altogether too tame in assaulting the works of darkness. We need to bring into the service "*the Vesuvius policy*," with divine energy in every shot, to alarm, to disconcert, to do execution—the real Gospel dynamo, able to do wonders.

"LIGHTNING BOLTS."

Rev. M. W. Knapp, author of something like a dozen stirring works, has just issued one with a startling title: "*Lightning Bolts from Pentecostal Skies.*" It is a pointed, pithy, Pentecostal emanation; and if ever we needed lightning bolts from Pentecostal skies, it is now. The world lieth in wickedness, hell is rampant, and the Church is in too deep apathy to be aroused by anything short of "*lightning bolts*"—sharp, vivid, lighting up the heavens with a far-reaching glare, and striking the earth. Let us give an extract from our brother editor's vigorous pen. Of the baptism of the Spirit, he says:

"It is an empowering baptism. It is the promised 'power from on high,' the 'power of the Holy Ghost,' eliminating the cancer of carnality that was sapping away the very citadel of the forces of spiritual life. It not only does this, but also imparts perfect soul-health; and not only this, but so enthrones Jesus within that His wisdom and power become continually available. Then when the enemy assaults or is charged, he finds one greater than himself or ourselves within, and in Jesus' strength, through this blessed baptism, we become 'more than conquerors.' This baptism transforms weaklings into giants, it imparts all needed power to effectively witness, work, pray, preach, give, endure, deny, suffer, sing, write, shout, vote, or die for God as He may will. Henceforth the soul is so 'strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness' (Col. 1:11), that in Jesus' name it is invincible."

We read two or three chapters and came under the influence of some of these "lightning bolts" and felt their force, holding others in reserve for a more convenient season. The predominating thought in our mind was, what would be the revolution in our world, if the whole Church were thus baptized.

Well, the work is going on. God's word does not return unto Him void. The bolts of truth and power are shaking the trembling gates of hell. The saints of the Lord are putting on their resplendent garments.

"BOTTLED UP."

This expression has been much used of late. Its application has been to the Spanish fleet, commanded by Cervera, securely locked up in the harbor of Santiago, and closely guarded by the blockading fleet of Admiral Sampson. The commander of the imprisoned war ships becoming desperate, made a sudden dash for life and liberty, and was met by an overwhelming force, and the rash Cervera was "bottled up" as a United States prisoner, with 1,500 or 1,800 of his officers and men, and the whole fleet of vessels destroyed. A glorious victory for the United States! But there's a greater and more terrible "*bottling up*" coming. God has prophetically announced it. *Satan* himself is to be *bottled up* for a thousand years.

He has been warring against the Eternal Sovereign, the Lord Almighty, for nearly six thousand years. He has been employing all his subtlety against men and nations. He has infused the malice of hell into many of the governments of earth. Millions upon millions have done him homage. The havoc wrought by this apostate usurper is dreadful to contemplate. A wrecked world is the result of the stretching forth of his iron sceptre. Fire and flood, pestilence and famine, blood and death, have followed in his track.

But there is a better day coming. The old enemy of the centuries is to be imprisoned for a thousand years in the bottomless pit. *God says so.*

"What in truth His mouth hath said,
His own almighty hand will do."

Jesus is coming—in power and great glory—to reign among His saints a thousand years. How soon, or in what way, we know not. But the edict has gone forth. The earth will be free from the infernal rule for *a thousand years*. Saints, rejoice! The word of the Lord is sure.

THE PENTECOSTAL JUBILEE.

THE PROCLAMATION FOR AUGUST: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9.

THE PROMISE: "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them." Josh. 1:6.

We are brought, in the good providence of God, to enter upon the third summer month. The members of the *Guide Family* are variously circumstanced. Some are in the tented grove, worshipping with the people of the Most High; others are kept at home through sickness, age and infirmity, or for other reasons. Whatever be the outward situation, we may find God *with* us, God *in* us, God *for* us.

If dwelling for a season at the Camp Meeting, let those who are so privileged improve the occasion in coming into closer relations with God our Father, Jesus Christ our Saviour, and the blessed Holy Spirit the Comforter. And, beloved, let not ten days be spent in the "tented grove" merely for personal enjoyment or profit. Do some soul-gathering, win some trophies for the Divine Master. Bring sheaves into His garner. And, amid the harvesting, sing the reapers' song.

If kept at home, amid the burning rays of an August sun, not permitted to join in the blessed services of the "*Forest Temple*," do not repine. You will not if you are wholly the Lord's. Remember, in that little cottage of yours on the mountain side, or in the humble vale, God can reveal Himself in unspeakable grace and power and glory. Your little cottage may be full of light and joy and gladness.

If you are a "shut-in," you can be shut in with God, with Jesus, and with the holy angels. You can have what is equivalent to the best Camp Meeting ever held:

"My Jesus to know, and feel His blood flow,
'Tis life everlasting, 'tis heaven below."

Look out for a full-orbed revelation of God and heaven in your humble home.

The first anniversary of this Jubilee movement, inaugurated last October, will be celebrated during the coming October. The program will doubtless be rich and full of gladness, unusually attractive in its features. The full plan will appear in our next number.

We have announced it early that our readers may have it in mind, and be praying about it. And, as one feature of the occasion will be *Jubilee Testimonies*, we desire that those who have received spiritual profit in personal experience, family blessings, or in the Church or the community where they reside, will send us a brief account of it, to reach us, if possible, by August 25th—and with them requests for prayer for the *Pentecostal Jubilee Anniversary Prayer Roll*.

We desire also that this anniversary shall be signalized by a new departure in the history of THE GUIDE by a decided advance in its subscription list. In order to give the magazine a new and vigorous life, to enable it to be increasingly a messenger of salvation to the people, we need

TWO THOUSAND NEW SUBSCRIBERS

How can they be obtained? We answer, *In a very simple way*, by procuring

\$5.00 Each. FOUR HUNDRED CLUBS. \$5.00 Each.

That is, for four hundred of our subscribers sending us by October 1st, each, five names of new subscribers, either by obtaining the names singly, or by consecrating *five dollars* to the Lord out of their own means, and having the names of five of their friends placed on our list.

BIBLE EXERCISES FOR AUGUST.

The Holy Spirit teaches to wield the sword of God's Word, Ephes. 6:17—Guides into all truth, John 14:26; 16:13; I. John 2:20—Fruits of the Spirit, Gal. 5:22, 23; Ephes. 5:9—Must not be grieved, Ephes. 4:30.

WOMAN AND THE PENTECOST.

"Help those women which labored with me in the gospel."—Phil. 4 : 3.

BY MRS. J. FOWLER WILLING.

MARY AND MARTHA.

PART II.

With the childlike artlessness of great believers, and in her joy that the Lord had come, Mary forgot that their Jerusalem guests were His bigoted and bitter enemies, who would spare no pains to secure His arrest and death. She started immediately to the place where Martha said she would find Him and the twelve disciples. Her friends followed her, thinking she had gone to indulge her grief at her brother's grave.

When she reached the Master, she fell at His feet, and cried out, as Martha had done, "Lord, if thou hadst been here, my brother had not died." Jesus wept; not at the loss of a friend whom he was about to call back to life; not for a sister's sorrow, which he would soon turn to ecstasy. His soul was bowed that grief and sin were in the world, and death by sin—that in spite of God's boundless love multitudes would go down to hell.

His Jerusalem enemies saw His tears; and with the shallowest thought of their cause, they propounded their usual unbelieving "Why?" If He had cured the blind-born beggar, as He had claimed, why could He not have come in time to save Lazarus, whom He seemed to love so much?

A shudder of holy anger shook our Lord's frame. He was about to work this greatest of miracles in the presence of His worst enemies. It was the last effort of innocent love to draw His race back from the abyss of doom toward which it was plunging. Its final rejection of His Messiahship would condemn it to centuries of vagabondage and outlawry.

No doubt the same querulous question had worn deep grooves in the hearts of the bereaved sisters; but Mary's faith clung desperately to the fact that the Lord never blundered nor failed. Her obedient trust seemed to be the fulcrum on which He rested the lever of this mighty miracle.

Martha's carefulness about opening the grave after they had all gathered there, was quite in character. She forgot, for the moment, our Lord's divinity. Perhaps she thought that He wished to have one more look at the dear face and had lost sight of the fact that decay must have made it loathsome. He gave her unbelief a gentle rebuke, reminding her of the message He had returned when she sent word of Lazarus' illness, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" How often has the Holy Spirit repeated those words to us when we have failed through "doubt in the heart" to let Him do His best work in us?

The stone was rolled away from the grave, and the damp, moldering odor of decay came out upon the bright Spring air. The Master's voice rang out upon the shuddering stillness like a clarion challenge to Death, the spectral king whose iron scepter has held the world in bondage ever since Adam's dethronement. "Lazarus, come forth!"

We may imagine the joy of the sisters when their arms were once more around their brother—alive and well. We may readily believe that Martha flew home to set things to rights, and under her deft hand the house blossomed out at once into the sweetest and gladdest welcome for her mighty Lord and restored brother. The table talk that day must have been something that one might well go quite around the world to hear. For once Martha must have forgotten her "much serving" while she listened to the marvelous words that fell from the lips of the Son of God.

A little later we have another glimpse of the Bethany home. It was the last week of our Lord's life. His Temple teaching had grown intense. The didactic methods of His earlier ministry illustrated and illuminated by signs and wonders, had given place to a stern aggressive setting forth of their sins and consequent terrible danger. Every day was spent preaching to the Passover crowds. With brilliant courage He stood alone against the ecclesiastical power of the nation. Each evening He went out with the twelve to the Bethany home for quiet and rest?

The Monday before His death He spent there with His friends, as if He would gather strength for the final grapple with the powers of darkness. It was the still, deep, shuddering pause of the cataract before its plunge among the rocks.

They made Him a feast, and Martha served. We may hope that her fancy for elaborate table service did not again get the better of her. Lazarus was there, an object of awe and reverence.

Mary, with her spiritual insight, keener than that of any of the apostles, seemed to know that their Lord was about to be taken from them. As He said, she anointed Him for His burial. While the guests reclined about the supper-table, she came up behind Him and poured a costly perfume over His feet. The odor filled the room, and the traitor, Judas, grumbled about the waste. It must have cost about thirty dollars—as much as a laboring man's wages for a whole year. His covetousness was at the bottom of his fault-finding, though he claimed to speak in the interest of the poor. He was getting tired of this voluntary poverty and drudgery. The Master's popularity was waning. In his way of thinking it was only common sense to lay by something for a rainy day. A thousand pities that all of Christ's itinerant servants have not been proof against this "common sense."

The record of the affair is short and direct: "This he said not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein."

Our Lord rebuked Judas' hypocrisy with his usual gentle plainness. They could always care for the poor, and they certainly would not begrudge Him that last token of respect and love. Nothing was too choice for a dying friend. He added the promise that Mary's spiritual insight having prompted this, she should have a beautiful immortality. The promise has been literally fulfilled, and wherever the gospel of the Son of God has been preached, the loving service of a simple Jewess that Spring day in that little hillside village has had tender and honorable mention. "She hath done what she could."

After the Bethany feast the sisters pass out of the record. Their sorrow at the

crucifixion, their joy at the resurrection, the strength and courage that came down at Pentecost, and their part in spreading the gospel of the Kingdom,—of all these things we may know hereafter.

Mary and Martha represent opposite sides of feminine Christian activity. They are unlike, yet God made them both. He made the potato for the palate and the lily for the eye. Each has its use, and neither can set the other aside. Jesus loved them both. He rebuked Martha for her over-carefulness in temporal affairs, and her effort to bring her sister to her notion of things, while He commended Mary's eagerness to know Himself. Martha knew all the ins and outs of good housekeeping; and she failed to see why Mary gave so much attention to spiritual truths which, after all, might not be altogether in a woman's line.

This little conflict between the two sisters may be meant to teach two great lessons. First: Most women are housekeepers, and they are in danger of letting the "things that get into the saddle and ride mankind" rob them of their chance for culture, spiritual growth and usefulness. Their notions of the social order may get confused. They may forget that they are first human, with human duties and responsibilities, and then feminine, with feminine obligations. "God first," is the motto of Andrew Murray's marvelous South African mission. Women are apt to forget that it must be "God first," and after that the claims of husband and children.

Men who are given to appetite praise their cooking and general cleverness, and thus they make of them bond slaves to the table—their own stone of stumbling.

These Marthas give so much time and thought to the damaging compounds with which they tickle the domestic palate that they starve their own mind and spirit and cheat their families out of the beautiful fellowship of a high-souled, cultured mother.

The second lesson may be to show the danger of gluttony, which is everywhere in the Bible spoken against, and classed with drunkenness. Overeating feeds disease, develops the fleshly, clogs the brain, destroys the spirituality, and reduces human beings to mere animal sense and action.

OUR PENTECOSTAL GUIDE FAMILY.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God?"—1. John 4 : 7.

"O let us stir each other up,
Our faith by works to approve,
By holy, purifying hope,
And the sweet task of love.

"Let all who for the promise wait,
The Holy Ghost receive;
And, raised to our unsinning state,
With God in Eden live."

A GREAT STATEMENT.—"*I, even I, am the Lord; and beside me there is no Saviour.*"—Isa. 43 : 11.

A great statement in two parts. Read and ponder!

1st. The *Lord* set before us distinctly in His unoriginated, infinite, and eternal existence.

2d. That *He* is the one true, all-sufficient, and only Saviour.

his mind was clear as long as he breathed. Just before he went away, he tried to repeat the chorus—

"O come, angel band,
Come, and around me stand," etc.

His wife asked him if the angels were there; and he replied, "Yes, all around!" Once he said, "The bands are gathering," and commenced to beat time with his finger. He was always passionately fond of music.

So he went away into the heavenlies; but his bereaved and sorrowing companion comforts herself with the thought "that it cannot be that his work is done, but there must be some work that he can do better where he is."

LAST DAYS OF DR. I. SIMMONS.

A few particulars about the last days of our beloved Bro. Simmons will, we know, be interesting to our readers. These particulars have been kindly furnished by the family.

When he first consented to the fact that he was really ill, his friends had no apprehension of a serious illness; but it was soon evident to all but himself that he was in a critical condition. His sufferings from the beginning were very severe, and there was a gradual decline in vitality until his dear ones saw that he was about to leave them.

He greatly desired to live, and one weary night he exclaimed, "O, when shall I preach again? it would be paradise to preach!" And yet, in answer to a question, "If he were going home to-day, would he be glad?" he said he would be sorry to leave his family, but "there was so much over there."

When the reality came to him, that he was "going home," as he called it, he made his arrangements for going, gave directions about his affairs, and left messages for friends and for his Church, just as if he were planning for a pleasure-trip.

After he had talked with his dear wife and daughters in his loving and gentle way, he raised his hands and said, "*Benediction!*" and repeated the benediction over them. Then he said, "It is time to go home."

After resting a while, he repeated the Lord's prayer, those by his bedside repeating it with him.

After a little, he commenced to sing, in a weak voice, "I'm going home, to die no more!" those present uniting; and he sang through the entire chorus.

All this time he was suffering intensely, but

A TRIBUTE TO DR. SIMMONS.

BY REV. N. M. LEARNED.

Will you kindly let me lay this humble tribute upon the altar of THE GUIDE?

The First M. E. Church of Hartford, Conn., has met with a great loss in the removal of Rev. I. Simmons, D.D., to the "better land" appointment, by order of the Divine Bishop of the soul. His preaching was most excellent and clear on all lines pertaining to the great doctrine of holiness; his life a living epistle, seen and read of all men, that it was possible for a saved man to walk in close companionship with the Triune God. He scaled the divine heights, and stepped from summit to summit; and yet his message reached those living on the lowlands, and drew them upward with loving hand and heart. He was a model preacher and pastor, beloved by all, and mourned by a great multitude. His funeral service with us was largely attended, and there were two voices distinctly heard: on the earthly side, the voice of lonely hearts and weeping; on the heavenly side, made visible now, the voice of song and triumph.

"Earth poorer, heaven richer,
Servant of God, well done."

* * *

—"PRAYER is a shield to the soul, a sacrifice to God, and a scourge for Satan."

THE LOVE OF JESUS.

BY S. E. DORAN (A SUFFERER).

Jesus sits as a refiner of silver
 And purifier of gold,
 And teaches me such precious lessons
 That never could be told.

At night, when little sleep I take,
 He sits beside my bed,
 And teaches me of His faith and love,
 And how I shall be led.

I love him, ah, most dearly!
 More than my tongue can tell;
 I hope some day He'll call me home,
 Along with Him to dwell.

I love to do His mission work,
 To pray and read and sing,
 And think of His bright home above,
 Where one day I'll be with Him.

With Jesus, ah, with Jesus!
 Is there any word so blest?
 With Jesus everlasting joy
 And everlasting rest.

He has chosen me for His sufferer;
 But patiently I'll bear;
 With His kind help He takes me
 Along with Him to share.

My prayers He does all answer,
 Of all I want and know,
 Whatever He thinks is needful
 To all I love here below.

Jesus, who never forsakes us
 When death is drawing near,
 He will come and He will guide us
 To that blessed mansion clear.

My precious Guide to Holiness,
 I must now say good-bye,
 Dear book I loved so well,
 And hope the good seed will drop along
 wherever you shall dwell.

TESTIMONIES.

Rev. H. E. Ball, Waco, Tex.: "This morning I know Jesus saves and sanctifies my soul by His own precious blood. Glory be to His name!"

A. G. Barker, Sheridan, Md.: "I bless the Lord, I am still among the redeemed of the Lord, and growing stronger in soul and body, praise His holy name."

Mrs. E. J. Durisoe, Conner, Fla.: "The blessed Lord has done much for me. He abides in my heart. I bless Him for His sweet love to me—Father, Son, and Holy Ghost. Amen!"

CAMP-MEETING LOVEFEAST AT
LANDISVILLE, PA.

(Continued)

Bro. Searles—"I have been wonderfully blessed at this meeting. In my early experience I used to shout a good deal; but I was fully sanctified in such a quiet meeting that if anybody had spoken aloud to me, it seemed as though it would have killed me. I enjoy a quiet or a noisy meeting, just as it comes; for I am in harmony with whatever course the Spirit leads."

Bro. Davies—"There is a deep, surging river of salvation flowing through my soul. It runs so deep it makes but little noise, but it still flows on."

Bro. Inskip—"God bless you, Bro. Davies!"

A minister—"I heard Father Merrill, of New England, once exclaim, 'O the luxury of a tender heart!' I am enjoying that luxury to-day. The timidity of my nature is being overcome by a sense of obligation to honor the Lord who bought me. I am following on to apprehend that for which I am apprehended; and if in anything I be otherwise minded, God will reveal even this unto me. This passage suits me so well, it seems as if it was put in the Bible for me exclusively. It is encouraging to know that it there is anything I have not given up, God will make it plain."

Dr. H., of Baltimore, said he was living, these times, on "Hallelujah Hill." "I was converted in 1836, was baptized into the spirit of labor in 1842, but not fully saved until ten years after. Then I was emptied of sin and filled with the Holy Ghost. For about a year I had been praying a hundred times a day, perhaps, for this fulness. While in my office one day, I received a wonderful blessing, and became so happy that I began to shout. One of my neighbors came in and inquired what was the matter. I told him I did not know, only that God had saved my soul. Ever since, I have an illuminated Bible. I went to my pastor, and told him my experience. He remarked, 'You have, no doubt, received a great blessing.' I said, 'Yes. I have had many big blessings; but they were not like this.' That dear minister now understands it himself by a blessed experience."

Bro. McDonald—"I heard my pastor say—for I have a pastor, Dr. Steele, of Boston—that it seemed to him God was trying an experiment with him, to see how much grace He could pour into his soul. It seemed at times He was sending through his nature a very Amazon of grace. This is not my experience, but God is pouring Himself into my soul. I had a great conflict at the beginning of this meeting. Now I can help shout the victory. Glory be to the Father, Son, and Holy Ghost!"

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P. M., at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction. Requests for prayer should be directed to Dr. M. W. Palmer, as above.]

Rev. A. C. Morehouse was in charge.

There were many requests for prayer; among them, that of Mr. Packard, an Evangelist.

SINGING—"Jesus is waiting to comfort you now."

Reading of Scripture by Mr. Morehouse, from St. Luke's Gospel, first chapter, beginning at the 59th verse, who said, in part: "For over four hundred years there had been no word of prophecy, until Zacharias in the temple had a revelation. He was an aged man, and his wife was an aged woman; they had never had any children; so, when the angel appeared unto Zacharias, and prophesied that he should have a son, he disbelieved the vision, and the angel said, 'Thou shalt be dumb, and not able to speak, until the day that these things shall be performed.'

"Soon after, the angel visited Mary, the cousin of Elizabeth, and made the same prophecy. Further along there is a gathering in the home of Zacharias for the purpose of naming this child. The father, when appealed to, asked for a writing-tablet (he being still dumb); and on receiving it, wrote, 'His name is John.' Zacharias had made up his mind to obey God; he had had evidence that God's promises were sure; and now, what I want to present to you is the fact that his mouth was opened, and he praised God. It is a wonderful fact, the coming of the angel to Zacharias—the coming of the angel to Mary. It is said here that Zacharias was 'filled with the Holy Ghost.' His faith leaped over every barrier. He opened his mouth and prophesied: 'Blessed be the Lord God of Israel; for he hath visited and redeemed his people.' And further on, he said, 'that we should be saved from our enemies, and from the hand of all that hate us.' And, again, that He should 'remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear.'

"We will ask Sister Field to speak. I am glad that she is here to-day. I want to hear from her."

God's Work in Us.

Mrs. Field.—We have all been up in the coun-

try about a week and a half; but as it is a very great blessing to come here, I thought I must come down to this meeting.

One thing that I have been shown, dear friends, for the past four or five years, has been the idea of Christ Himself living in us. More and more I am convinced that God will do His mighty work in us if we will only let Him. He will abide with us if we do not oppose His will.

In the prayer of Jesus, as we read it in the 17th chapter of St. John, He says: "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and have believed that thou didst send me."

This He has been showing to you, and we are looking to Christ, expecting His return; and the signs of the times are such that we cannot fail to see that the end is not far off.

A few days ago I received a letter from a young girl, and was quite impressed with what she said. It was this: the same thought of our self-love in contradistinction to the love of Jesus. What we are to do with our lives is to deny them. For to quote from the Scripture again: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself." We are to deny self. When Peter stood warming himself by the fire, he denied our Lord, who was then on trial. He thought more of self; he feared for self. When we forget self, when we are willing to deny ourselves, we will indeed have gained a true victory.

And secondly, He says we must "crucify ourselves." We must be dead unto sin. Let us take Jesus for all and all, and let us deny self. "For we are his workmanship, created in Christ Jesus unto good works." I know it is so, for in all these twenty-three years of my spiritual life the Lord has had a great deal to do in the building I erected. The Lord Jesus Christ is the one who is doing the work. We must call it done by faith, and see that is done by faith and by experience. We are to mortify the flesh; it is to be crucified.

In the letter to which I have referred, the young girl gave two illustrations that she had heard. One was this (and, homely as they are, I will give them): If you have a tramp come around, and you feed him, he will come every day; but if you deny him, you will soon be rid of him. The other illustration is: If you wrestle with a chimney-sweep, the dirtier will you become.

Drive out the tramp, sin, and let him no more have dominion over you. Do not let iniquity overcome you when you wrestle with it; deny it; cast it out.

We are possessed of three principal parts—body, soul, and spirit. The mental part is very

active; it can bring the body into subjection; so we see the necessity of living a pure life. We are not to seek ourselves, but to occupy ourselves with Christ, so that by the aid of the Holy Spirit He may glorify Himself in us.

On the twenty-fifth anniversary of our wedding, I asked the Lord for guidance in finding some suitable subject for thought, and these three words came into my mind: "Ready, prepare, adorn." The bride is to be ready; she is to be prepared, and then adorned. Christ himself is really to be there; and may we this summer let the Lord Himself increase, moment by moment, in us, that the more we have of Him, the more we can have life.

SINGING—"Joining with Jesus."

Christ Reveals the Father.

Mr. M. J. Corbett said: The Lord has greatly blessed me this week. Last Wednesday morning I opened my Bible to the 12th chapter of Matthew, and also to the 12th chapter of Hebrews, and gathered, in my reading here and there, the following texts, which have given me great comfort: "All things are delivered unto me of my Father"; and so I asked the Lord to reveal the Father. Jesus says: "Come unto me all ye that labor and are heavy laden, and I will give you rest"; "Take my yoke upon you; for my yoke is easy, and my burden is light; and ye shall find rest for your souls." In the fifth chapter of Romans—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Then, in Hebrews 12th, we have, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Wondrous Grace.

Mrs. Smith said: So many things are rolling in my mind, when I think how wonderfully Christ has blessed me, and also of the many beautiful meetings and seasons I have been permitted to enjoy, and I have been so wonderfully kept by His divine grace. As I go about in my mission work, one or another comes to me and says: "Sister Smith, how greatly your prayers strengthened me! how blessed it was to hear you speak!" Then I tell them I do not want them to talk of me, but to talk of Jesus; for I am nothing. I ask the prayers of the dear friends here present that I may be better able to help those who are fallen into sin. Pray for me. I want the prayers of all the dear people of God, and to Him be all the glory.

"Jesus with me all the time" was here sung by Mrs. Field.

Claims the Blessing.

Mr. Packard.—This meeting has brought happiness to me to-day. I feel better. I came in here to see the doctor to-day, and he persuaded me to stay to the meeting.

The Bible says, "Likewise reckon ye yourselves dead unto sin." If you are dead unto sin you cannot be stirred by sinful thoughts. You are dead; and dead people do not stir. The longer I live, the more I see the necessity of the eradication of self. In these days people have an unfortunate way of forcing their ideas and opinions upon others, and it is injurious to me.

Although, in my work as an evangelist, I have traveled all over this country from coast to coast, yet for the past eleven months the hand of God has been laid upon me, and I have been prevented by sickness from doing any preaching, and the Lord is, in a way, ironing the wrinkles out of my forehead. I am not dead; I am the liveliest dead man you ever saw. But although I have been greatly discouraged, I still have faith, and the passage now uppermost in my mind is, "Whom he sanctifieth, them he also glorifieth."

The Abiding.

Mrs. Field's Sister said: Since I have been sitting here this afternoon, I have been thinking how many times I had come to these meetings. The first meeting that I ever attended was at Mrs. Palmer's. At that meeting I was greatly impressed by some one's saying the great thing is the abiding. I think this is one of the true secrets of Christian living—letting the Holy Spirit really abide in us, and guide us.

Mr. Morehouse.—When I first came to this city, and attended these meetings, there were many there, but now they are mostly all gone. I believe in the cleansing blood of Christ. The Bible tells us, "He that believeth shall never thirst"; "He that cometh unto me I will in no wise cast off." O, the love of Christ, the unsearchable riches of His love!

I want to see that wonderful people, the Jews, uplifted—to see them endowed with wisdom, and that their prayers for the restoration of Jerusalem may be answered, and that they may be permitted to return to their own land.

The meeting was dismissed after prayer by one or two present.

—"PRAYER without heart is like a lamp unlighted."

—"IT IS NOT so much the length as the strength of prayer that is required; not so much the labor of the lips as the travail of the heart."

THE PENTECOSTAL CLOSET.

AN INTELLIGENT PETITION: "Order my steps in thy word; and let not any iniquity have dominion over me."—Psa. 119: 133.

The petition embraces two excellent things: 1st, Divinely ordered steps, according to the Word; 2d, Entire freedom from iniquity.

"I want the witness, Lord,
That all I do is right,
According to Thy will and word,
Well pleasing in Thy sight."

FAITH RELATING TO TEMPORAL AFFAIRS.

BY REV. A. T. PIERSON, D.D.

Suppose one who has all his life earned his bread by toil gets on toward sixty, and presently will pass it. Now Satan begins to trouble him, and says, "You are getting old now; soon there will be nothing remaining for you but the union or the workhouse."

How wretched and miserable a child of God is made by this fiery dart! But by using the shield of faith he will be able to quench it. "If my Father has cared for me when young, surely He will continue to care for me when old and sick, now as in the past. Or, as He says in the Word, 'I will never leave thee nor forsake thee.'" How quickly this temptation will be quenched! I have seen many of God's dear children who were thus troubled.

One instance I remember distinctly, though it occurred many years ago. It was that of an aged widow, a child of God, who had lived very consistently. She had worked hard with her hands in youth, and now in her old age she began to say, "I shall have to go to the workhouse." She had some money which she had saved of her past earnings, and she said, "When this is gone, I can earn no more and I shall have to go to the union." I sought to comfort her; I reminded her how God had cared for her in the past, and how He had promised never to leave her nor forsake her; and that as surely as she was a child of God, so surely would He care for her, and that even some of His own children would be led to assist her.

But still the temptation continued, and what was the end of it? Her joy was marred completely for years; she was in deep trouble simply by this one thought. Yet see how it came to pass at last. One by one the sovereigns were used, and at length it came to the last sovereign; one shilling was spent when the

Lord took her to Himself, and there was for her no such thing as the workhouse.

But see how she was losing her spiritual joy, and how her life and her communion with God were marred by this one fiery dart; whereas, if the shield of faith had been used, the devil would have been confounded and her last days would have been in peace. Therefore let us use this shield of faith, with the revelation God has been pleased to make of Himself, and we shall soon see the fiery darts of the devil quenched, and have joy.

THEMES FOR CLOSET MEDITATION.

—"In the multitude of my thoughts within me thy comforts delight my soul."—Psa. 94: 19.

Pure thoughts, inspired by the Spirit, are a source of comfort.

—"But thou, Lord, art most high for evermore."—Psa. 92: 8.

A great truth, God's exaltation—"most high." Its apprehension is healthful and inspiring.

—"Seek the Lord, and his strength: seek his face evermore."—Psa. 105: 4.

Three objects to seek—"The Lord," "His strength," "His face evermore." Finding these we shall be thoroughly furnished for all life's vicissitudes.

—"For my days are consumed like smoke [Some read, into smoke], and my bones are burned as a hearth."—Psa. 102: 3.

A striking picture of human frailty—life easily consumed, quickly gone.

—"But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations."—Psa. 102: 12.

In contrast with above. God's unchangeableness, and everlasting remembrance.

—"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."—Psa. 103: 19.

His throne so high as to have full survey of His dominions; and His sovereign rule extending to every creature.

—"Glory ye in his holy name: let the heart of them rejoice that seek the Lord."—Psa. 105: 3.

Glorying and rejoicing—two uplifting exercises, with all-sufficient objects.

—"For he satisfieth the longing soul, and filleth the hungry soul with goodness."—Psa. 107: 9.

A "longing" or "hungry soul" is one with ardent desire and outbreathings. Satisfaction and being filled with "goodness" are the invariable results.

A LOUD CALL.

Mr. Wm. Foulke, Treasurer of the American Bible Society, has received an interesting letter from Tampa, Fla., from which we extract the following:

"I wish you would understand that it is probable that more good is being done in the distribution of the Testaments than by any other single operation. The men are, for the most part, eager for them, and only a few, a very few, will not take them. The first shipment of 5,000 to hand and almost gone. We sent 2,000 down to the transports and the men scrambled to get them. Had we shipping facilities we could have used twice as many. I feel that if they will carry a Testament they will read it and God will use His Word. Many of the dear fellows are rough, ready and kind. On one occasion we had held a service and were ready to give out Testaments. The preacher who went with us had an arm full and the men were about to crush him when one called out, 'Look out, boys! don't knock the parson down.' We have evidence of the Lord's using the work on every hand. An officer has just said, 'You men are doing a great deal of good, and the kind you are doing will count for more with these men than preaching would.'"

In order that the American Bible Society may be able to respond to the many unexpected demands upon it for Testaments for the army and navy, Churches and individuals are urgently invited to send contributions. We trust this call of the American Bible Society will elicit warm and numerous responses. It is an urgent call, relating to a present need—a need which must be met at once. The men are in the field, having gone forth in the service of their country, and every one of them should possess a copy of the Word of God—a New Testament, at least. Let the Society at once have the money to meet this pressing need.—*Ed.*

TESTIMONIES.

Mrs. James³ Berry, Wheeling, W. Va.: "Praise the Lord for His Pentecostal fire, which saves to the uttermost."

Mrs. George³ H. Washburn, East Hartford, N. Y.: "I am standing on the Rock of Ages, and Jesus saves me all the time. Glory to His name!"

Mrs. H. C. Barkley, South Mountain, Can.: "The Lord has³ given me full salvation. Glory to God! Right from my Heavenly Father, through His dear Son, by the Holy Ghost, I received it by faith. Praise the Lord!"

Mrs. Truman Allen, Vineyard Haven, Mass.: "Received the baptism of the Holy Ghost some years since. Precious Jesus! He is made unto me 'wisdom, righteousness, sanctification, and redemption.' Glory to the Lamb! I am 77 years old; can see to read and write without glasses."

"Every day will I bless thee; and I will praise thy name for ever and ever."—Psa. 145 : 2.

The Psalmist made this his daily exercise—to bless the Lord and praise His name—and this holy employ in *perpetuity*, "for ever and ever." Shall we do it?

DAILY BIBLE CALENDAR—AUGUST.

1. I. Thess. 5 : 21; Acts 22 : 15; John 17 : 24; Neh. 9 : 6.
2. John 6 : 29; Acts 26 : 18; Luke 22 : 32; Rev. 19 : 6.
3. I. Thess. 5 : 6; Rom. 8 : 6; Psa. 86 : 11; Psa. 89 : 15.
4. Acts 18 : 9; Acts 18 : 10; Psa. 130 : 1; Psa. 62 : 12.
5. I. John 3 : 1; I. John 4 : 16; John 17 : 3; Psa. 71 : 24.
6. Heb. 4 : 16; Ephes. 1 : 6; Psa. 119 : 17; Isa. 45 : 24.
7. II. Tim. 2 : 1; II. Cor. 4 : 15; Psa. 35 : 22; I. Sam. 2 : 2.
8. Prov. 24 : 1; Joel 3 : 20; Mark 10 : 17; Psa. 118 : 2.
9. Psa. 115 : 9; Deut. 14 : 2; Psa. 71 : 17; Psa. 103 : 2.
10. Heb. 13 : 9; I. Peter 1 : 25; Psa. 35 : 2; Psa. 26 : 12.
11. Ephes. 5 : 11; John 15 : 14; Psa. 85 : 7; Psa. 46 : 11.
12. Hos. 6 : 1; Hos. 6 : 1; Psa. 5 : 1; Psa. 86 : 15.
13. Isa. 45 : 22; Isa. 45 : 22; Psa. 39 : 13; Isa. 12 : 4.
14. Heb. 12 : 25; Heb. 10 : 38; Heb. 10 : 9; Psa. 41 : 13.
15. I. Peter 4 : 16; I. Peter 2 : 19; Psa. 70 : 1; Psa. 86 : 13.
16. Isa. 62 : 11; Isa. 66 : 13; Psa. 139 : 1; Psa. 118 : 27.
17. Ephes. 4 : 17; I. John 3 : 22; Psa. 119 : 173; Psa. 89 : 1.
18. Ephes. 5 : 2; Ephes. 5 : 2; I. Kings 8 : 28; Psa. 111 : 3.
19. Ezra 10 : 11; Gen. 9 : 13; Psa. 20 : 4; Psa. 140 : 7.
20. Jer. 31 : 7; Isa. 44 : 3; Psa. 40 : 11; Psa. 33 : 1.
21. Job 22 : 22; Psa. 112 : 1; Psa. 25 : 6; Psa. 30 : 4.
22. II. Tim. 4 : 2; Prov. 28 : 23; Exod. 34 : 9; Psa. 66 : 2.
23. Gal. 5 : 1; Prov. 28 : 10; Psa. 135 : 13; Rev. 16 : 5.
24. Lev. 11 : 45; Col. 1 : 22; Psa. 140 : 4; Psa. 119 : 156.
25. Luke 6 : 36; Luke 1 : 50; Psa. 119 : 175; Psa. 9 : 1.
26. Psa. 34 : 9; I. Tim. 2 : 6; II. Sam. 7 : 20; Jer. 32 : 19.
27. Ephes. 4 : 23; Luke 3 : 6; Psa. 69 : 5; Psa. 95 : 2.
28. Heb. 13 : 13; John 5 : 12; Psa. 84 : 9; Psa. 47 : 1.
29. I. Pet. 4 : 13; Jer. 24 : 6; Psa. 119 : 73; Psa. 59 : 16.
30. Phil. 1 : 27; Isa. 26 : 4; Psa. 41 : 4; Psa. 18 : 31.
31. II. Peter 3 : 15; Isa. 26 : 3; Psa. 80 : 19; Psa. 136 : 3.

International and Interdenominational "Guide"
Prayer and Tract Union.

SPECIAL DAY FOR PRAYER, AUG. 16.

We have set apart the third Tuesday in August (16th) for special prayer and Bible study in the closet. The Scripture for the day, II. Pet., 1st chapter; and the hymn, to be sung or read, No. 524 in the Methodist Hymnal.

Make special mention in prayer of the "International Prayer Roll" (Pentecostal Section), and the other sections. Be very definite about this. Also, all holiness workers—specially those engaged in publishing holy literature; and all the families represented in "The Union." Take these objects upon your hearts, and pray earnestly and believingly.

EDITORIAL REVIEW.

ANNIVERSARY OF THE PENTECOSTAL JUBILEE.

—We announced in our last that this would be celebrated in October, interestingly. We desired to have it before our readers early, so that they should have it in mind, and be looking toward it with glad anticipation. We expect to give the program in our next. In the meantime we would like to hear from those who have received spiritual benefit from this Jubilee arrangement in any way during the year.

TO PERSONAL CORRESPONDENTS.—We very much appreciate letters received from our friends respecting the editorial on "The Future of the Guide," in the June number. Communications have been sent which have touched our heart very tenderly. We cannot reply to all personally, but we hold them in loving remembrance. Suggestions have been made, too, which are held under consideration. These have led us to make the

PROPOSITION

which appears under the head of "*The Pentecostal Jubilee*," to which we invite special attention. We hope all our readers will pray earnestly about it, and act promptly.

THOROUGH CAMP-MEETING WORK.—The lists for this month in the Holiness periodicals are very large, covering all sections of the country. Let there be *thorough work*. Put in the plow deeply. Break up the fallow ground; prepare it well for the seed; and when sown, harrow it in well, and water it with your tears. Gospel sowing should be well watered with the *tears* of the sower. "He that goeth forth weeping," etc. Report no superficial or *gloss-over* conversions and sanctifications. We have had far too many such firefly-spark reports. Over-zealous people, anxious to have a shout over those who have come through, often shout too soon. Let seekers go squarely through the strait gate, and *know* they are through without any fellow-mortal telling them so.

OMAHA, NEBRASKA, HOLINESS CAMP MEETING, June 1, to November 1; near to the gates of the "Exposition."—It is proposed to have the services daily during two or three months, and if the weather and attendance permit, to continue them from opening to closing.

It is expected to secure the services of all the leading men in the country—evangelists, missionaries, pastors—and make this convention a blessing to all who attend. On Sabbath a full salvation program will be offered all day, and parties who come to Omaha can spend the Sabbath in quiet and blessed worship. Everything necessary for comfort will be provided.

CAMP-MEETING CALENDAR.

July 15-25—Douglas, Mass.
 29-Aug. 8—Ponstmouth, R. I.
 Aug. 1-17—Pitman Grove, N. J.
 4-14—Wichita, Kans. (National).
 9-17—Mount Vernon, Ohio (Sychar).
 19-29—Hollow Rock, Ohio.
 5-13—St. Louis, Mo.
 19-28—Bloomington, Ill.
 20-30—Ocean Grove, N. J.
 23-Sept. 2—Indian Springs, Ga.

COUNSELS TO CAMPAIGNERS.

1. Be sure to take time for *closet prayer*.
2. Endeavor to get one soul, at least, saved.
3. Do not fail to take a package of holiness tracts to distribute. Nothing better than the Phœbe Palmer Leaflets.

OCEAN GROVE, N. J., Aug. 20-30; Rev. Bishop J. N. Fitzgerald, President.—Arrangements are being made to render the Camp Meeting a truly Pentecostal occasion. The new President, Bishop Fitzgerald, earnestly desires to have it so, and in this desire the members of the Association share, and we are sure large numbers of the summer sojourners will say, "AMEN."

Arrangements are being made in the employment of instrumentalities looking to this end. Among the able ministers occupying the platform, will be those who are known as definite and positive advocates of the Bible doctrine of Holiness. As a new feature this year, the Ohio Preachers' Quartet will participate. This is a noble band of workers, led by Rev. L. F. Baker, of the Northern Ohio Conference. In preaching, exhorting, testifying and praying, they are a power. They will conduct each afternoon service, except on the Sabbath. There is nothing of the *professional* evangelist about them—they work *in the spirit*. Bishop McCabe, we believe, preaches on the first Sabbath and Bishop Goodsell on the second Sabbath.

Four Social meetings on the line of Holiness—early morning, led by Bro. Andrews; 9 a. m., by Bro. Daniels; "Helping Hand," Bro. Franklin; midday, Mrs. L. R. Smith (her 23d year of successful service on the ground.)

SING SING HEIGHTS, N. Y., August 4th (continuing ten days).—Held by the "New York and Hudson River Camp Meeting Association." In charge of Rev. A. C. Morehouse; E. S. Osbon, D.D., Presiding Elder, and Thomas Harrison, Evangelist.

Sing Sing is a most beautiful and healthful location. The grounds are in perfect order—sanitary arrangements complete. The encampment is furnished with water from a living spring. But more than all, there have been, in past years, wonderful displays of divine power in the conversion of sinners and the sanctification of believers. And it is hoped that at the meeting, this summer, there will be similar Pentecostal displays. It will be the aim of those in charge to make it so. The corps of workers, ministers and laymen will be able and effective. Sing Sing is reached by railroad and steamboat. For additional information address, W. H. Ely, Sing Sing, N. Y.

CHRISTIAN LITERATURE.

MRS. PALMER'S LIFE.

We have received the following letters from ministers of high standing in the Church—one, of the Methodist Episcopal Church, South, and the other, of our own Church. Their kind words, thus spoken, are greatly appreciated, and, we trust, will prompt many to procure the work, just issued from our press, which they so warmly commend, Mrs. Palmer's "Life":

(From Rev. J. T. Wightman, D.D., of the Methodist Episcopal Church, South, Lexington, Va.)

"This beautiful volume is gotten up in elegant style, fitly embodying the life of that elect lady whose character has shined in the moral heavens as a bright, particular star, for more than half a century. Her life was a confirmation and practical illustration of those exceeding great and precious promises that lead the soul into the highest and sweetest communion with God. Her clear experience of justifying grace, and her deeper sense of holy power reaching downward to the root of all sin, demonstrate by actual experiment the divine reality of the love of Christ in making a heart clean and keeping it pure through all the fortunes of a long life. Every biography that lifts us up to a higher plane of faith is of inestimable value to the Church. Her simple and helpful faith, her sweet and regular patience, her unquenchable zeal, her indefatigable labors, her sympathetic love, her meek and quiet spirit, inspired in all who came within the circle of her influence a purpose to live a more consecrated life. Her public services and weekly prayer-meetings brought thousands to Christ. Her testimony was a tower of holiness. Her presence was a benediction. Her face was a window into heaven. The perusal of this book will enrich faith. We should hail with pleasure every contribution of sacred biography which adds one star to another in the moral sky of the Church. A multitude of devout women is now leading Zion to glorious conquests. Consecrated motherhood is giving whole families to Christ. Devout wives are standing by the heralds of the cross and ministering to the poor and dying. Intelligent girlhood is throbbing with holy fire to carry the Gospel into the homes of the heathen world. A great revolution is taking place by introducing into the Church the working force of devout women.

"The Church is greatly indebted to Dr. Roche for this fine portrait of a Christian woman, and for his able exposition of her life of holiness."

(From Rev. H. Spellmeyer, D.D., Pastor of Roseville M. E. Church, Newark, N. J.)

"The reading of the attractive volume entitled, 'Life of Mrs. Sarah A. Lankford Palmer,' by John A. Roche, M.D., D.D., has given me unusual pleasure. Mrs. Palmer was known to me personally, and during my wife's residence, before marriage, in Haverstraw, N. Y., she was to her an intimate friend and counsellor. We therefore know that this record of her holy and remarkably useful life is true, without any exaggeration, and are greatly pleased that in this biographical form it has been given to the

world. The Scriptural standard of holy living to many minds seems unattainable, because it is so seldom exhibited in human lives. Holiness is preached about and critically discussed by some, discredited by others. What the world needs is to have shown to it an actuality in personal character, and witnesses to its genuineness moving among men. Dr. Roche has done his work well. He writes with a strong mind and a warm heart. The book is attractive in form and in style, and should have a very wide circulation. It has my hearty commendation."

SPECIAL NOTICE.—A copy of this splendid biography ought to go into many ministers' libraries; also, Church, Young People's, and Sabbath-School libraries. On such orders we make a liberal discount. The price is \$1.50, but, for these special objects, reduced.

FROM FLEMING H. REVELL CO.

Praying in the Holy Ghost. By Rev. G. H. C. Macgregor, author of "A Holy Life." Price, 50 cents.

CONTENTS: I. Introductory; II. The Promise; III. The Fact; IV. The Need; V. Laboring in Prayer; VI. What to Pray For; VII. How to Pray; VIII. Characteristics; IX. Cautions; X. Counsels. Another of the Revell Series—"Little Books for Life's Guidance." By a gifted and thoroughly evangelical writer.

George Muller; The Modern Apostle of Faith. By Frederick G. Warne. Embellished with a portrait taken on his 90th birthday, and other illustrations. Price, 75 cents.

A record of more than seventy years spent for Christ, in works of faith and labors of love—in nineteen chapters. Should go everywhere.

CHOICE NEW WORKS.

Commentary on the New Testament—Vol. III.—Ephesians to Philemon. By Dr. W. B. Godbey. Price, \$1.00.

This pointed and pungent work is written from a Holiness standpoint, by a baptized scholar. Order it at once.

Lightning Bolts from Pentecostal Skies; or, Devils of the Devil Unmasked. By Martin Wells Knapp. Price, \$1.00.

Pentecostal Wine from Bible Grapes. Price, 20c. A capital work from same author.

Death and Life. By Mrs. Margaret Bottome. Price, 20 cents.

Bible truth, attractively and pungently presented.

THE TRACT WORK.

Those who go to Camp Meeting should take a package of tracts with them, and scatter them judiciously on the ground.

BOOKLETS TO USE AS TRACTS.

Mrs. Bottome's "Death and Life." See notice on this page. 20 cents each. Will furnish a dozen for \$2.00. It will be a good use of money.

"Pentecostal Wine from Bible Grapes." Same price as above. A dozen circulated will do good.

TRACTS.

The Series by Isabella S. Leonard: "Scriptural Holiness"; "Pardon and Purity—How Received"; "Her Experience"; "What is Depravity?" "Heart Purity"; "The Perfection of Love." 3 cents each; 30 cents per dozen.

Wesley's "Plain Account of Christian Perfection." 5 cents; 50 cents per dozen.

OUR CHORAL SERVICE.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

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Meet Me in the City.

DELIA T. WHITE.

WM. J. KIRKPATRICK.

1. Ten thousand times ten thousand in the city of our King, Washed in the blood
 2. Behold a mighty army marching onward to the throne, Washed in the blood
 3. When fears and doubts beset us, let us ring it out again, Washed in the blood
 4. So shall our lives be given to the blessed Master's praise, Washed in the blood

of the Lamb; As they gaze upon His beauty, ev-er-last-ing love they sing,
 of the Lamb; Sweetly trusting their Redeemer, they are saved by grace alone,
 of the Lamb; Soon arrayed in spotless garments, in His kingdom we shall reign,
 of the Lamb; 'Tis the sweetest note of triumph that His ransomed people raise.

CHORUS.

Washed in the blood of the Lamb. Oh, meet me in the cit-y of the

new Je - ru - sa - lem, Washed in the blood of the Lamb; Meet me in the

cit-y of the new Je - ru - sa - lem, Washed in the blood of the Lamb.

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SEPTEMBER, 1898.

THE KEYNOTE OF THE MONTH.—“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.”—*I. John 4: 17.*

“Jesus, full of love divine,
I am Thine, and Thou art mine;
Let me live and die to prove
Thine unalterable love.

“Jesus, Saviour, Thou art mine;
Jesus, all I have is Thine;
Never shall the altar-fire
Kindled on my heart expire.”

PENTECOSTAL LIFE-PHASES.

“Follow peace with all men, and holiness, without which no man shall see the Lord.” (Heb. 12: 14.)

A double life-work—1st, as far as possible, to live peaceably with all men. But some are of such a quarrelsome disposition, they will not be at peace. Then give them a “*severe letting alone*”—be at peace, somehow. Love is an overcomer every time. She will have the victory, in some way, no matter what the obstacles.

2d.—“Follow holiness.” This is a *heart* condition, and a *life*-manifestation. We get into this heart condition by the Holy Spirit—by His purgation of the heart from all impurity and His personal indwelling to make it “a habitation of God.” Then the *life*-manifestation will be in Divine brilliance.

Depend upon it, if we “follow” our predestined calling, “holiness,” we shall not do it in vain.

This *following* holiness implies consideration, aim and constant activity. Christ is our pattern, the Holy Spirit our Guide.

“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.” (ver. 15.)

It is possible. What? Why, for a man, even “*following holiness*,” to “fail of the grace of God.”

A prolific source of this *heart-failure* is the up-springing of *roots of bitterness*—the defilement is great and wide-spreading, affecting others as well as ourselves, by their defiling influence.

“Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.” (16th ver.)

That was a terrible barter—an Israelitish *birthright* sold for a *mess of pottage*. Poor Esau! How bitterly he sought a place of repentance, unavailingly, however!

Many have bartered away *holiness* as cheaply as that. Look out!—the devil is not yet chained for a *thousand years*! We are in the times when he is showing his ability to transform himself into an angel of light.



Ballington Booth

Commander Ballington Booth, whose portrait is given above, is the leader of "The Volunteers of America," a young organization, only two years old, and yet having already established its "Posts" in all parts of the country. It is, distinctively, a holiness association, and has holiness meetings twice a week, each Sabbath morning and Thursday evening.

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

SERMON.

Part II.

THE BAPTISM OF POWER.

BY REV. W. H. BOOLE, D.D.

(Preached at the National Camp Meeting, Landisville, Pa.)

TEXT—"But ye shall receive power, after that the Holy Ghost is come upon you."—Acts 1: 8.

I would now speak to you of some of the consequences of this baptism. It brings out in marked boldness and relief the individuality of the receiver. No two human beings are alike in all respects. There is diversity throughout all God's domains, and nowhere more than in the human family. Each of you is the center of a circle of influence, and none can be so great, so useful, where you are, as yourself. Doubtless each man and woman has received of God a special life-mission, which is made known to us when we consent to the promised anointing, which alone can qualify us to fulfil our end. And let me say that there is more of any man with God in him than in the greatest man without God. But it takes this baptism to bring out a man's individuality. Peter becomes *all Peter* in the bold prominence of his peculiar characteristics; and he is not duplicated in any other saint. John is himself, and so is Paul; and so also the blessed Lord will make *you* all

that can be made of you. Your work and mission will differ from all others in its special feature; for the Lord has a place for each of you.

The Church is too much like the "milky way" seen in the heavens. You know this is composed of innumerable stars, so insignificant in size as to lose their individuality, so as to appear only as a conglomerate of mere particles, shedding a mild and milky light.

The unanointed masses of our Church are mingled in a vast conglomerate, where individuality is lost, and only a faint and glimmering light is shed along the "milky way" of its path. The baptism of the Holy Ghost makes a bright particular star of each son and daughter of the Lord.

Again, it annihilates the distinction of self-interest in the man, so that he holds all things in common with Christ; for it is the spirit of Christ in him, who gave Himself a ransom for all. Like produces like. The example of Christ leads John to say, "We ought to lay down our lives for the brethren." It is, indeed, according to the spirit of this world to adopt the maxim that "self-preservation is the first law of nature;" but self-sacrifice is the first law of grace. Man is to deny—not some things, but—himself. The true Christian "seeketh not his own." Having, under the power of this baptism, merged his being and interests into the spirit and destiny of Christ, this man, this woman, gives all to

Christ's cause, as in wisdom he is directed. Brethren, this baptism will fill the missionary treasury, provide generously for the costs of the Church in the great battle for the redemption of the race. Chaplain McCabe declares that these national meetings for the promotion of holiness are the most successful agency in filling the treasury of the Church Extension Society. One man, on receiving this baptism, gave \$50,000, and many others have given their thousands.

Last January a lady, not a Methodist, who had received the fulness of the Spirit, sent me for the work in Water Street, New York City, among the abandoned classes, \$1,000, and wrote: "Perhaps it would interest you to know that the inclosed amount is the price of some jewels of great beauty, which even on my happy bridal day did not yield me the pleasure they do now as I put them in the hands of my dear Saviour for the salvation of my poor sisters." How could any woman do such a thing voluntarily, and unsolicited by any other person, for the sake of any other than Christ?

Another consequence of this baptism is that it makes the receiver willing and fit for the work of his life-mission. The quaint Lorenzo Dow, when asked, "How may a man know when he is in the order of God in what he is doing?" answered, "He will feel in him the spirit of his station." When Isaiah first saw the glory of God, he fell down and cried out, "Woe is me! for I am undone; for mine eyes have seen the King, the Lord of glory." But when one of the seraphim flew with a live coal, and laid it on his mouth, and said, "Lo! this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged;" and he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" immediately he responded, "Here am I; send me." In the same moment the

fiery baptism made him fit and willing. So will it also be with you, so will it be with the whole Church of God, when this baptism shall touch their lips and penetrate their hearts. The weak and irresolute Christian, a halting and unpurified Church, all shall feel the spirit of their station and wondrous mission, and they shall leap forward to fill the posts of duty, honor, and danger; for "His people shall be willing in the day of his power."

Further, I wish to speak a few words on the necessity of this baptism. We must feel the mighty power of God in ourselves before we can, with any considerable degree of faith and confidence, expect to see it fall on others. It is our knowledge of the power of God as an experimental fact that increases our faith in expecting it on others. This baptism gives a holy boldness in the proclamation of God's truth and the testimony of Jesus. The testimony is confirmed in us, and we cannot but speak the things which we have heard. And what is a necessity for us at home is a necessity also for laborers abroad. And unless the corps of missionaries on the perilous and rocky fields of heathendom tarry for this full baptism of fire and the Holy Ghost as their divine equipment, I have but little faith that great or satisfactory results will crown their efforts. In other words, I believe, if they all were now so filled, their faith would more easily grapple with the difficulties of their work, the battle would be sharper, and the victories more decisive.

William Taylor is an example in point.

If the entire army of missionaries were to take ship and return home, and hold a National Camp Meeting, to stay until endued with the mighty power of this promise, the world would feel the shock of an earthquake.

I published a little tract called

"Wonders of Grace," relating instances I had witnessed of the power of grace in destroying sinful appetites, such as opium-eating, use of tobacco, etc.,—that in a moment the appetite for any of these was extirpated, and the man felt in his body that he was healed of the plague, and many of these cases continued for years to bear witness to the absence of all desire for them.

A missionary in China, to whom a friend had sent a copy of the tract, wrote home to an officer of a mission board to know whether the statements were really true. "For this," said he, "is a new theory in the Gospel to me; and if it is true, I may give some hope to some sincere Chinamen whose absorbing passion for opium only prevents them from accepting Christ." Now if that missionary had received this full baptism of power in his own soul before he went out to his work, he would have known that the uttermost salvation of the Gospel contains virtue to do even that much for such as are bound under the power of Satan, however great his power may be.

This baptism is necessary for the whole Church, to create in us all a radicalism with which to successfully attack the fiery, opposing, progressive spirit of the world. The world of carnal men is full of life. "Entire devotion" to pleasure, money-getting, honor-seeking, dishonest practices, is the motto of this "dead-in-earnest" generation; and if you think the devil, leading this uncounted host, is to be easily conquered, you will be fatally mistaken. This world is as wicked and radical as hell—an army of dreadful prowess, and flushed with many a victory. Our religion is radical, its spirit uncompromising and aggressive; it brands sin and Satan as usurpers here, and urges a war of extermination against them. Now such a

baptism as the text implies only can make us the superiors of this host in zeal, devotion, aggression, and victory. "Our weapons are not carnal, but *mighty* to the pulling down of"—what? Babyhouses? No! of "*strongholds*"! An earnest, wicked man, full of a fiery spirit, sets his eye and mind on a coveted object to be gained, and says, "I'll have it, cost what it may;" and, without turning a corner, he goes for it, and the prize is gained. It is for the Church of God to fix her gaze upon a lost world, and straightway, at all hazard and cost, go for the prize.

The uncle of the first Napoleon was trying to dissuade him from further efforts at conquest, urging the dangers of failure, the strength of his allied enemies, etc. The believer in destiny caught his uncle by the arm, and, drawing him to the window (it was night), pointed upward, and impulsively said, "Do you see that star?" "No," replied the astonished pleader. "Well, I do," rejoined Napoleon. And if thou, O man of God, art filled with the spirit of Christ, with undimmed vision thou shalt see thy star of destiny, bright and victorious, unseen of the world; and seeing, thy courage shall not fail thee, neither shalt thou be dismayed.

This gift is meant to be a permanent endowment. "He shall abide with you forever." It is not Christ's desire to ever leave a heart when He has once possessed it; and the power of this baptism does not diminish, but increase.

It is possible to fall from the highest degree of grace; nevertheless, close investigation would discover that the prime cause of apostacies and declension in religious fervor among Christians is, so many stopping short in the beginning, satisfied with too meager a degree of grace; they were not

(Continued on page 72.)

OUR PENTECOSTAL BIBLE STUDY.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II. Tim. 2:15.

"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."

THE DESCENT OF THE SPIRIT.

BY REV. CHARLES GARNETT.

(Congregational Minister, Manchester, England.)

ACTS 2: 1-4 (R. V.)

The verses which lie before us now for study are the most interesting and important in the Acts. They state what happened on the first day of Pentecost, after our Lord's ascension. They record the historic fulfilment of the promise of the Father. They describe the endowment of the Church with that mystic power which was the source of its strength and the secret of its success.

It is needless to say that an exhaustive explanation of this passage cannot be given within the limits of a paper like this. All that can be attempted now is to explain some of the terms employed, and to indicate the salient points of the subject. The time, the place, the conditions, the manner and the immediate results of the Spirit's descent must be carefully noted in their order; and then we must prayerfully consider the whole passage (1) in its doctrinal teaching, and (2) in its practical application to ourselves.

"And when the day of Pentecost was now come [was being fulfilled or accomplished], they were all together in one place." The day of Pentecost was one of the three great Jewish feasts. It was dependent on the "pass-over," and was held fifty days after.

As originally appointed, it was restricted to the offering of the first-fruits as a thanksgiving for the harvest; but in our Lord's day the Jews combined with this a commemoration of the giving of the law on the fiftieth day after quitting Egypt. It was an epoch-making day in the religious history of Israel, and specially suitable in its associations for the bestowment of so great a blessing as the baptism of the Holy Ghost. Moreover, it was fifty days after our Lord's resurrection, and ten days after His ascension. It was also the Jewish Sabbath, and the solemnity of the day would, perhaps unconsciously, raise the expectations of the disciples. Our Lord's ascension is usually dated on Thursday, May 18, A.D. 30; it follows that Pentecost occurred on Sunday, May 28; and the outpouring of the Holy Spirit probably occurred in the early dawn of that ever-memorable day.

Early in the morning of the great feast-day "they were all together in one place"—probably the upper chamber where the Lord's Supper was instituted and where Jesus had appeared to them on two occasions after His resurrection. Who were "they"? Those referred to in chapter 4: 13, 14, the 120 disciples, including the twelve apostles, together with others who may have joined them in the meantime, some of whom may have come up to the great harvest festival. As avowed disciples of Jesus, "they were all together in one place." What were they doing? They were doing three things—praying, waiting, expecting; and these three were one. They were praying for the baptism of the Holy Spirit. They were waiting for the promise of the Father. They were expecting it to come any moment. Thus praying, waiting, expecting, they were not at all surprised at what occurred; though doubtless they were somewhat startled and subdued by the awe-in-

spiring precursors of the Spirit's fullness. For ten days they had prayerfully waited, expecting the promised Paraclete—the time had quickly passed in an ecstasy of worship,—and now they were confident the glorious blessing would soon be given. What more suitable day than the Jewish Sabbath? What more auspicious time than the dawning of the day on which He had, seven weeks previously, risen from the dead and triumphed over all their foes? What more psychological moment than this, when, with hearts opened by desire, and spirits calmed by prayer, and souls blended by a common hope, as one united Divine society they looked upward to their ascended Lord and faithful Leader for the promised boon? Nor did they look in vain. Their hopes were realized. Their prayers were answered. Their souls were Divinely blest. Their hearts were filled with holy love and power. Their lives were set on fire with celestial brightness and beauty. But of all *that*, I hope to write in my next. Meanwhile, a concluding word may be said about the need of united prayer on the part of Christian Churches of every denomination for a genuine, far-reaching revival of Pentecostal life and power. Why should not all the Churches of Christ unite periodically for a concert of prayer? We believe in the living, personal Christ. We believe in the power of intercessory prayer, and in the necessity and importance of Christian union. Why not unite in prayer for a great and mighty outpouring of the Holy Spirit? If we cannot have large prayer-meetings in isolated churches, surely we can arrange for them in groups of Churches, assembling for that special purpose in "one place"; changing the center from time to time so that all may be reached, roused and revived. Everybody will admit the need of this, and few will deny the supreme and pressing importance of it.

Let our preachers and Church officers lead the way. Let our Christian workers and Church members follow and support them. Let us gather together as far as possible "in one place"; and if we pray as we ought, and live as we pray, if we all consecrate ourselves fully to God, and rely upon Him to fill us with Divine life and love and power, we shall soon see such revivals of religion, and such missionary enterprise, and such evangelistic triumphs, as will surprise the world and startle the devil. Yes; if the Churches will only unite in earnest prayer and hard work, we shall soon see the rapid extension of our Redeemer's kingdom; the reign of God will be established, and His will done on earth as it is in heaven.

TESTIMONIES.

Emma D. Stillwell: "My testimony, Psalm 93, 5th verse: 'Holiness becometh thine house, O Lord, forever.'"

J. C. Nye, Oregon: "I realize the power and love of Christ in my soul. I do rejoice this morning. All praise to His name!"

H. Leonard, Brooklyn, N. Y.: "God tells me that I am born again—that I am a new creature—that I have everlasting life—that I shall never perish—that I am sealed by the Holy Spirit unto the day of redemption.

Mr. George Crabb, Kelvin: "My heart seems to overflow with the love of God this morning. He has brought me out into a *large place*, where I do not lack any good thing. Praise the Lord! With such a Father, how can I ever lack again?"

"My hope is full. O, glorious hope
Of immortality!"

John Brothers: "I am glad to say, this morning,

"My God is reconciled;
His pardoning voice I hear:
He owns me for His child;
I do no longer fear:
With confidence I now draw nigh,
And Father, Abba Father, cry."

"Not only so, I rejoice in the sweet and restful consciousness of cleanness through the merits of our dear Lord and Saviour, Jesus Christ. O how sweet it is to live by faith on the Son of God!"

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2 : 16.

SERMON OF REV. W. H. BOOLE.

(Continued from page 68.)

struck through with an electrical baptism, filling their being.

Once more: The baptism of the Holy Ghost is a positive, specific, conscious, instantaneous experience. Here we stand or fall, Methodism stands or falls. Our Church has taught no other doctrine from the beginning; the Scriptures amply sustain the proposition; and the testimony of the host of worthies upon whom the Holy Ghost has fallen add their willing testimony to the fact. No case of being filled with the Holy Ghost occurs in Scripture except such as is stated to be of sudden descent.

At Pentecost "suddenly there came a sound. . . . And they were all filled," etc. In Acts 4th it is written, again, "They were all filled," while at prayer. In Acts 10 : 24, it is written, "While Peter yet spake these words, the Holy Ghost *fell* on all them which heard the word;" and many other passages.

William Bramwell says, "The Lord for whom I waited came suddenly to the temple of my heart," etc. William Carvosso says, "No sooner had I uttered the words, 'I shall have the blessing now,' than refining fire went through my heart," etc. Bishop Hamline says, "*All at once* I felt as though a hand omnipotent were laid on my brow. . . . I fell to the floor. . . . In a few minutes the deep of God's love swallowed me up," etc. Many more could be added to these.

In conclusion, I exhort you, dear brethren, receive the Holy Ghost. Accept the promised power. 'Tis the

legacy left to you. Why do you go without your rightful inheritance? Your God commands you to separate yourselves from all things to receive this anointing. Let all go—no compromising, no parleying. It shall come upon you, it shall cut you loose—every shore-line be severed. Some of you will go to India, others to Africa, some to your counting-houses, to transfer your stocks, your wares, your influence over to Christ.

Will you have it—have it *now*? Who among you, counting the cost, will declare, "I will, I *must* have this power!" The pledge of God is in His promise. Take it. What things so ever ye desire when ye pray, believe ye receive them, and ye shall have them."

OUR LORD'S LAST PARABLE:

JOHN 15 : 1-16.

BY REV. ARTHUR T. PIERSON, D.D.

No more important lesson was ever taught His disciples by our Lord touching our union with Himself, than in that last recorded parable of the vine and the branches. Its keynote is the word "abide" which is used twelve times, though in one case rendered "continue," and twice "remain"—a mistake which is corrected in the Revised Version.

The one great maxim is "ABIDE IN ME," and this is made the one all comprehensive condition of all spiritual life, growth, joy, power and fruit. Without Me, ye are nothing and can do nothing.

Of all lessons on the subject of union with Christ, this is, so far in the New Testament, the crown. The same theme has been already treated in the tenth chapter of John, and illustrated by the parable of the shepherd and the sheep (10 : 1-16); but this is an advanced lesson, for it is plain that the

union between the branches and the vine is more vital and intimate than between the shepherd and his flock. Other representations of this unity follow, after the Holy Spirit's advent, which could not have been understood before: such as the Temple and the living stones, and especially the body and its members, the commonwealth and its citizens, the bridegroom and the bride, and most of all the union found in partaking of *one spirit*. (Comp. Ephes. 2 : 12-19, 20-22; 4 : 4-16; 5 : 22-42; 1 Cor. 6 : 17.) But thus far the consummate lesson taught by our Lord as to the necessity of vital union with Him is here to be found, uttered in this last discourse before His death.

It was reserved for us to understand this teaching more fully than those to whom it was first addressed. Botany, the general study of vegetable life, has revealed to us many wonderful facts then unknown save to the Great Teacher Himself, about the intimate union of vine and branch. Are we not told that the fibres of branch and stock may be traced growing in opposite directions, intertwining, so that the branch sends out its very life into the vine, and the vine into the branch, the fibrous growths of each penetrating the other? What boundless depths of truth are suggested to us in those eight words, "I am the vine, ye are the branches!" How humbling the sense of such absolute dependence! How exalting the sense of such intimate association! To think that Christ's life actually pervades and permeates my own, reaching to the very extremities of my being, penetrating my thoughts, affections, desires and will—what hope and confidence of complete assimilation to the Lord! To think that my life actually pervades *His*, so that He consents to admit me into such vital and increasing fellowship with Him as though I

were necessary to His completeness and joy as He is to mine—does not this pass comprehension?

This parable, with peculiar emphasis, teaches us that between the disciple and Christ there exists a bond of union which is more intimate than any mere association, and can find illustration only in the organic unity of living things. The vine and branch have the same nature and depend on the same nurture and culture; they have the same soil and the same sap, the one root and the one fruit. Christ's life is ours, if we have life at all; and our life, so far as we are truly His, is essentially His life.

He says in opening this parable, "I am the *true* vine." It is supposed that He had in His mind's eye the familiar object of the Temple, to which more than one expression in this last discourse is naturally traced, as when he refers to the Father's house with its many abodes, which at once recalls the Temple of Herod with its apartments for the officiating priests (14 : 1-3.) Josephus tells us of a golden vine covering the door of the Temple, large and of fine workmanship, with clusters of a man's height, composed of precious stones—a vine which grew from year to year as new tendrils and clusters were attached to it, as the offerings of worshippers. How appropriately our Lord might point to that vine and say, "I am the *true* vine"—the living vine—not a dead, lifeless imitation! And what a lesson is suggested in the contrast! Human art and skill might construct that golden vine, and even make it send out new tendrils and put forth new clusters; but what human hand ever made one living tendril, or bud, or grape! Men may organize Churches and add members to Church rolls, but no combination of human power can ever add one new branch to the true vine, or make one new bud to appear. Man cannot

originate life. Only the Divine Spirit can impart the mystery of the new birth.

This is the first lesson: Except you and I are made one with Christ, as living branches with a living vine, there is in us no true life. We must be partakers in Him of the divine nature; rooted in Him, in the heavenly soil; fed in Him on the heavenly sap, and so bear fruit unto God.

The *essential* condition of this union is therefore the indwelling of the Holy Spirit: His Spirit in us, imparting to us His own divine life. Hence the reason for this parable, and for its place in Christ's teaching. It is in this last discourse because it could have been spoken at no earlier time, and the way for it was prepared by the teaching concerning the Spirit, which now for the first time was distinctly given. That which particularly marks this farewell discourse is the new doctrine concerning the promised Paraclete, which had been deferred until just before the Paraclete was to be given in Pentecostal abundance. This parable has thus a peculiar setting; it is in the very center of this great discourse on the Spirit's person, power and work for believers. Christ had been teaching that great mystery of the Spirit's indwelling in Himself and in His believers; how He would secretly abide in them, unknown of the world, and would manifest in them and to them the divine nature; and how He would thus make them one with their Master and Lord. And this parable is the illustration and interpretation of this mystery.

TESTIMONIES.

M. C. Fin, Odessa, Mo.: "I will praise thee, O Lord, with my whole heart."

Mrs. J. R. Brown: "My Heavenly Father meets me when observing your nine o'clock hour, or at any other hour, and fills my cup to overflowing; then I have a praise-meeting, too."

POWER—DIVINE.

BY COMMANDER BALLINGTON BOOTH

(Of the "Volunteers of America.")

Power! What a world of meaning in one small word! It lies at the heart of being, aggression, and progression. Without it, the natural world would cease to grow and exist. Without it, the mechanical world would be hushed into silence and uselessness. Without it, the animal world would cease to move and have its being. In a word, power is the secret of all life, activity, and growth.

Dear friend, do you ever pause sufficiently long to consider what it is to have spiritual power—to have in us and behind us the might and influence of God? for spiritual power is a God-creation, and a God-gift. It is just as truly a gift as is pardon—just as truly a qualification for specific purpose and end in the worker as is justification to the sinner. Justification may be said to qualify for admission into the family of God; the gift of divine power for the work or *service* of God.

"Powerless!" is the word which most readily and fully explains the failure and defeat of many lives. It has not been the lack of talent, grace, and effort, but divine unction. How all-essential, then, that we should avoid going on even in labors more abundant without this heaven-promised gift, power!

But we think we hear some earnest worker in the field—some man or woman of God—exclaim, "Perhaps this is my need! It is possibly the lack of this which, more than anything else explains my apparent failure. What will this power mean to me, and how can I obtain it?" It is well you speak thus, for in so doing you ask two all-vital questions.

"What will this power mean to me?"

The possession of this power will mean *support*. Have you ever seen a police officer stand amid a crowding, uproarious mob? Calmly, unflinchingly he faces the scene. Why? What makes him so brave to do his duty? Because he knows the protection of the law and power of the government are at his back. He who strikes him, strikes the city; he who maligns him, maligns the government. Just so it will be with the man or woman who possesses this divine power. That one will stand the representative of God, of right, of heaven. He will impersonate his divine Master. He will, so to speak, personify the righteousness, or law, of his God. Such a one can defy all the hosts of hell. If God be for him, giving him the *consciousness* He is for him, who can be against him? Talk of power! Is not this strength which would make strong any soul, at any time, and under any circumstances?

The possession of this power will make you effective in dealing with others. I weary—and possibly others who may read these lines weary—of hearing people speak without a spark of pathos, unction, or what has now come to be understood as divine feeling. O how mechanical has seemed the address! how cold the speech! how heartless the appeal! Now, the one possessed and endued—I had almost said saturated—with the holy unction, brings into the Gospel story heart and sympathy. God's love is felt in his manner, speech, and action. This makes its possessor successful in reaching men's *hearts*, and commends the truth to their *minds*.

The possession of this power will mean success. Whatever may be said to the contrary, men and women who have the name of speaking with unction are those who are in constant demand, and are those to whom and around whom the multitudes flock.

There is an interest far beyond sensational methods and topics and manner attached to the old-fashioned, apostolic way of preaching and addressing men's hearts. It has often astonished us how the common people will gravitate to the man or woman whose words are set on fire with divine power, and whose spirit breathes forth the truth in the same fearless way as Peter on Pentecost. As a mere boy, I sought out the preacher whose face, manner and words spoke of a soul filled with zeal and love and power. Yes! There is no manner of doubt about the unctionized servant and handmaid being a *success*.

But I hasten to give a few words in answer to the still more important question, "*How can I obtain this possession?*"

1. Do not doubt God's *willingness* to give you the power. If you are clean in mind and heart; if you are saved from sinning and grieving God; if you have an experience which allows of no cloud or doubt, then you have a right to claim it. "More willing," yes, than a father is to give bread to his own son, is God to give His Holy Spirit to them who need and ask for Him.

2. Do not seek this gift for your own ends. Remember, not for *your* gain, or glory, or object. No! no! For the exaltation of His *Son*, for the taking of His message of truth and love and mercy. If such is your aim, and such alone, all hell cannot hinder your claim. Present it, and do not leave God's throne until the possession is *yours*.

3. Do not rely upon always *feeling its possession*. Yet at the same time, we are quick to add, you will be conscious of its inbeing and inworking when He has come upon you. If at any time you don't feel the overflowing and infilling, do not doubt God's presence and power with you. If you have done nothing wrong, you have the right to believe God's Spirit rests

upon you, and you can rely upon His working in and through you.

4. *Hunger for it.* Desire greatly, earnestly, to have it just as you would to have any other good gift which you felt was necessary and important. They are fortunate—to use the literal translation—they are happy who “hunger and thirst” after it, for they are the kind of seekers who “shall be filled.” O, dear brother and sister, do you so desire, or do you merely read and talk and preach about this favored gift? If so, from this, resolve to know some hungering and thirsting. This seeking with the “whole heart” is the kind that finds, and is satisfied.

5. *Resolve to use this power.* The power is given for some direct purpose, some specific end. This is so in the mechanical world. What would be the good of generating and storing vast power in the dynamos unless such was afterwards circulated in driving the cars and lighting the thoroughfares through the city, and conveying the people to their destination? So with this power; God, who generates His own almighty spiritual force, gives the same to His servants and handmaids to use, and not to store away for their own benefit, or to run to waste. There is some specific object and use for all the forces God has given to nature, and there is also some special use and end for all the divine gifts which God holds and offers to men.

6. *Resolve that if at any time you should lose this power, you will at once discover the cause, and seek to regain it.* O that in place of losing heart and giving up in despair, those who had lost this blessed qualification had retraced their steps to the time or the deed which was the cause of their losing it, and right there had renewed their covenant and consecration, and regained it! How much loss and sorrow they would have been saved!

THE AVAILABILITY OF FAITH.

BY REV. M. D. COLLINS.

“For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith, which worketh by love.”—Gal. 5 : 6.

The real progress of the soul, in the divine life, is by the appropriations of grace by faith. The enlargements, unfoldings, insights, knowledges, and powers of every kind, in real acquirements, are obtained by the great appropriating power of the soul—faith in Jesus. The great acquiring, developing and aggregating power is that of faith. It is not “uncircumcision” which may represent native genius; or “circumcision,” which may represent the privileges of the means of grace and ecclesiastical prerogatives; but faith, which lays hold upon and appropriates to our own need the ample and all-sufficient provisions of grace. How important it is that we should understand this in order to real progress in holiness.

Legitimate growth is in knowledge—by study, observation, and application; in facility of movement—by acquaintance with graces appropriated out of the treasury of the Lord; in power—by exercise of these graces in the field of their operation; but the real marked advances of the soul in the divine life are by appropriations of Calvary purchases, by definite acts of faith on the Son of God. It is easily seen that this is true at the two great epochs of salvation—regeneration and entire sanctification; but how slow the most of us are to see that these gateways have but admitted us to a life of faith on the Son of God, every real movement of which is to be marked by and unfolded through definite exercises of faith.

Faith is not a separate or separable power of the soul, but an outgoing of the entire force of Christian character. It is like speed in an engine, dependent

for its momentum upon the harmonious movement of every part. First in the realm of regenerate life, it cannot act until there has been renunciation of sin and submission to God. We cannot believe over an unsubmitted will.

In entirely sanctified life, faith cannot move against an unconsecrated heart and life. And in all the ramifications of these fields of salvation anything not consonant with a truly justified or entirely sanctified life, will be found to block the fly-wheel of faith.

Hence the relation of "love" in the text of this paper: "Faith which worketh by love," by the impulsion of, and by the harmony with, "love."

So faith is directly and intimately related to every grace of the Spirit. "Love" is its impulsion; "joy its lubrication; "peace" its balance on the pinion; "long-suffering" its indicator of pressure; "gentleness" its frictionless movement; "meekness" its quiet appearance at great speed; "goodness" its effectiveness in producing results which liberate us from burdens by its labor-saving machinery.

THE INHERITANCE OF THE SAINTS IN LIGHT.

WHAT WE KNOW ABOUT IT.

BY REV. JAMES HARRIS.

PART III.—Continued.

In continuing this subject, we say, *The inheritance will be in the light of truth.* No speculation; no theorizing; no throwing away of what we there shall acquire in the school of knowledge. But the growth up to the very infinite in the acquisition of true knowledge will be constant and easy. All the great works of God around us will be as a large and beautifully illustrated book whose leaves we will turn

over at our pleasure, and every page will reveal to our inquiring souls some new vision of Him whose nature and whose name is holiness and love.

The inheritance will be in the light of holiness. Knowledge is the stepping-stone to wisdom, and wisdom to holiness, and holiness is the brightest perfection of God. Beholding—not as in a mirror then—the glory of God, we shall be changed into the same image from glory to glory. It will be in the light of supreme joy—joy that has fullness, that knows no remnant of grief, but that fills the soul to its utmost capacity.

Finally, the inheritance will be in the light of *love*. All we have said about it and all that could be said would be as nothing if love were absent there, or if love were not there without a rival or without a foe. Heaven and love are one. Hatred and envy, selfishness and jealousy, cannot breathe in heaven. No imperfect love—no love that is not pure—can be there. But love will be the universal atmosphere of the place, streaming from the reconciled and loving face of our Father, God, and of His Son, Jesus Christ; written upon every object around us; seen in every provision for our happiness; expressed in the countenance of every person and of every creature; breathing in every word; filling every soul; inspiring every thought. Love everywhere, in its truest, purest, noblest form. And higher than all thought, greater than all conception, love in God, for God is love. The greatest creation of God is heaven, and the greatest thing in heaven is Love.

"DO NOT FEAR the power of the world. When a blind man rushes against you in the street, you are not angry with him. You say, 'He is blind, poor man! or he would not have hurt you.' So you may say of the world, when they speak evil of Christ, 'They are blind.'"—*M'Cheyne.*

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest;
Under the shadow of Thy wings
Shall they serenely rest."*

TWO MOTIVES.

BY REV. L. H. BAKER.

A great violinist tells that when he was a child but six years of age he practised six hours a day, and mastered the laws of music because he feared his father. At ten years of age he was an orphan and continued his practice because he had come to love music and had acquired a passion for his violin. In the beginning fear had impelled him to industry; later, love became his taskmaster. Had not the former motive started him, the latter might never have seized him. A wiser Father has been compelled to deal with His children much in the same way, and one who had been disciplined by Him wrote: "The fear of the Lord is the beginning of wisdom." It has its place in the initial stages of life, especially as the early years untutored are apt to be frivolous, wasted years. Just here parental authority and obligation enforce obedience to order, method and practice for the good of the child in the development of habits of thought and action.

Failure at this point is the fruitful source of lawlessness and anarchy. One of the motives of these beginnings is fear. A touch of flame begets a wholesome fear of the fire. An occasional fall with its attendant pain produces a fear that checks the disposition to climb into dangerous places. A judicious punishment for an act of disobedience is a restraint against the reckless disregard of advice and authority. It is a "beginning of wisdom." Fear becomes an element of safety on through life. Fronting danger, fear seeks safety. Moving through forest and field, fear guards against thorn and brier, warns against wild or ferocious beasts and guides safely. In the presence of disease fear searches for a remedy and healing becomes an art. The fear of cold compels industry in preparation of a garment and building a shelter. The savage builds his hut, and later a house, for warmth and comfort. The fear of hunger makes him plow and sow when his hunting grounds do not yield all he needs. Fear of want in old age makes him frugal and thrifty in his years of vigor. Fear of the good

will of others makes him careful in his conduct and is a safeguard against vice and crime. Thus fear becomes a motive to secure our safety and urge us along the way of growth, prosperity and peace.

It is allied with love and gives thoughtfulness and solicitude to father and mother. Lest disaster may come to the home, to the family, to business, we are made careful and cautious.

While love is busy with its plans and activities, fear is a sentinel on the walls watching against danger. When love builds the house, fear advises to make it fireproof. As love becomes lavish in its gifts, fear admonishes to caution, lest it be excessive and harmful. If love is indulgent it needs the restraints of fear to make it wise.

These are the two motives that are to have their mutual relation in all the phases of our life—individual, social, domestic and religious. One is the root that pushes itself down into the soil of law and duty and obligation; the other is the tree covered with blossom and fruit. One is the sub-bass upon which the melodies of the other depend and roll. Fear is the beginning, love is the finishing. Fear is the enforcing of the law, love is the "fulfilling of the law." So long as in home life and in the social world there is the spirit of selfishness, it will need the restraints of fear and the allurements of love—the one to discipline, the other to inspire.

Thus the Father deals with us. To the wrongdoer He is "a consuming fire." "Shall not the Judge of the earth do right?" In this fear has a part. To the pardoned and obedient heart the Judge is a Father full of helpful love, doing right with all justice tempered by mercy. He uses both motives in His administration—fear and love. When he has obtained a thorough yielding, confidence and obedience, then "Perfect love casteth out fear."

THE MOTHERS OF THE EARLY CHURCH—*Monica, the Eminent Mother of Augustine.*—Never did mother struggle more earnestly than she. From her son's nineteenth to the twenty-eighth year of his age, while he was rolling in the filth of sin, did she, in vigorous hope, persist in earnest prayer. In his twenty-ninth year we find her still praying; he left her and went to Rome; bitterly she felt the separation, yet she returned to her former employment of prayer. From Rome he went to Milan, and there we find the praying mother again. At length the long looked-for, prayed-for, time arrived. The teaching of Ambrose was blessed to her son's conversion, and the mother's happiness was completed. Her example still cries, "Christian mothers, continue in prayer."—*Sel.*

FOR OUR YOUNG PEOPLE.

A QUESTION ANSWERED.

A young man asked it. He asked it of another young man noted for the wisdom of his teaching, for He "spake as never man" had spoken before. To Him came the learned and unlearned, the rich and poor, and were "astonished at his doctrine." The common people heard Him gladly. To Him a thoughtful young man appealed, "What ails me?" He was a prominent personage, for he was a ruler. He was in good circumstances, for he was rich. He was a moral and religious man, for he had kept the law "from his youth up." He must have been respected and admired by all, so that even The Teacher, "looking upon him, loved him." Yet he was disturbed, was restless, was seeking light and life.

Knowing that his manner of life had been both right and exemplary he was yet conscious that he was not right, so he asked, "What lack I yet?" or *what ails me?* A high morality and a strict religiosity had not brought perfect peace and rest. He needed something more. This is the conscious heartache of many young people to-day. They are well-conditioned in society, have good positions, good education, good habits, good reputation, good associates, are active in Church, in social and intellectual circles, yet they are conscious of a serious lack and are asking, "What ails me?" They are not lacking in opportunity of receiving and doing good; nor in ambition or motive of using and giving. They are beautiful in character and conduct, so that their very restlessness is a puzzle to their friends, and often attributed to nervousness or overwork. But nervines and cessation from toil do not bring the coveted rest; the cry is repeatedly extorted, "What ails me?"

That question was answered and is answered to-day: "Follow me." That can only be understood in the light of the conditions: "Sell, give, come." The heart must be detached from all that may fetter or limit it, in associations, ambitions or possessions; must be devoted to an unselfish using and bestowing of its best possessions; and must be personally attached to the Divine in most loving and loyal companionship. These are the conditions of a true, deep discipleship and make possible the "following" to which we are invited and commanded. Out of that comes health and happiness to the heart. It is the old secret realized: "Delight thyself also in the Lord and He will give thee the desires of thine heart."

THE CHILDREN'S COLUMN.

DEAR YOUNG PEOPLE:

When this reaches you, vacation will be over and you will be returning to work or study. We wonder how many of you have attended some of the camp meetings, the drilling grounds for the armies of the Lord. Many of you may have seen some of the camps of our United States' soldiers this year. We trust that our boys too young to fight in that army or navy have enlisted as soldiers of Jesus. Do you know that the war in which Christians are engaged is a bigger one than that between Spain and the United States? In the pretty white tents may be heroes for God who will take the places of the brave veterans of the Cross, having joined the army in the Young People's meetings on some camp ground.

The "altar call" is the Church's call for recruits. What boy is there who would not like to have been a Dewey at Manila, or Shafter at Santiago?

You may be better, for the King of kings looking down from the battlements of Heaven upon the world to be conquered for Christ declares: "Greater is he that ruleth his own spirit than he that taketh a city." So every one may be an every-day hero.

In the lonely castle at Murillo, Hobson did not know how his countrymen were praising him. He did when he returned to American lines and on board the "New York." So, you may think your heroism is small and unnoticed until you reach your heavenly home and are greeted by the dear ones.

In the war with Spain, Uncle Sam may gain some islands, but in the greater war of God with Satan, all the kingdoms of this world are to be taken for Christ, and if we are His soldiers we are on the winning side. Is it any wonder that His people sometimes shout?

Once the leader of a great band stopped all the music because one little piccolo was silent. May not Jesus our Leader miss your voice in the chorus of praise if you do not speak for Him? for that is one way we overcome.

Who is our enemy, and what does the Bible say about him?

What are the weapons with which we fight?

What old veteran said he had "fought a good fight," and to whom did he say it?

How did the great host John saw in heaven win their victory?

ANSWERS TO QUESTIONS IN AUGUST "GUIDE."

The rich man, Boaz. His wife, Ruth. The fruit-bearers mentioned by Jesus, "He that heareth the word and understandeth," found in Matt. 13:23.

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

Lord of heaven and earth, the God of the seasons, we bless Thee! We thank Thee for our summer life and joys and privileges. We thank Thee for a safe return to our quiet home, refreshed and invigorated for renewed service in the Master's cause. Now, O Lord, bless us; put upon us a blessed autumnal benediction. Help us in our "Guide" work. Make the present number specially helpful to those to whom it is sent—enlightening, comforting, strengthening. We ask these great gifts of Thy love and mercy, for Christ's sake! Amen.

RETROSPECTIVE—PROSPECTIVE.

Retrospection is a natural exercise. For the life of us we cannot refrain from surveying the way already trod. The activities, conflicts, perplexities, joys and sorrows which have made up our past life, they will loom up before us.

This retrospection is a helpful exercise, awakening thought, inspiring gratitude, nerving for mightier action, and enkindling high resolves and a purpose to lay hold upon the sublime destiny set before us.

The seasons of the year lead to retrospection. How quickly they roll! We hardly put forth our hand to seize upon them and claim our inheritance in them, ere they are gone, and gone forever. While in the very act of plucking the ripe and luscious fruit, the season glides away. Such are life's mutations.

Well, another summer is over! The last rose has been plucked. The last sand has dropped from the glass. The last burning ray of the summer sun has rested upon us.

Our readers have come home—yes, to "home, sweet home!" They have come from the mountains and from the seaside to find themselves once more at home. The strike of the old clock is familiar, and the whole scenery around the old homestead is welcome. Home voices sound sweeter than ever, and all within the heart seems to say, "Home, home—I am at home again." Well, bless the Lord for home and its hallowed associations!

But, how of the summer, beloved? You have sung, perhaps, over and over, "Nearer, my God, to Thee!" Are you nearer, nearer than ever before? Are you better, holier, happier, in a larger place, in fuller strength; and do you come home laden with gifts to lay at Jesus' feet? How many souls have you won? Turn on the *retrospective searchlight* and make out the *balance-sheet*.

And how of the *prospective*? The future is an unopened book. It is sealed with many seals. How you would like to break the seals and look into it! But it is wisely hidden from view. If disclosures, for the autumnal season even, could be made, we might be affrighted, unnerved and discouraged. "Sufficient unto the day is the evil thereof." A day, yea, a moment, is sufficient for our gaze. It is our mercy to know that our life is held in the hand of our Heavenly Father. He is infinite in love and wisdom, and will not lay upon us burdens too heavy to bear. He holdeth the

winds in His hand, and will not suffer them to blow upon us too furiously. He has bread enough and to spare in His house, and will see that it is meted out to us daily, bountifully; and so we may give to the winds our fears.

Make the most of the autumnal months; they are golden months. Delve into the gold mines of the Divine Word, and be enriched. There are rich veins—strike them, you may be a millionaire of the kingdom.

Be it ours to stand in our lot day by day, watch and pray and fight, and whatever the future unfolds, it will be well with us—all well.

Consider the Program of the First Anniversary of the "Pentecostal Jubilee" on page 85.

DEAD OR ALIVE?

Christians are required to *die unto sin*—not a sham, but a real death, with "many infallible proofs." Paul calls it a crucifixion—"crucified with Christ." But crucifixion calls for a cross—not planed or polished or cushioned; a cross of rugged wood, and the whole form stretched upon it. Then spikes are to be driven through the hands and feet, and a spear thrust into the heart despite the quivering of delicate nerves or the revolt of the whole flesh. When Jesus was crucified and the examination was made to know if He were actually dead, the answer was returned, "*He is dead!*" positively, indisputably *dead*; so they refrained from breaking His limbs, as was the custom.

Now, how about spiritual death? Many say they are dead. But are the signs infallible manifest? Will those claiming to be dead, stand the puncture of the skin by a pin—the puncture of the *soul*-skin, we mean, by the pin of provocation, and not squirm?—that is the question.

David Updegraff, the eminent Quaker

preacher, sometimes used this illustration: "A man had a dog which he had trained to be very obedient to him. If he said 'Go dead!' the dog would instantly comply. He would crouch down, put his head between his legs and close his eyes, as though he were actually dead. But despite these signs of death, there were signs to the contrary. If a close watch were maintained, at some moment a slight peep from the corner of one eye would be seen, showing that the animal was not dead."

This was a homely illustration, but very forcible. It is to be feared that there are some affirming that they are dead unto sin who have not seen death. Their "*crucifixion*," so called, has been on a *cushioned* cross, and without the sharp, agonizing spikes and spear. Lord help people to die really, and then appear in glorious resurrection life!

Every reader should carefully ponder the Program for the First Anniversary of the "Pentecostal Jubilee" on page 85.

MIXED THEOLOGY.

Benjamin Pomeroy, the quaint, pointed, pithy man of the olden time, author of "*Shocks from the Battery*," once prayed like this in a meeting:

"O Lord God, set us right in our theology! Nowadays, people think they have to be entirely sanctified in order to be justified, and glorified in order to be wholly sanctified. Lord, set us right; don't let us get mixed in our theology!"

Well, if we are not mistaken, we need some praying of that sort now. We have afloat that which may well be denominated mixed theology. People are not well versed in theology. They are not rightly instructed, or, if rightly instructed, they do not apprehend the truth. And sometimes their instructors are not apt to teach, and of course the blind undertaking to lead the

blind, as The Book says, "*both will fall into the ditch*," of which we have numerous examples.

To illustrate our meaning: There is much confounding of justification with sanctification. If a person testifies to being "*free from condemnation*," that is thought to be entire sanctification, whereas it is the experience of justification. Babies in Christ are free from condemnation. Others testify that they are free from "*sinning*"—that is, from actual voluntary transgressions of the law, and they take that for entire sanctification. But that again is the experience of Christian babyhood. Whosoever is born of God doth not commit sin, whether a babe a day old or a man of fifty years. Entire sanctification is leagues beyond the "*sinning*;" it removes *sin*—the sin-principle within—the prolific *cause* of all the outward "*sinning*." Let us keep right in our theology, maintain sound doctrine, and to this end, pray with Pomeroy: "Lord, keep our theology from getting mixed!"

OCEAN GROVE—A GREAT DAY!

It has been the custom for years to give the Missionary Society of the African Methodist Episcopal Church a day at Ocean Grove. It occurred this summer on July 27th, and was under the direction of Rev. Dr. H. B. Parks, Secretary of the Society, and Bishop Turner presided. Dr. Parks delivered an eloquent address which stirred all hearts, at the morning service. The Bishop kept things lively by his *religious* pleasantry. In the afternoon three marvelous addresses were made by some bright particular stars, Rev. Drs. W. H. Heard, J. M. Henderson, and H. C. C. Astwood, equal to any heard on any missionary platform. And, as for music—*music*—*MUSIC*—it was indescribable! Choirs from New York and Brooklyn, of sweet, incomparable voices, sang, making melody in their hearts unto the Lord. None of the light, airy, frivolous operatic performances, but *spiritual songs*. A great day truly.

A YEAR IN HEAVEN!

A year in heaven! Who can comprehend that sentence? It is a sentence of high import—it has reference to the infinite and the eternal.

But do they measure duration by days and months and years in heaven? No! These measurements are of the earth, and using the language of earth, we repeat the inquiry, "*What is it to spend a year in heaven?*" Who will tell us, man or angel? We are concerned to know. At the very propounding of the question every power of our being quivers under the magnitude thereof. And, alas! the question is insoluble. Neither man nor angel can solve the problem or make it intelligible to us. There is only one conceivable way of knowing, and that is to go and see for ourselves—pass through the gate of light and merge into the fulness of immortality.

Dr. Stokes, late President of the Ocean Grove Association, has spent a year in heaven. We have just passed the anniversary of his translation. Let it be kept in mind. The princes and princesses of Israel go out of sight far too soon. What of this year in heaven? What of its *growth*? How much has this glorified man grown in a year—how much *intellectually*, how much *spiritually*? We say, *how much*?

What more of the year? What of rapturous visions of the Lamb, and of angelic acquaintanceships? What of fellowship with the white-robed myriads? How many of the earthly friendships renewed? What of celestial explorations in the realm of infinity? What of the unfoldings of the throne? What of the more than nectar draughts from living fountains of water, sparkling, clear as crystal! O my soul, stay thy flights of imagination! Thy wings are too feeble. A year in heaven! That is Elwood H. Stokes' destiny to date! Let us go there, too. We must, we *will*, God helping.

THE FUTURE OF "THE GUIDE."

We have received from our beloved brother and friend, Rev. Dr. A. H. Tuttle, of Newark, N. J., a letter which is so full of Christian kindness, and evinces such a warm interest in THE GUIDE, that we deem it proper to lay it before our readers. It is as follows:

"NEWARK, N. J., August 4, 1898.

"My Dear Brother Hughes:

"Let no one even *suggest* the death of the dear *Guide*. It had its origin in a felt need, and its career has been one of bountiful benedictions. It holds a unique place in devotional literature, and cannot be removed without a positive loss to thousands of God's children.

"The age is flooded with literature, professedly religious, but how small a portion of it feeds the divinity within us. In much of it the spiritual is commingled with the secular, as milk is mixed with water in hardly sufficient quantity to give it color; certainly not enough to give nourishment to the hungry soul.

"In some of our periodicals, meritorious in many respects, we do not find one grain of that hidden manna, not one of those sweet and wholesome thoughts which nourish the human soul and refresh it when it is weary.

"THE GUIDE is like the Lord's land, in that every valley flows with milk and honey. Every mountain slope is beautiful with vineyards and orchards.

"It must not cease to be. Let its friends who have known its virtues, proclaim them far and near. Let every subscriber at least try to place the precious treasure in five homes. By so doing he not only will help to perpetuate the periodical he so dearly loves, but will introduce an angel of God there.

"Faternally,

"A. H. TUTTLE."

The letter inserted herewith touches very tender chords in our heart. It comes from one who has given us not a few proofs of real friendship and brotherly kindness, which is far too scarce in this world.

What he says of THE GUIDE affects us deeply. His estimate of the quality of the work, so far as we are personally concerned, makes us shrink from the acceptance of such high commendation. What appears in these columns is of the Lord, and not of ourself. Our valued correspondents greatly lighten our burden and enrich our pages.

As to the future of THE GUIDE, in addition to what has already been written, we have but a word to say. The magazine was committed to our trust by the late Dr. W. C. Palmer. We love it, every page of it, covers and all. We shrink from parting with it—the thought is painful to us. It will not be done, except in case of a "*Thus saith the Lord*" clearly spoken. We prefer to hold it to the last, so long as we can. Our pen never was moved more freely for its pages.

And now, if our friends one and all unite to carry out the plan for an increase of subscribers given on the fourth page of our cover, which is, we believe, entirely feasible, we may have a new lease of life. The number and earnestness of the responses to this proposition will tend to decide the question as to the future. If we can have quite a number of responses *this month*, as an *earnest* of what is to come during our *Pentecostal Anniversary* month (October), it will be encouraging. Let us hear from all quarters.

PEACE AT HAND.

As we write, the indications are strong that peace will soon be declared between the United States and Spain. For this we are devoutly thankful, and we bless the Lord. If these hopes shall be realized, we shall have cause for a *National Jubilee*, in which all the people should participate. War is terrible—peace is glorious.

Since writing the above, the terms of peace proposed by the United States have been accepted by Spain. Praise the Lord!

ARE THE SIGNS VISIBLE?

Paul writes (II. Tim. 3 : 1-7):

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God ;

"Having a form of godliness, but denying the power thereof : from such turn away.

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

"Ever learning, and never able to come to the knowledge of the truth."

What a picture ! How forbidding its features, how dark its coloring ! Strange that man, created in the image of Jehovah, should ever take on such revolting forms ! Why, it is the very image of Satan himself, the one altogether hateful and abominable. It is humanity stripped of all remaining attractiveness, and assuming the foul, the corrupt, the diabolical, the hellish !

And what is still more strange, is, that from the tenor of Paul's letter, much of this reeking corruption exists under the guise of sanctity, among those who have "a form of godliness, but deny the power."

Look at the picture—come near and get its horrid features in full view—stand before it long enough to ponder it ! It is no fancy sketch, no dream of a wild imagination thrown upon the canvas to excite impressible mortals. No ! The Holy Ghost Himself drew that picture of the rottenness of hell overspreading the earth. It relates to a certain well-defined period in human history, to "perilous times in the last days." Are these signs now visible ? If so, we are in the "perilous times" of the "last days." Be watchful, be vigilant.

THE HYPERBOLE ECLIPSED.

From the third volume of the series of commentaries, by Dr. W. B. Godbey, on the New Testament, written from a holiness standpoint, on Ephesians-Philemon, we extract the following :

"In order that you may be able to comprehend with all saints what is the breadth, and length, and depth, and height :

"And to know the love of Christ, which transcendeth knowledge, in order that you may be filled with all the fulness of God."—Eph. 3 : 18, 19.

"Rooted and grounded" describe entire sanctification in a powerful double metaphor. Here a wonderful impetus of inspired eloquence fires the soul of Luke's enraptured dictator. Rapt in heavenly visions, filled and thrilled with the Holy Ghost, he soars beyond the range of sun, moon and stars ; amid the bewilderment of Divine communion and contemplation, he gives utterance to these transcendent hyperboles, and basks in the ineffable glory of the unseen world.

Well does John Fletcher say that, "filled with all the fulness of God describes a state of grace infinitesimally beyond entire sanctification. We enter the sanctified experience from the negative hemisphere, realizing the utter elimination of the sin principle through the cleansing blood. Having passed the sin-side of the experience, we enter the glorious hemisphere of incoming and abounding grace, which is illimitable in this life, and, superseded by the glory of heaven, sweeps on in a geometrical ratio through all eternity, ever and anon flooding the soul with fruitions, amplifications, beatifications and rhapsodies eclipsing the most ecstatic hyperboles, while ages and cycles wheel their precipitate flight."

The end of October will find you better acquainted with the Holy Spirit than you ever were before, if you follow out faithfully the Program of the First Anniversary of the "Pentecostal Jubilee" on page 85.

THE PENTECOSTAL JUBILEE.

THE ANNIVERSARY PROCLAMATION: "Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth;

"O ye seed of Israel his servant, ye children of Jacob, his chosen ones." 1. Chron. 16 : 12, 13.

THE ANNIVERSARY PROMISE: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3 : 10.

THE PENTECOSTAL JUBILEE—
FIRST ANNIVERSARY.

FROM OCTOBER 1st TO 31st, 1898.

The GUIDE PENTECOSTAL JUBILEE was inaugurated in October, 1897, with exercises covering the entire month. This FIRST ANNIVERSARY, now announced, will embrace the whole month. We intend, with the aid of the Holy Spirit, to make it a memorable occasion, not to be forgotten in time or in eternity. We must call up to remembrance what God has done for us in this Jubilee Year, since October last—personally, in our families, Churches, and communities where we reside—who has been baptized with the Holy Ghost and fire—who among our friends have been saved—have we received any special answers to prayer in any way. *Let us hear immediately by letter or by postal card.*

ANNIVERSARY PROGRAM.

I. THE SEARCHLIGHT WEEK.

GUIDING TEXTS: 1. Chron. 28 : 9; Job 13 : 9, 10; Psa. 44 : 20, 21; Psa. 139 : 1, 23; Jer. 17 : 10; Lam. 3 : 40; Zeph. 1 : 12.

SEARCH QUESTIONS: 1. Do I set God always before me?

2. Do I seek God's glory in *all things*?

3. Do I keep myself unspotted from the world?

4. Do I command my children after me, as did Abraham?

5. Can God trust *me* in the *dark*?

6. Is the "Old Man"—the *carnal self*—positively dead, *in me*?

II. THE SACKCLOTH WEEK.

GUIDING TEXTS: Gen. 37 : 34; II. Sam. 31; I. Kings 21 : 27; II. Kings 19 : 1; Esther 4 : 1; Psa. 30 : 11; Isa. 15 : 3; Lam. 2 : 10; Dan. 9 : 3; Joel 1 : 13.

SEARCH QUESTIONS: 1. Have I in any degree relaxed my grip upon secret prayer?

2. Are there any of my unconverted children, or other friends, whom I have never made a direct effort to save, by personal appeal or letter?

3. Is incense burned on my family altar, regularly, morning and evening?

4. Am I sure that there is not some idol secreted in a corner or dark crevice of my soul?

5. Am I guilty, in any way, of not observing the instructions of Isaiah 58 : 13, 14?

6. Have I consented to have the carnal mind in any degree remain in me, in sight of the fountain of the all-cleansing blood of Jesus? If so, how long?

NOTE.—If, on close examination, we find any of the above defects cleaving to us, if we do not actually put on garments of sackcloth, we should do what is its equivalent—be bowed before God in the *deepest humiliation*.

III. THE RESTITUTION WEEK.

GUIDING TEXTS: Mal. 1 : 6-14; 3 : 8, 9; Luke 19 : 8; Luke 20 : 25; Psa. 116 : 12; Rom. 13 : 7; I. Thess. 5 : 15; I. Peter 3 : 9.

SEARCH QUESTIONS: 1. Is it certain I have a good title to all the property I hold, morally as well as legally?

2. Have I robbed God?—especially in tithes and offerings.

3. Have I given to God, as His servant, my full time, and all my powers?

4. Have I defrauded any man, in reputation or estate?

5. Have I allowed any one in my employ to overreach, to drive a sharp bargain in business—too sharp to stand the application of the straight edge of *God's law*?

6. Is there any robbery of God in the interior of the realms of thought, desire, will, affection?

IV. THE FIRE WEEK.

A great burning-out all along the line of THE GUIDE territory.

GUIDING TEXTS: Rom. 8 : 7; Rom. 8 : 8; Rom. 8 : 12, 13; Rom. 6 : 6; Eph. 4 : 22; Col. 3 : 9; Rom. 13 : 4; Eph. 4 : 22; I. John 2 : 16.

SEARCH QUESTIONS: 1. Do evil thoughts find any lodgment in my heart?

2. Do I have any inclination to flatter or be flattered?

3. Is the love of the world entirely dead—as to its conversation, associations, dress, and display?

4. Is the pride of life utterly destroyed, so there is no inclination to make a show in the flesh?

5. Is unholy, fleshly desire utterly extinguished?

6. Is there within any tendency to suspicion, evil-surmising, uncharitableness, malice, envy, or evil-speaking? Do I ever feel like saying, *in secret*, "Bro. A. is a good man, *but*" . . . ?

If any of the above signs are present, there is surely work for the "*Spirit of burning*." If the "Old Man" is not thoroughly consumed, cast him into the fire headlong; or rather, call on the Holy Ghost to do it. Let there be a *grand conflagration* all along the line, into which all the works of the flesh shall be cast, and the *soul-temple* be cleansed for the Lord Almighty to dwell in. Then wind up the anniversary with a roll of hallelujahs.

WOMAN AND THE PENTECOST.

"Help those women which labored with me in the gospel."—Phil. 4 : 3.

BY MRS. J. FOWLER WILLING.

SALOME.

Salome may be regarded as a type of womanly ambition.

Ambition is an ill-used word. Its mention recalls the men who have shrunk from no vice that would help them to places of power. It is usually regarded as a fierce master, whose lash, like the conscience scourgings of the lost, will allow no rest day nor night.

Its perverted thirst for dominance is insatiable. Some gentlemen in a New York hotel were discussing the amount that one must have to be ready to give up business. A money king hurried in as if the hounds of starvation were snarling at his heels. One of the company who knew him stopped him long enough to propound the question they were discussing. "A little more," was his reply, as he rushed on to meet a pressing engagement.

God has made us so that we reach eagerly for more of what seems good. It is only when we seek the wrong object that our ambition is bad. By its crowding toward what is right we are kept at the up-hill climb for better living.

Carey said, "Plan great things for God and expect great things of God." One far greater than Carey said, "Covet earnestly the best gifts."

Salome, the ambitious one of the apostolic women, had a name that meant "peaceful." That quite described her character. It is they who are most completely at peace with God and all His world who aspire most daringly in His service.

She was the wife of Zebedee, a well-to-do fisherman on the Sea of Galilee, and the mother of James and John, two of our Lord's best-loved disciples; two who, with Simon Peter, one of their business partners, constituted the inner apostolic circle. They were with Him when He raised

Jairus' daughter from the dead, on the Mount of Transfiguration, and in the Garden agony.

Salome comes into the record as one of the women who accompanied Jesus on His itinerant tours. Probably she bore her share of the expense of His journeys. No doubt she was a quiet, home-loving body; but she liked so well to listen to those sayings of His that she was glad to leave her pleasant, comfortable Bethsaida house beside the beautiful "blue sea of the hills," to go about hither and thither with her sons and their Lord.

It is usually the mother's hand that shapes the life, so it is probable that James and John took their disposition from Salome. Like most quiet, amiable people, they had decided opinions of their own. They were more eager for extreme measures for pushing their Master's cause than was even the tempestuous Peter. Their self-poised love of the truth made them bigoted. It was they who rebuked the one who cast out demons in Jesus' name, because he did not follow them. They requested Christ to call down fire from heaven to burn up the Samaritan village that refused to receive them on account of an old prejudice against the Jews—trying to fight bigotry with bigotry.

John gave the man Jesus that for which every heart clamors, a human love and sympathy; yet the Master surnamed him and his brother "Sons of Thunder." We usually find that the tenderest and kindest are the most tremendously brave.

John was the only one of the twelve who kept in sight of their Master during the mock trial, and who stood by Him at the cross. Our Lord rewarded his faithfulness by giving him His own place of duty in caring for His mother.

Salome's ambition for her sons seemed quite the natural thing. Their family had some business standing. They had partners and servants. John could claim acquaintance with the High Priest, the great head of the Hebrew Church. They had left all to follow Jesus, giving up not only their business prospects, but their friendship with ecclesiastical aristocrats. They were risking all in the conflict into which He was leading them. As she had given up

hope of being or doing anything herself, she must get a good chance for her boys.

If a woman of Salome's type is at all selfish, she puts her energy into helping on some masculine relative who has no objection to the honors. She contents herself with shining, like the moon, with borrowed splendor, as the mother, sister, or wife of the great so-and-so. That is the *role* the world has marked out for her. It is good for her humility, no doubt; but what about his? And what about the reckoning day, when the Lord of the Talents will call for His accounts? She has left her talent in its napkin while she has been obeying the world's dictum by helping to make the most of his. It is hard to say which will receive the greatest censure, the world that marked out her path with such merciless exactness, the man who was so ready to have her use her ability for him rather than for God's glory, or the woman who hid her talent through fear of the one or love of the other.

Salome's ambition was of the higher order. It could not have been for temporal things. They were on their last journey to Jerusalem, where, He had told them, He was to be delivered into the hands of the Romans for crucifixion. She must have known that He was getting ready for a death grapple with the stubborn bigotry of the ecclesiasticism of the nation, and that He had a diminishing chance of being received as the Messiah.

Like the penitent crucified robber, she must have had a clearer idea than the apostles had of the spiritual character of our Lord's kingdom. She made her request when the crisis of the ghastly horror was beginning to cast its shadow over them all.

When the terrible death hour came, she and her youngerson stood beside the cross, held there by sheer faith, through the jeers and agony and fearful darkness. Salome could not interfere with the Roman soldiers who were set to guard the body till decomposition made its theft impossible; yet she watched the burial and knew just where to find the tomb. She and the women who were with her must have spent the night after the Passover Sabbath outside the city walls. Their work of embalming would have to be done before the sun-

rise heat, and the gates would not be open early enough for them.

Their faith, like our own, was strangely blended with unbelief. They did not quite understand that He was to rise from the dead, though He had plainly foretold His resurrection. Yet they had a blind confidence that the Roman guard would be got out of the way, the stone rolled from the tomb, and the body still in condition to be preserved by their spices. Probably, like some of our own half apprehensions of spiritual truth, their faith had a vague sense that some marvel would happen to set affairs right, to establish His kingdom on a true and eternal basis.

Salome's ambition for her sons must have been for spiritual rather than temporal distinction. In the hour of gathering gloom she worshiped Him as her Messiah King. She asked simply, directly, humbly nothing for herself, but what she thought was their due. He gave her no rebuke, as He would have been sure to do if she had asked for worldly greatness. He turned to James and John and questioned them about their fitness for spiritual promotion. Could they drink of His cup and be baptised with His baptism? They thought they were able. They knew better what He meant when Herod beheaded James and John was banished to Patmos.

When we seek spiritual advancement we ought to know that there is a cup to drink and a baptism to be baptized with. We must suffer with Christ if we would reign with Him. We can save our life only by losing it. In the war our naval and military commanders who are promoted are those who suffer most keenly and deeply for the cause. Even in our adjustments, made uncertain as they are by Satan's meddling, merit usually finds its level. We rise spiritually by being ballasted with the mind of Christ, which is utter deadness to worldly considerations. We die to live.

Salome's prayer for her sons had sure answer. To James was given the high honor of being the first apostolic martyr. John had the distinction of being the heart's brother of our Lord, and also of caring for His mother during her last years. On the little rocky island of his

(Continued on page 89.)

OUR PENTECOSTAL GUIDE FAMILY.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God?"—I. John 4 : 7.

"O let us stir each other up,
Our faith by works to approve,
By holy, purifying hope,
And the sweet task of love.

"Let all who for the promise wait,
The Holy Ghost receive;
And, raised to our unsinning state,
With God in Eden live."

A FAMILY BLESSING.—"Blessed is every one that feareth the Lord; that walketh in his ways."—Psalm 128 : 1.

A childlike *fear* is here spoken of—a reverential, loving fear—the opposite of the slavish fear of the unrenewed heart. Such a fear is "*blessed*."

And a "*WALK*" is here expressed—a walk in harmony with God—"in his ways"—obediently, constantly.

"Let every thought, and work, and word,
To Thee be ever given;
Then life shall be Thy service, Lord,
And death the gate of heaven."

"GEORGE MÜLLER."

The Revell Publishing Company has done a valuable service to the cause of vital Christianity by issuing the Life of "GEORGE MÜLLER," well styled "*The Modern Apostle of Faith*." In the opening chapter we read as follows:

"On one of the commanding heights that encircle the ancient city and seaport of Bristol is to be seen a remarkable block of buildings—perhaps the most remarkable in the civilized world. Not that the walls are hallowed by the touch of the finger of Time, or that they enshrine any special glories of man's art and skill, but that they were reared simply and solely in response to the ardent prayer and faith of one whose next meal had often to be sought by supplication to his Divine Master, who had but few friends, and those without influence, yet who resolutely set himself to the great task of providing for the fatherless and motherless while making no 'appeal for help' except on his knees in devout waiting upon God. That man was George Müller, to whom the title of '*The Modern Apostle of Faith*,' is rightly due, and the '*Ashley Downs Orphan Homes*' are a lasting testimony to the bountiful and unfailing goodness of the Master whom he so lovingly followed and served. They stand, witnessing to all a 'mighty monument of prayer!'

"The career of George Müller will ever be amongst the most striking which Christianity in later times can show. The steadfast, un-

daunted faith of this prince of prayer enabled him to cast himself unreservedly upon the Lord for personal sustenance and support, but looking in trustful love for higher and greater tokens from 'the God of Elijah'—to gather unto himself a family of *two thousand orphan children*, and to assume the responsibility for the carrying on of a great Scriptural Knowledge Institution, while bearing the heat and burden of lengthy missionary tours, until well within sight of his fourscore years and ten. The life of this great and good man, altogether, reads like a chapter from the records of the early Church. Amidst all the conflicting beliefs, the skepticism, and the indifferentism of the nineteenth century, the quiet, dignified and unassuming form of George Müller is seen towering like a beacon over a stormy sea, pointing the way to the harbor by bearing living witness to the truth of a living Christ.

"Who can measure the beneficent influence which must have radiated from such a personality? 'My whole life,' he once said, 'is one single service for God. The caring for the bodies of the children is the mere instrumentality. My heart felt, my heart bled, for the poor orphan children, and I desired to see them well housed and fed; but that was not my motive. My heart desired to benefit them with a good education; but that was not the motive. The glory of God—that it might be seen by the whole world, and the whole Church of God—that yet, in these days, God listens to prayer, and that God is the same in power and love as He ever was—To illustrate **That**, I have devoted my whole life.'"

We hope many of our readers will procure this delightful volume soon. In its perusal they will surely have their faith enlarged, and they will be encouraged to take hold of God mightily.—[Ed.]

THE REV. J. H. STEWART writes, in his diary: "I begin to see that religion consists, not so much in joyful feelings, as in the constant exercise of devotedness to God, and in laying ourselves out for the good of others."

EFFECT OF DR. SIMMONS' SERMON AT LANDISVILLE, PA.

(Continued.)

The sermon of Dr. Simmons, given in a late number, was listened to with delightful surprise. The preacher was a stranger, but immediately won the entire sympathy of the large body of ministers around him, and elicited, by the force, fluency, and convincing earnestness of his words, the undivided attention of a very large audience. Brother Inskip said, at the close of the sermon, "I do not see why we cannot all be saved to the uttermost this very night. I wish I could tell you what I said when I was seeking religion. A class-leader came along where I was kneeling, and asked me:

"'Boy, dost thou believe that God is able to save thee?'

"I answered, 'Yes.'

"Dost thou believe that He is willing to save thee?'

"'Yes.'

"Well, my lad,' he said, tenderly, 'do you believe that He *does save you now?*'

"'Yes.' And I was saved in a moment. Now, just what happened when I said 'Yes,' I never could tell; but it brought salvation.

"God put me in a corner once. I was telling the people how they must lay aside every weight, and let go all for Christ; and the Spirit said, distinctly, to me, 'Do it yourself.' I could not refuse; so I replied, 'I do, here and now, consecrate my whole being to God.'

"Then a thick darkness gathered around me; not a ray of light. Still, I felt I must go forward, although I could see nothing to step out upon. So I went forward, and said, 'I declare that I am now and forever all the Lord's.' In a moment God let a little heaven burst in upon my soul.

"There are people on this ground, who are high in position in the Methodist Church, who are opposed to this experience, and to these meetings. They know they are not fully saved. They know they are in their children's way, and it is fearfully possible they may see them lost, and the blood of their own children will be upon their heads.

"O Lord, take hold of these people! Who is on the Lord's side? How many of you do feel that you are fully cleansed by the blood of Christ? Raise your hands."

Many hands went up.

"Do you know this without a doubt?'

Affirmative answers were given.

"Now I want to know how many of you desire to have this experience to-night. Raise your hands."

The hands were lifted.

"But your neighbors and your children may not know that it is your hand that is raised. Will you stand up?'

A large number stood up.

"Do you mean to say that you want it now?'

"'Yes.'

"If any of you are ashamed of your position, and prefer to sit down, you can do so."

We noticed but one person who sat down.

"Now come forward and let us have a season of prayer. Each one must pray and believe for himself."

After a short interval, Mr. Inskip announced—"I have a telegram from our Heavenly Father. It is this: 'Every one that asketh receiveth.' Here is another: it reads, 'Ask what ye will in my name, and I will do it.' Telegrams come fast. Here is another."

He thus proceeded to announce promises, which were appropriated by the kneeling multitude around him, until it appeared as if the mighty power of God rested on all present. People were so wrapped up in contemplation, or excited by new sensations, that they were weeping, shouting, or silent and prostrate on the ground, with a consciousness that God was nigh to save.

"This is but the beginning of victory," said Brother Inskip. "I expect to see this ground inundated with salvation, and every one of you so filled with heavenly unction that you will go around these tents and cottages, and bring every sinner to Jesus."

SALOME.

BY MRS. J. F. WILLING.

(Continued from page 87.)

banishment, where he could hear only the sea-bird's cry and the melancholy wash of waves, he listened to apocalyptic thunders that were enough to tear any common soul to tatters. He was permitted to put the capstone on the magnificent column of Holy Scripture, a column that had been forty centuries in building.

Salome, the peaceful and brave, went gladly away to her reward; for she was sure of her sons' spiritual dominance, the reign that makes for good, for which she had asked. No doubt it was a sweet surprise to her to find that through them her thought would shape the civilization of the most enlightened nations, even through the last best centuries.

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P.M., at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction. Requests for prayer should be directed to Dr. M. W. Palmer, as above.]

The meeting was in charge of *Rev. Mr. Morehouse*, and was opened in the usual way by singing the long-meter doxology, followed by a hymn and prayer.

Rev. George Hughes read a portion of St. John's Gospel, chap. 14th.

Commenting on the words, "I go to prepare a place for you," he said: "It is promised that He will come to receive us in His own glory, in His Father's glory, and in the glory of His angels, and they will proclaim His coming—an innumerable company. At His second coming they will be with Him in brightness and glory; all the faithful of God's people will also be with Him.

"Philip, who seems to have been almost as much of a doubter as Thomas, saith unto Him: 'Lord, show us the Father and it sufficeth us.' Jesus said unto him: 'Have I been so long time with you and yet hast thou not known me, Philip?' . . .

"Christ did many mighty works, but the promise is, that the saints shall do greater works. This is the latter-day glory, and whoever lives to see it, will see greater things than we ever knew. God is working for this, and He will bring it to pass. And if we do not live to see them, we will look down over the battlements and see what is going on.

"I thank God that we are here to-day. If He lets us be sick it is of His mercy, and He tells us that His mercy will be round about us.

"I have just come from Ocean Grove. Meetings are being held there at 9 o'clock every morning. They are small in their attendance as yet, but will increase as the season advances. I am more and more conscious of my helplessness. Pray for me."

SINGING—"How firm a foundation."

Rev. Mr. Morehouse.—About thirty-three years ago, when my dearest earthly friend was passing away, she said to me: "Will you read to me the 14th chapter of John—'Let not your heart be troubled; in my Father's house are many mansions.'" I want to say right here, Let not your heart be troubled, neither let it be afraid.

These meetings are an uplifting. The word

'holiness' signifies an uplifting. Christ came here to "save unto the uttermost," and if we want this deliverance we must go right to God. I am thankful to God for the power of the "blood that cleanseth." It is perfect faith that brings perfect cleansing. Our Elder Brother knows all about us; did not He work at the trade of a carpenter? Did He not come into relations with the needy ones of earth? Did He not bear our sins in His own body on the tree? Yes; and from that cross our crowns will be made—yours and mine. What a time there will be when our Elder Brother receives us into His kingdom, the heavenly mansions! what a wonderful blessing! But what a blessed throng there will be when all the glorified shall get to heaven!

Good News.

Mrs. Searles said: I am feeling the infirmities of the flesh, and am hardly able to come among you, but this morning I received a letter from Brother Norberry, who is attending an Eastern camp meeting, from which I will read the following sentences: "God is here with us in wonderful power. Last Sunday was a blessed day, but very hot. There were many seekers for the double blessing. We held our regular prayer-meeting on Tuesday of last week. We have also had our monthly lovefeast.

"Of the seekers and finders, over sixty of my members are in the enjoyment of full salvation. Holiness meetings all the time. Pray for us.

"I want to say that I am walking in a very hard path, but I thought a little news from along the lines might be acceptable to you."

Dear friends, will you not remember these absent ones in your prayers, and will you not remember me, that I may have a richer and more abundant blessing?

SINGING—"Leaning on the everlasting arm."

Coming Glory.

Mr. J. Corbett said: I thought that, as Brother Hughes was reading, there are many things here that are not as we would like to have them, but, bless the Lord, the day is coming when the whole heavens shall be full of His glory. The apostle says if we call upon the Lord we shall find Him. How can I be thankful enough!

Salvation for All.

A Sister.—God offers salvation to all of us. We are told that the dead in Christ shall rise to meet the Lord in the air. For the Lord is faithful, His mercies are everlasting. He has sent His angels to show unto His servants the things that must shortly be done. The apostle says: "I John saw these things and heard them, and when I saw them, then said he unto

me, Write. And when I went to fall at his feet, he said, See thou do it not."

I am well satisfied that sinners will be saved, and the words come to me, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Then I turned to the touching parable of the Prodigal Son. "And when he came to his father's house, his father saw him and ran and had compassion on him." And is it not likewise true that God will have compassion upon us if we come to Him? Surely.

SINGING—"What a friend we have in Jesus."

Wonderful Words.

Mrs. Smith.—The chapter that was read was very wonderful to my soul. When I get worried, the words come to me, "Let not your heart be troubled," and in my mission work the Lord blesses me so and helps me. Don't stop to question God; I do not stop to question Him when circumstances are against me. It comes out all right and it is satisfying. There is always a blessing that I never fail to obtain. How wonderfully the Lord leads me in His service! How blessed it is to realize that God will take care of me, no matter how difficult the circumstances are in which I am placed. The Lord will stand by His own. The Lord leads me by the power of His holy Spirit.

Our Shepherd.

Rev. Mr. Howland.—This afternoon I have been thinking of the words of the Psalmist: "The Lord is my shepherd, I shall not want. His sheep know His voice, and He calleth them all by name, and the sheep know His voice."

I spent a little time in Scotland. And one day I was with the shepherds, and I was delighted to see how tame the sheep were. In Syria it is said that a shepherd can call every sheep by name and they follow him. So is it with the Good Shepherd. He knows our names and the sheep follow Him.

I was very happy last Sunday. I was invited to go to Barren Island, and the policeman told me that there were over 1,500 people who had no church. When I went down to take the car a large concourse of people followed me. There is certainly a great deal to be done for the ignorant masses around New York, although their present charities are by no means an insignificant item.

When I saw the poor people down at Barren Island, I could not help thinking that after my return from abroad my brother was driving me in a carriage, and when I got out of the carriage my dear mother met me and said, put-

ting her arms about me, "My son, I am so glad that you are at home, and that you have been preserved from shipwreck." Blessed be God, we shall be over there in a little while.

SINGING—"This is my story."

My Story.

Mrs. Blandy, Evangelist: "This is my story, this is my song." I feel day by day that I have complete rest of soul. He has given it to me in the darkest moments, in times when it seemed as if everything was going to pieces. He has given me hope, and I humbly say, "Praise the Lord!"

I find myself constantly busy singing over to myself—

"Nearer my God to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me."

Someone said one day, the cross makes our crown, but let us praise the Lord that "all things work together for good to them that love God." O that God, my friends, would put it into your hearts to pray for one another.

SINGING—"All hail the power of Jesus' name."

Mr. Hughes.—It was always the custom, during the life of dear Sister Palmer, to inquire if there were any in our midst who wanted to come out and express a desire for full salvation. There may be some here; if so, express it by rising. If the Lord has not come to you, it is perhaps because you have not asked an interest in the prayers of God's children.

The Lord wants us all in a large place. I am more than ever persuaded of the personality of this salvation. Isaiah said, "The Lord is my salvation," but the Lord, not the Church, is my salvation, or peace, or joy.

The consecration hymn was sung—

"Lord, in the strength of grace," etc.,
prayer offered by Sister Blandy, and the benediction pronounced by Brother Howland.

PSALM CXXI., COMMONLY CALLED "THE TRAVELER'S PSALM."—"Just then his brother arrived; and during the delay which followed before the train started, we read the 121st Psalm in the waiting-room. I remember the deep well of quiet confidence in his eye as the words were repeated to him, 'The Lord is thy Keeper.' There was something in the tone of his voice that day which struck like a distant knell upon our hearts. It was a foreboding tone. However strongly hope may have sprung up afterwards, we felt at that moment that it was our last parting."—*Life of Hedley Vicars.*

THE PENTECOSTAL CLOSET.

"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."—Psa. 32:11.

A peculiar character, "*the righteous*"—in the full sense, the *holy*. And further described, "*the upright in heart*"—internal purity, and standing erect before God, so as to stand His inspection. These are to be "*glad in the Lord*"—"to rejoice" with holy exultancy. And further, "to shout for joy." "*Shouting saints*" had a place in Old Testament history.

SHUT THE DOOR.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

A closet is a place of secret communion with our Heavenly Father. It may be a particular room in our dwelling which we have devoted to this purpose. If not convenient to enter into this close seclusion—on the cars, if traveling—in the workshop, pursuing our daily toil—or amid the thronging multitude in the street—we may retire within ourselves, and find a closet. But it is well to have a place at home that we call "*Our Closet*." It may be a very humble place, in the garret among the lumber, or down in the cellar, or even in the barn, on the *haymow*. How many in the haymow have had a closet, and seasons of rapturous communion with Heaven! *Barn-closets* have written wondrous annals—they will bear rehearsal in the ever-during ages.

—"*Shut the door!*" So directs our Saviour. Be secluded outwardly, if possible—be alone with God *bodily*, if it can be had—but especially shut the inner-door—the soul-door.

—"*Shut the door*" against all intruding persons and things that will be likely to break in unpleasantly to mar the sweetness of the hour. Against these, shut the door, and bolt it, if necessary, to secure thorough seclusion.

—"*Shut the door*" against *evil thoughts*—they bar the way to the throne. They fly quickly, and fasten themselves very tenaciously upon the mind and heart. We are to watch their approach and, keep them out. Satan can insinuate himself into the closet, and seek to lodge an injurious thought in the heart. Resolutely resist his seductive advances.

—"*Shut the door*" against *grudges*. If we are children of THE KING, we shall not entertain them. But it is possible for them to follow us to the closet, or look at us *through the keyhole*, at least. We must be as resolute to keep them off as Abraham was to keep the birds away from his sacrifice.

—"*Shut the door*" against all *ill-feeling* and *unwillingness to forgive*. Jesus says: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Solemn words! Be sure to carry the forgiving spirit with you into the closet. Keep "*Mr. Ill-Feeling*" out in the cold, at a respectful distance.

—"*Shut the door!*" In a word, keep all that "opposeth and exalteth itself against God" on the outside. Shut the door against the whole brood, with great positiveness; and no matter how loudly they knock for entrance, give them a response of utter silence.

Good doorkeepers are wanted in many places, who know their duty and will perform it. But nowhere, perhaps, is it more needful than at the closet door—one who *can* and *will* keep Satan and the world out.

THE WAY OF HOLINESS.

BY MRS. M. N. VAN BENSCHOTEN.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will show thee; and I will bless thee, and thou shalt be a blessing."

When the child of God is earnestly seeking a clean heart, the call heard by Abram, to separate himself fully unto God, is too often overlooked. Abraham's country was a land of idolatry, and his kindred were idolaters. To entirely separate ourselves from the spirit of the world, to "come out from among them," in spirit and in practice, is the first step in the way of holiness. It is vitally essential, and when thoroughly and thoughtfully considered and complied with, it takes the soul into such "a far country" that it does not easily return.

This work is often only partially done at conversion. True, they must renounce their sins, and forsake them, but they do not lay aside the sins which easily beset them, nor "the weights" which hinder and impede their progress; while they go such a little way from the world, they often stray back and dally on the border line. No wonder they cry, "Am I saved or am I not?"

When Moses besought Pharaoh to let the children of Israel go into the wilderness to sacrifice unto their God, after much delay, he said, "Let the men go," for he knew they would soon return to their wives and little ones; but Moses replied, "We will go with our young and with our old, with our sons and with our

daughters!" Then Pharaoh refused, but later said, "Go; take your wives and little ones, but leave your cattle: only ye shall not go very far away," knowing if they left their herds and their substance behind, they would return. But Moses answered, "We will go three days journey into the wilderness, and sacrifice to the Lord our God: our cattle also shall go with us; *there shall not a hoof be left behind!*"

Moses would have them go so far that they could not get back in time for their holy day, to sacrifice "in the land," as Pharaoh had offered, even if they were tempted to do so; they must go far enough, so there would be no danger of turning back; and it must be an entire separation, going with their young and their old, with their cattle and their substance.

The Lord God was very explicit about this, and when they were sorely pressed, He put the cloudy Pillar between the Egyptians and the lamp of Israel, a wall of separation as well as of defense. God cares jealously for this separation! Moses worried for fear it would not be known they were separate. God takes care of that. When a soul fully separates himself from sin and the world, God will give "the halting thigh," so all the world may know.

Thus it is, the easy sins are left behind and the weights fall off; everything that at all hinders or encumbers our journey is laid aside. Separated unto God, our souls are "on wings!"

Is this separation a matter of choice? Is it optional with us in the service of God? Not at all. Here is where many err. They regard it as a matter to be decided by themselves. "My conscience," they say, "does not trouble me." "I think there is no harm in this." And so oftentimes they accept Pharaoh's offer, to sacrifice to the Lord God in the land of the Egyptians, or, like Rachel, they hide the teraphim in their bosoms, and it becomes a presence of spiritual death to them.

In this vitally important matter, it is not sufficient to rely upon "our own opinions," neither is "conscience" a safe guide; the Word of God is the only infallible guide, and the Holy Scriptures are full of instructions upon this point. The clear light shines. If we wilfully or heedlessly close our eyes, we shall be held responsible still. If, like Abraham, we obey the voice and word of God, then He will show us a land flowing with milk and honey, a goodly land of corn and wine and oil.

How shall we know we are separated? "Is it not in that *Thou goest with us!*"

"Wherefore come out from among them and be separate, saith the Lord: then I will tabernacle in them and operate in them."

We will answer this question in our next paper.

"I cried with my whole heart; hear me, O Lord: will keep thy statutes."—Psa. 119: 145.

When such a cry as that is heard—a cry with the "whole heart" unto the Lord—and imploringly say, "Hear me, O Lord," something will happen. Power will leap from heaven upon the pleading soul, to "keep God's statutes."

DAILY BIBLE CALENDAR—SEPTEMBER.

1. I. Pet. 2: 12; Prov. 28: 20; Psa. 119: 45; Isa. 63: 16.
2. Deut. 3: 39; Num. 14: 24; Psa. 141: 2; Psa. 146: 2.
3. I. Pet. 3: 8; II. Pet. 1: 8; Psa. 119: 41; Psa. 66: 4.
4. Josh. 24: 14; Isa. 43: 2; Psa. 70: 3; Psa. 44: 8.
5. Rom. 13: 8; II. Cor. 9: 6; Psa. 4: 1; Psa. 119: 164.
6. Rom. 12: 9; I. John 3: 2; Psa. 17: 15; Psa. 67: 6.
7. Rom. 14: 19; John 6: 51; John 6: 34; Rev. 7: 10.
8. I. Pet. 2: 13; Rev. 22: 14; Rev. 23: 20; Rev. 7: 12.
9. Rev. 3: 11; Rev. 3: 10; Rev. 6: 10; Rev. 15: 3.
10. Rev. 2: 25; Rev. 3: 12; Psa. 31: 5; Rev. 12: 10.
11. I. Tim. 6: 8; Rev. 21: 3, 4; I. Pet. 5: 10; Rev. 4: 8.
12. Rev. 3: 3; Rev. 21: 6; II. Cor. 9: 10; Rev. 20: 6.
13. Ephes. 4: 24; Ephes. 2: 21, 22; Psa. 90: 1; Acts 4: 24.
14. Zech. 7: 9; Zech. 8: 3; John 17: 26; Psa. 84: 4.
15. Psa. 100: 1; I. Cor. 15: 26; Psa. 31: 9; Psa. 69: 30.
16. Psa. 2: 11; Psa. 115: 13; Psa. 119: 166; Exod. 15: 1.
17. I. Pet. 5: 5; Jonah 2: 7; Psa. 116: 17.
18. John 15: 12; Psa. 91: 14; Psa. 5: 11; Psa. 145: 7.
19. I. Cor. 14: 26; I. Cor. 1: 9; Psa. 36: 11; Psa. 22: 26.
20. Psa. 37: 4; Psa. 33: 12; Psa. 39: 8; I. Tim. 1: 17.
21. Num. 15: 39; Num. 15: 41; Psa. 137: 5; Rev. 17: 14.
22. Rom. 15: 2; I. Cor. 6: 14; Psa. 142: 6; Psa. 142: 5.
23. Psa. 34: 14; Matt. 13: 43; Zech. 13: 9; Jer. 20: 13.
24. Heb. 3: 7, 8; I. John 3: 5; II. Chron. 20: 6; Psa. 118: 16.
25. Rom. 13: 13; Ezra 8: 22; Mark 14: 36; Rev. 16: 17.
26. Matt. 6: 26; Joel 2: 27; Psa. 40: 13; Dan. 4: 37.
27. Ephes. 6: 14; Isa. 54: 17; Hag. 2: 9; Psa. 57: 8.
28. Matt. 6: 20; Rev. 19: 9; Rev. 22: 20; II. Pet. 3: 18.
29. Ephes. 5: 6; Isa. 40: 5; Ephes. 6: 23; Psa. 119: 14.
30. Ephes. 5: 16; II. Thess. 5: 9; Hos. 12: 4; II. Cor. 11: 31.

International and Interdenominational "Guide" Prayer and Tract Union.

SPECIAL DAY FOR PRAYER, SEP. 13.

We set apart this day for special prayer—entering into our closet and calling upon God. What for? For all who are on the "Prayer Roll"—for all workers on the line of holiness, especially editors and publishers, and all the families represented in *The Union*. Take as a Scripture lesson Luke 14th chap., 25–33, and the Hymn No. 562 in the Methodist Hymnal. Make the day fruitful. Get nearer to God than ever before.

EDITORIAL REVIEW.

Look at the Pentecostal Jubilee Program on page 85.

OUR PENTECOSTAL HISTORY.

We are now prepared to announce definitely that this work is approaching completion, and will be shortly put to press. It has been a large and protracted undertaking for us, but the Lord has thus far helped us. The matter has so accumulated upon our hands as to make too large a book, and friends have advised us to issue it in *two cheap volumes*, at perhaps *one dollar each*—the first volume being published before January 1st, and the second early in the spring, with numerous illustrations.

If we carry out our present purpose to issue the work in two volumes, as above stated, it will afford further opportunity to bring it *up to date*. We would like to receive the name and address of every *Holiness Evangelist* in the country, and personal testimonies from those who have not sent them; also, the names of Holiness Associations which have not already been forwarded, with the names and addresses of officers, with facts concerning their recent work, and the times and places of *social meetings* for the promotion of holiness, with the name and address and Church relation of the leader.

NO PATENT.—The Program for the Pentecostal Jubilee Anniversary, on page 85, is original and *peculiar*, we are aware. We believe it was dictated by the Holy Spirit, and came as a flash from heaven. Any institution desiring to copy it is at liberty to do so; we have not patented or copyrighted it.

THE FALL CAMPAIGN.—We hope our friends will begin at once to arrange for Conventions to push the work of holiness. Get straight-out Pentecostal preachers, and have no music but that which has the Jerusalem ring.

NOW THAT OUR FRIENDS have returned from the camp meetings, and other summer outings, the earnest inquiry of every one should be, *What can I do for Christ, my Saviour, this fall?* How can I shine more lustreously for Him, in His own blessed image, in the circles in which I move? What can I do for Him, in relieving the distressed, rescuing the perishing, and building up His Church on earth? Holy Spirit, instruct me, and I will follow Thy leadings!

Shall THE GUIDE have a new lease of life and enlarged prosperity? Give your answer by co-operating with the plan found on the last page of the cover.

CAMP-MEETING BULLETIN—SEPTEMBER.

Sept. 2-11—North Manchester, Ind.
 " 2-12—Ransom, Kans.
 " 4-13—Oakland City, Ind. (Carradine and Ruth).
 " 9-19—Shannon City, Ia.

GLANCES EVERYWHERE.

—The *Western Christian Advocates* are splendidly made-up.

—*Coalfield, Ia.* At a tabernacle meeting, sixteen souls saved.

—*Gold Rings* on clerical fingers look like the *mark of the beast* for the "*last days*."

—*Mountain Lake Park Camp Meeting*—larger and more Pentecostal than ever.

—*The best kind of fishing* in connection with a Camp Meeting is to *fish for souls*.

—*The first annual meeting* of the Missouri Holiness Association was a decided success.

—*The Monday 6 A. M. Meeting*, led by Dr. Fowler, was "a time of wonderful power," at Douglas.

—*The Free Methodist, Chicago*, is a weekly religious paper, *decidedly religious*. Send for a copy, and see.

—*Rev. Dr. A. T. Pierson* has gone to England, to attend the "*Keswick Convention*." We shall hear from him.

—*Mr. Wesley said*: "Till you press the believers to expect full salvation now, you must not look for any revival."

—*Preaching*, to win men to Christ, must deal in "saving truth, which alone has power to grip the conscience and the heart."

—*The North Indiana Conference Quartet* sang at the Ohio State Camp Meeting—not operatically, however, but in the Spirit.

—*Operatic music* in connection with a Camp Meeting is a sham and a profanation.

—*Rev. Ralph M. Robinson*, evangelist, lately from England, is now pastor of the Congregational Church, West Pittston, Pa.

—*Dr. Godbey*, the Holiness Commentator, called on his way East. He will address a special meeting of the friends of holiness in New York on his return.

—*Douglas, Mass.* Glorious report of the Camp Meeting in the *Christian Witness*. "Went beyond expectations for deep, searching preaching and spiritual results."

—*THE TUESDAY MEETING* has been continued throughout "*the heated term*," as always, at Dr. M. W. Palmer's, 235 East Eighteenth Street, near Second Avenue.

—*To tell a great gathering of Young People, or Old People*, that all they have to do to be saved, is just to say "they accept Jesus," is "*damnable heresy*," and sending souls to hell in crowds!

—*Camp Meetings* once were nearly demolished by getting down *too low*—down to the "*Picknickian*" level; now they are in danger of being killed by getting *too high*—high theology, literature, semi-theatricals, and operatic music. *Look out!*

—*Mrs. Maud B. Booth*, of "*The Volunteers of America*," has been on a tour in the West, among the Chautauqua and other Assemblies, accompanied by her Secretary, Major Jennie V. Hughes (our daughter). They sailed for England, from New York Aug. 6th, by the steamer "*Lucania*," of the Cunard Line, for a brief absence. Mrs. Booth's physician advised this voyage, believing it would improve her health. Let every one pray for them.

CHRISTIAN LITERATURE.

SHALL WE LIVE AND PROSPER?

In the June number we plainly stated the need of a very vigorous and united effort to increase the subscription list of *THE GUIDE*, if it is to live and prosper. We have been receiving responses from different parts of the country, expressing warm interest and making various suggestions. Now, what we need is personal, united and earnest effort until October 31st, the end of our PENTECOSTAL ANNIVERSARY, to furnish us with

Two Thousand New Subscribers!

This can be done in two ways. One is to send to us

Four Hundred Five-Dollar Clubs,

which may be provided by the contribution of \$5.00 by individuals themselves, accompanied by the names of five of their friends, and so scatter the good seed of the kingdom—the provider of the club to receive a copy of the magazine free; or, by securing the names of five persons who subscribe for themselves. Then we ask those who cannot exactly arrange for *A Club* to procure and forward one, two or three subscribers, thus adding so much to the increase of our list.

We hope the canvass will be opened at once, and kept up till October 31st, and we may be able then to announce that

"THE OLD PIONEER MAGAZINE"

has received new strength to go on her way rejoicing, and to do valiantly for the Lord.

Have you "Five Dollars" of your Lord's money which could not probably be better used than to send us the names of five of your friends to constitute a "Club" of subscribers to *THE GUIDE* for a year?

Sweet Smelling Myrrh. The autobiography of Madame Guyon. By Mrs. Abbie C. Morrow, Editor of the Sunday School Illustrator.

This is a fragrant volume, *spiritually* fragrant, just from the press. The author is one of our best writers. Procure it at once and be refreshed by its "sweet smelling myrrh." We think the price is 75 cents, not over that.

A Good Opportunity. Any one procuring three new subscribers for *The Guide* and remitting three dollars therefor, can have a copy of the splendid "Life of Mrs. Palmer," free.

Mrs. Bella Cooke has issued the second volume of her thrilling autobiography. Price \$1.50. Procure it soon, and have a rich treat.

The Pentecostal Anniversary (see page 85) should give a decided "push" to *THE GUIDE* in obtaining new subscribers. How much will you aid the effort?

EVERYBODY GIVE ATTENTION!

If one thousand each of the following books were circulated in the next *thirty days*, it would glorify the Lord and shake the devil's kingdom:

Mrs. Palmer's Life.....	\$1.50
The Gospel of the Comforter. By Dr. Daniel Steele.....	1.00
Another Comforter. By Rev. W. McDonald (cheap edition).....	.15
Lightning Bolts from Pentecostal Skies. By Rev. M. W. Knapp.....	.50
From Glory to Glory. By Rev. J. H. Smith.....	.50
Death and Life. By Mrs. Margaret Bottomo.....	.20
Pentecostal Wine from Bible Grapes. By Rev. M. W. Knapp.....	.20
Sunset Memories. By Rev. N. Vansant....	1.00
Holiness Commentary on the New Testament. Vol. III.—Ephesians to Philemon. By Dr. W. B. Godbey.....	1.00
George Muller: The Modern Apostle of Faith..	.75
In His Steps. Paper, 25c.; cloth.75
God's Method of Finance. By Rev. S. B. Shaw	.35

NOTE.—Order one of the above books, and lend it to four families, one each week, during the PENTECOSTAL ANNIVERSARY (see page 85), and see what fruit it will bear. *Don't fail!*

Do you feel sufficient interest in the continued life and prosperity of *THE GUIDE* to prompt you to secure "A Five Dollar Club"? See last page of the cover.

TRACT DEPARTMENT.

We desire that each subscriber, as far as possible, will spend one afternoon each week in distributing tracts among saved and unsaved families. Do it in Christ's name, and for the salvation of immortal souls. For this purpose, order some of the following. Begin the work 1st October, and keep it up throughout the month—one afternoon each week:

1. Mrs. Phoebe Palmer's Leaflets - 50 in a package—10 cents.
2. Package of Tracts for Unsaved (illustrated), 25c.
3. Growth. By Rev. G. R. Snyder. 2 cts. each; 20 cts. a dozen.
4. The Secret of Usefulness. Rev. Wilmer Coffman. 2 cts. each; 20 cts. a dozen.
5. Robbing God. Rev. Wallace McMullen. 3 cts. each; 25 cts. a dozen.
6. How to Obtain the Joy of Christ. Mrs. Phoebe Palmer. 3 cents each; 25 cts. a dozen.
7. The "Longer Way" and the "Shorter Way" Tested. Mrs. Phoebe Palmer. 3 cents each; 25 cts. a dozen.
8. Our Inheritance in Christ. Rev. John Parker. 3 cts each; 25 cts. a dozen.

Get some of the above in circulation between October 1st and 31st, somehow.

Every one who sends us a "Five Dollar Club" of FIVE Subscribers to *THE GUIDE*, before the close of our "Jubilee Anniversary," October 31st, will receive a copy of the magazine free.

OUR CHORAL SERVICE.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

No. 131. WHAT A GLORIOUS REDEEMER!

Rev. H. G. JACKSON.

A. BEIRLY

1. My Sav - ior left His throne on high, And came to earth for me to die;
 2. Be - neath the heav - y cross, low bent, Up Calv'ry's rugged steep He went;
 3. That all might know His pow'r to save, He rose in triumph from the grave;
 4. Reign too, O bless - ed King di - vine, For - ev - er in this heart of mine;

What a glo - rious Re - deem - er! At mid - night in Geth - sem - a - ne,
 What a glo - rious Re - deem - er! From sin and death to set me free,
 What a glo - rious Re - deem - er! And now His cru - el suff'ings o'er,
 What a glo - rious Re - deem - er! Thy sov'reign right in me I own;

He drank the bit - ter cup for me, What a glo - rious Re - deem - er!
 There on the cross He died for me, What a glo - rious Re - deem - er!
 He reigns in bliss for - ev - er - more, What a glo - rious Re - deem - er!
 In life or death I'm Thine a - lone, What a glo - rious Re - deem - er!

CHORUS.

What a glo - rious Re - deem - er is Je - sus, my Sav - ior,

What a glo - rious Re - deem - er is Je - sus, my Lord!

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PENTECOSTAL JUBILEE NUMBER.

OCTOBER, 1898.

THE KEYNOTE.—“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”—II. Cor. 6 : 14.

“O Lord, Thy heavenly grace impart,
And fix my frail, inconstant heart.
Henceforth my chief desire shall be
To dedicate myself to Thee.

“Renouncing every worldly thing,
And safe beneath Thy spreading wing,
My sweetest thought henceforth shall be,
That all I want I find in Thee.”

PENTECOSTAL LIFE-PHASES.

Here is authoritative and elevated counsel for Christian people:

“As ye have therefore received Christ Jesus the Lord, so walk ye in him:

“Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.”—Col. 2 : 6, 7.

Every real Christian has received the Lord Jesus, in clear, positive, and palpable personal revelation. The Lord Jesus has entered into him, and is made manifest to his personal consciousness.

He has received Him as the Divine Emancipator, to break off his shackles, to remove the heavy yoke of iniquity, and to give him the glorious liberty of the sons of God. In the beginning of Christian life, in justification, there is deliverance from the guilt and dominion of sin. “He that is born of God doth not commit sin.” Such is the privilege of even babes in Christ.

But in the second stage of the Christian life, entire sanctification, there is deliverance from all inward carnality,

from the root-principle of sin. Christ is fully enthroned within by the Holy Spirit; in His hand is placed the scepter of unlimited and undisputed authority—a kingdom designed to be eternal in its duration.

Now having thus received Christ Jesus, in the glory of His presence and the fulness of His salvation, so we are to walk in Him—steadily, constantly, unwaveringly, and triumphantly, until we reach the goal and are translated to the splendors of immortality.

As received, so walk in Him, esteeming no man master but Christ alone. Not turned aside by any “sleight of men, or cunning craftiness,” but steadily walking in Him, from glory to glory.

In order to this steady and triumphant walk, we must be “stablished in the faith,”—yea, rooted well in Him—and built up in Him strongly and symmetrically—then may we walk at liberty—for His glory alone.



REV. CHARLES GARNETT,
Pastor of the Ancoats Congregational Church, Manchester, England.

He is a clear experimental witness of the Bible doctrine of Holiness, and an able exponent of this central truth of Christianity. In his pastorate and in evangelistic service, in which he frequently engages, he is honored of the Lord. He sustains the relation of a corresponding editor of "The Guide."

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

SERMON.

ENTIRE CONSECRATION AND
ENTIRE SANCTIFICATION.

BY REV. D. F. BROOKS.

(Of the Troy Conference of the Methodist Episcopal Church.)

Scripture.—The teaching of Scripture is very plain upon this question. If we turn to Ex. 29: 33, we will read these words: "To consecrate and to sanctify them." Consecrating and sanctifying are here said to have occurred with the same person. In Ex. 32: 29—"Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." "Consecrate" means, literally, to fill the hand. Dr. M. L. Terry says we may read this text as follows: "Consecrate yourselves this day unto Jehovah, for you have shown yourselves worthy to be his ministers by rising above personal and family considerations when Jehovah's honor was at stake. Comp. Deut. 33: 8-11 and Luke 14: 26; for, by turning, in this case, against son and brother, you have shown yourselves loyal to Jehovah, and worthy to receive his blessing." Therefore the address was not to unsaved people, but to loyal ones. Ezek. 43: 26, we read: "They shall consecrate themselves." No one could do it for them. In the New Testament

this word occurs twice. But we have another word which corresponds to it when used in certain relations, and that word is "sacrifice." It is used in Rom. 12: 1—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is Paul's definition of consecration—to produce a holy character, so as to be acceptable unto God, and into God's service. The verb "*present*" is in the Greek aorist tense, signifying a single completed act, never needing to be repeated. Your body means your whole being—a once-for-all devotion or dedication of the whole of your being to God. Notice, also, the address is to Christians, not sinners—your very living, healthy, active self, as contrasted with the legal dead animals of the Levitical code. Rom. 12: 2 proves that this conscious, voluntary act will produce non conformity to this world, a complete spiritual transformation, and a personal experience in the perfect will of God. Now in I. Thess. 5: 23 we hear the Apostle Paul praying for the Thessalonian Christians as follows: "The very God of peace sanctify you wholly."

Entire consecration and entire sanctification are what these passages teach. Consecration, then, is what *I do*; for the inspired language is, "Consecrate yourselves"; and (you, brethren) "present ye your bodies" yourselves. Every process in consecration

is your own. Sanctification (*"sanctus"* and *"facio"*—to make holy) is what God does. It is His act, and His *only*. For the text is, "God of peace sanctify you." The verb "to sanctify," used here, means instantaneously, once for all, at one stroke. These two thoughts are fundamental, and must be kept in mind. We consecrate, *God* sanctifies. We must never try to do His part. He will not do our part. If this be so, then which part of the work must be done first? Consecration comes first, and sanctification follows if the consecrated person seeks and accepts it. Why must this be the order of the proceeding? Because human consecration is the condition of divine sanctification, and in all things the conditions must all be complied with before the results, in any given case, can be reached.

Remember, it is the *condition* of it, but not *identical* with it. Entire sanctification always implies a completed previous act of consecrating, and in that sense the verb "to sanctify" has in it also the meaning, "to consecrate." That is, it means that it has been done, or it must be done. Consecration has the same relation to sanctification that repentance has to justification or conversion. Many have mistaken the human half for the whole, and have never been sanctified wholly with supernatural power. This is the reason why, at our repeated consecration services, so many go forward and consecrate, and have no instruction to await the descent of sanctifying power then and there, and go away with no more fitness for work than they had when they went there. The human work only was performed: God did nothing for them. Then such ones testify to their consecrating act, which is only telling what *they* had done, when it should have been a testimony to sanctification—what *God* had done for them, and in them. Hence a vast

number of such services amount to nothing vital or permanent.

Entire sanctification is a divine power and life imparted and attached to the whole being of man, by which he becomes a Divine force, producing in him and about him spiritual results or phenomena. It is the completed cleansing of the being from all kinds and degrees of sin, and the complete filling with the life and power of God, or being filled with the Holy Ghost.

The Act.—Consecration is the act or ceremony of Christians *only*, of separating or dedicating from a sacred to a most sacred use, and may refer to a person or thing. The Hebrew or Greek word means "to inaugurate, to consecrate, to dedicate, to devote, to finish, complete, fulfill." It includes the act, or the victim, or possessions. The Divine order seems to be as follows: Suppose you were in a Church where there was an altar, and the invitation was to come to it for the purpose indicated above. First, then, there must be separation. What is that? That which you do when you rise up and walk down to the altar: you separate yourself, and show it by that act, or, if under other circumstances it could be done in the thought, without the act. Under any condition, there must be the most sincere and the purest motive. At the altar, or at the point of a complete separation, you perform the act of consecration, which may be defined as follows: "He who, and that which, is there devoted, dedicated, or turned over, to God, by an act of your mind, resulting from a decision of your will. Do it now while you read these lines. God help you now! You need not wait. I care not where nor who you are, if you are a Christian,—say now, I will! I do! Then what? Ask God to do what is next in order: "Wholly sanctify me now!" Pray it! Do not say your prayer. O how important it is!—"Wholly sanctify me

now!" Which is the real and completed cleansing of yourself from all kinds and degrees of sin now, and filling completely with the Holy Ghost now.

And as to all kinds of property (morally legal and legitimate) offered, it is ceremonially accepted and sanctified, and returned, to be retained and improved and held in trust by its sanctified owner until called for as God hath need of it to further His cause. Luke 20 : 10—"And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard."

It includes time, talents, money, manners, and peculiarities—all legitimate possessions; laughing, crying, shouting, singing; what I know and do not know, and all I ever expect to know; what I have or have not, or ever expect to have, past, present, and future; all aboard for Canaan; farewell, Moab, forever! I will receive what you give, lack what you withhold, relinquish what you take, suffer what you inflict, be what you require, go where you send me, say what you command me to say. May God help you right here and now! Do you not see that the terms of a complete consecration can never be carried out in your human strength, and that the sanctifying power of the Holy Ghost is a necessity, or no one can stay consecrated? Here is where I have known hundreds to fail. Dear reader, have you failed here? Therefore entire consecration on the *human* side, without the conscious reception of entire sanctification from the *Divine* side, is a farce and a failure, and always will be.

No one can *do* except he *be*; you must *be* something before you can *do* something—*live*, before you *act*. It requires nothing above the human to *promise* God you will do; and nothing below the supernatural, indwelling life of God can enable you to do what you

promised, and save you from telling a lie. Do you see the trick of the devil in this consecrating business? I have watched this very closely in a constant pastorate of fifteen years. Have you not been told, over and over again, "Now consecrate! consecrate!" but not a word about receiving, receiving the sanctifying power then and there, as the Divine complement of your entire consecration? And when you arrived home from the consecration, you found you were as weak as ever, and as powerless as ever you were. Why? You consecrated sincerely enough, but God did not sanctify you wholly because you did not ask Him to do it, and did not stay there until you knew the work was done.

The writer of these lines went over this route carefully, sincerely, and received in August, 1882—Hallelujah!—and it abides still, glory be to Jesus forever! I think we have the word of God for our authority of procedure (II. Cor. 6 : 16 and 7 : 1):

"As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Here is involved the principle of separation and consecration, and not again to come into morally-defiling contact with any unclean thing. Then, by faith in the above promises, we are to have a negative completed cleansing and a positive holiness, susceptible of an endless development, which is stated as follows—7 : 1:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Here the cleansing is instantaneous, and completed at one stroke, because the verb "cleanse" is in the Greek

(Continued on Page 104.)

OUR PENTECOSTAL BIBLE STUDY.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 2:15.

"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."

THE DESCENT OF THE SPIRIT.

BY REV. CHARLES GARNETT.

(Congregational Minister, Manchester, England.)

PART II.

Early in the morning of the day of Pentecost, gathered together in the "upper room," praying and waiting for the promised power, the trustful disciples doubtless expected it would soon be given. There was, I think, a general presentiment that the great blessing might come that very day. What more suitable time than this, what more likely moment than now! "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." The description reminds one of the "great and strong wind" that rent the mountain (I. Kings 19:11). It is so picturesque and striking that it must have come from an eye-witness. "Suddenly," without any warning, in a moment—that is how God generally interposes, and how most great blessings come. "Suddenly there came from heaven [where the Saviour was now enthroned] a sound as of the rushing of a mighty wind." Not an actual rush of wind, for all was calm and serene; only a miraculous sound, such as a rushing hurricane might produce. "And it filled all the house where they were sitting." Not only the large room which they occupied, but the

whole house, was filled with the loud report. This sudden, startling noise served to attract attention, to excite expectation, and to inspire with awe. Under the circumstances, there was something indescribably solemn about it. It clearly indicated the immediate presence of God. At the same time it plainly evidenced His almighty power. How impressive it must have been! The moment this sound from heaven was heard, a solemn hush would run through the whole assembly, and every soul would bow before the Lord in profound humility and self-abasement; for, as we have said, this loud report symbolized the presence and power of God. More than that, it marked the coming of the Holy Spirit, the Divine breath, the mighty, invisible energy of God. At this very moment it was hovering over them, ready to descend.

This tremendous manifestation of Divine power did not, however, shatter the house or injure the inmates. Though it was so loud and strong, sweeping everything before it, it was at once remarkably suggestive and altogether beneficial, preparing the expectant disciples for all that followed.

Next, "there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them." The first miraculous symbol was an appeal to their sense of *hearing*. The second was an appeal to their sense of *sight*. Having heard the loud sound, as of a sweeping tempest, they now saw flame-like appearances parting among them. This symbol was as exquisitely beautiful as the other was strikingly impressive. What does it suggest? The penetrating and purifying power of God. Fire goes much further than wind. It is more penetrating, more searching, symbolizing the complete purging out of evil. This shower of fiery tongues would probably remind the disciples of John the

Baptist's testimony concerning Jesus: "He shall baptize you with the Holy Ghost and *fire*." How appropriate that the fire should take the form of tongues! for speaking the wonderful works of God was the principal means of spreading Christianity. The sound from heaven had filled the house and penetrated far beyond, but now the Divine fire touches them. Perhaps the wind became luminous, sound passing into shining flame. Anyhow, the flame-like appearance touched every head, bright but not burning, beautiful symbol of Deity! The fiery tongue was not a momentary flash. "It sat," if only for a few moments, "upon each of them"—beautiful symbol of the Divine indwelling! The phrase reminds us of the Spirit like a dove that *abode* upon Christ (John 1 : 32). It was significant of permanency. Every head is now crowned with fire, every soul is fully surrendered, every heart is open wide. Nearer and yet nearer the Holy Spirit comes, until every heart is consciously filled with His personal presence and sanctifying power. "And they were all *filled* with the Holy Spirit." After the startling sound came the glowing fire; and after the glowing fire came the inward grace; and then the Holy Spirit like a gentle dove nestled in their hearts. The outward portents were but the symbols of the inward power that was penetrating and pervading the depths of their souls, as they were being *entirely sanctified* and made meet for the Master's use. They were filled with the spirit of *purity*. Every vestige of sin was destroyed. That was the first effect of the baptism of fire. They were also filled with the spirit of *love*. Henceforth they loved God with all their hearts, they loved each other with a pure heart fervently, and they loved everybody as themselves, with an affectionate regard for their welfare. And they were filled with the

spirit of *power*. Their wills were energized, their zeal inspired, their lives entirely consecrated to the service of God and man. Nor was this a transient emotion. It was a permanent experience, a lasting, lifelong blessing, as the subsequent history shows. It has been said that the power was in the purity. Yes, it was. But it is equally true that the purity was in the power. And it is also true that both the purity and the power were in the love. For the love of God, poured into the heart by the Holy Spirit given unto us, is the purest, the strongest, and the most blessed thing in the world. So the earliest Christians found, and so may we.

And now, finally, what was the outcome of all this? Being filled with the Holy Spirit, they "began to speak with other tongues, as the Spirit gave them utterance." The Divine power streamed into them, and poured through them. The heat and glow of the enthusiasm with which the Holy Spirit was inspiring them was too intense for continued silence and inactivity: they began to speak "with other tongues"—a miraculous gift, and not merely the ecstatic utterance of rapturous devotion. This superhuman power was "a sign to them that believed not." It startled them, attracted their notice, and impressed them with the fact that the disciples were divinely moved to proclaim the mighty works of God. It was also a sign of God's power and purpose to break down the barriers between nations and classes, making all men one in Christ, and brothers to each other. Having served a temporary purpose, however, this miraculous gift was soon withdrawn. But the fulness of the Spirit, and the gift of utterance, and the power for service, and the perfect love, are the privilege and possession of all who yield themselves fully to God.

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2: 16.

SERMON OF REV. D. F. BROOKS.

(Continued from page 101.)

aorist tense, and the holiness thus established is to have a continuous development because the particle "perfecting" is in the Greek present tense.

Dear readers, do you feel its need? Listen to John Fletcher's prayer for it: "I feel an aching void in my soul, being conscious that I have not attained the heights of grace described in Thy word. I want power from on high. Turn out all that offends the eyes of Thy purity. Suddenly come to Thy temple. Thou knowest I do believe in Thee. I want a full application of the blood which cleanses from all sin. I want a plenitude of Thy Spirit. O, baptize my soul!"

Knowledge and Consecration.—I have said that consecration was entire, or should be, and must be. But some one says: "Consecration can only extend as far as my knowledge goes—I can only consecrate as far as I know." Well, if that had been the limit of mine, it would not have embraced much, for I did not know much. And if our sanctification is only commensurate with our knowledge, it is not very deep. But if this theory be true, it proves that we can never be, either in time or eternity, entirely consecrated or entirely sanctified. For is it not true that we are ever learning something new? Will our knowledge ever cease, in time or eternity? Then, if consecration must embrace only what we know, it follows that entire consecration can never take place until our knowledge is entire, or complete. But that will *never* be, either in time or

eternity; therefore no such thing as entire consecration or entire sanctification can ever exist, in time or eternity. Hence, also, the reason that no one ever was or ever will be found (who holds that theory) to profess to have done the one or to have obtained the other. This is the reason so many people have the salvation of an indefinite nothing, and nowhere.

(To be Continued.)

THE INHERITANCE OF THE SAINTS IN LIGHT.

WHAT WE KNOW ABOUT IT.

BY REV. JAMES HARRIS.

PART III.—Continued.

O, the light of that inheritance! The light of earth is but its shadow; and our brightest day is dimness itself compared with the light of heaven's eternal day. The light trembles in the air, fills every object, penetrates every substance, fathoms all depths, reaches to all heights, streams on every side: nothing is hidden from its beams. Gold becomes clear as crystal, and solid rocks (foundations of heaven's wall) transparent, and shine like jasper, and sapphire, and chalcedony, and emerald, and sardonyx, and sardius, and beryl, and topaz, and chrysoprasus, and jacinth, and amethyst, and gates reflecting the glory of that light, and pearls of beauty. No light on earth is the same as that light of heaven. Colors, mysteriously united, blend to compose the light of this world, whose refraction and reflection give to us all the harmony and beauty of scenery—the sunrise splendor, the sunset evening sky, the garden's loveliness of flower, the butterfly's wing. But something richer, truer, grander, combines with these to form the light of that inheritance:—"the glory of

God did lighten it, and the Lamb is the light thereof." Its first constituent is holiness; and then, there is in it the light of truth, and the glory of transcendent and omniscient wisdom, and the beauty of love in all its perfection, and the exquisite grace of peace, and the radiance of ecstatic joy, and the consciousness of all power; and the whole blended and united into the likeness of God and the similitude of Christ.

No secrets hide beneath the all searching gaze
Of heaven's pure light;
No grief endures its everlasting blaze,
So full and bright.
Death yields his spoils, and flees away;
Graves' treasures now enrich the day,
And life and joy are come to stay
For evermore.

No light on earth is like that light above,
Fadeless and clear;
No colors here are like those rays of love,
So free from fear.
Joy trembles in each glistening beam;
Health radiates in its ev'ry gleam;
Peace flows, an everlasting stream,
And God is all in all.

No sun is needed, nor the light of moon,
For God is there;
No light of lamp, nor yet of glimmering star;
No night is there.
Though ev'ry star became a sun most bright,
And ev'ry meteor flashed with beams of light,
And all gave luster to the wondrous sight,
'Twould make it night!

No sin can hide in all that realm of light,
For sin is death;
Nor wrong assume the holy name of right
Where love's the breath.
Its light, of holiness is formed, and justice too,
And God's own love, and every thing that's true,
And Christ's own peace; and all we do
Is in His sight.

O, light of God! O, light of joy!
Shine on us here!
And now our ev'ry pow'r employ
In this low sphere,
That we may holy be, and clothed in light,
While yet we linger in these shades of night
And bear Thy cross, all wishful for the sight
Of Thy appearing, Lord.

NATURAL, CARNAL AND SPIRITUAL.

BY ARTHUR T. PIERSON, D.D.

PART I.

There are three words used by Paul in I Corinthians ii : 3, around which a whole system of practical theology might be framed: Carnal, Natural, Spiritual. The word Natural, which refers to man as he is by nature, at his best, is linked to the idea of *Incapacity*. Its proper word is "*Cannot*," and this cannot is seen in two directions:

1. The *perception* of spiritual things: he cannot know them because they are spiritually discerned.

2. The *reception* of spiritual things, which is the end of their perception. The natural man *receiveth* not the things of the Spirit of God, neither can he *know* them. Here the two things are united and their relations are seen.

On the contrary, the effect of the Holy Spirit's work is shown in II Corinthians iii : 14-18. There we are confronted with the eye that is blinded and veiled, so that even in reading the Old Testament the true meaning is not seen. But when the veil is done away in Christ, and there is a turning to the Lord, with open—that is, unveiled—face, beholding in the mirror of the Word the glory of the Lord, the beholder is changed into the same image. Here the perception of Divine things prepares for and is followed by the reception of a Divine likeness, as the sensitive plate in the camera first perceives the image set before it and then receives it permanently and retains it, being, in fact, itself transformed into the likeness of the image.

The word *Carnal*, which refers to the natural man in the aspect of his depravity, and alienation from God, is linked to the idea of *hostility*. It suggests moral incapacity—the *will* not

as well as the *cannot*; and this moral alienation is again seen in two directions:

1. There is no subjection to the law of God; for the will of the carnal man is totally opposed to the will of God and in all things.

2. There is another *direction* in which the whole carnal mind tends and moves. It is the opposition of disposition as well as of will. The drift is the other way; the carnal gravitates toward another center, *self*.

Hence the carnal mind is described by two awful words in Romans 8. "It is *enmity*"—i.e., the very heart and core of all hostility; and it is *death*—not hostile and deadly, but the essence of all enmity, itself the death, the concrete thing that is called death, which involves alienation, condemnation, separation, destruction of the original Divine image in man. If the natural man lacks all capacity to receive, as well as perceive, Divine impressions, as though it had no reflecting surface, the carnal man is persistently opposed to God and godly things; it is a mirror turned downward and reflecting earthly things—the mire and dirt and filth—the lust of the flesh and the lust of the eyes and the pride of life—instead of the mirror turned upward and reflecting heavenly objects. So then they that are in the flesh cannot please God.

3. The *Spiritual* is at every point in contrast both with the natural and the carnal. It means not simply the *higher* nature of man as distinguished from the lower, as we distinguish the intellectual from the material, the spiritual from the physical. This word, as Paul uses it, refers not to the spirit of the *man*, but to the Spirit of *God*; and the spiritual man is the man as he is, *indwelt by the Spirit of God—spiritual*.

The word "spiritual" therefore implies a new nature imparted by the

Spirit of God, with a new capacity for both the perception and reception of spiritual things. What was before a mystery, now becomes an open secret—the wisdom of God in a mystery. The wise man in this world becomes a fool that he may be wise. The eye is no longer blinded or veiled, but is opened to behold wondrous things out of His law. What eye hath not seen, nor ear heard, nor heart conceived, is now by the Spirit revealed unto us, even the deep things of God. And as spiritual things are perceived, so they are received; they make permanent impressions; they imprint their own image on us, and change us more and more into their own semblance and resemblance. We behold the beauty of the Lord, and lo! the beauty of the Lord comes to be *upon us*.

And so the spiritual displaces the *carnal* as it does the natural. There is a new ruling *choice*: a new reference, deference, preference for the things of God. The will, before hostile, is now subject to His will and can be content with nothing short of perfect obedience; for there is also a new disposition or tendency, so that the believer can say, "I delight to do thy will, O my God; yea, thy law is within my heart." There is gravitation toward a new center. God is that center, and the renewed man finds his orbit in obedience, revolving about God.

RUTHERFORD'S letters were written more than two centuries ago, yet the smell of the myrrh has not yet departed. Most eminently have they been blessed. They are not historical letters. They contain neither politics nor biography. They are not argumentative, like Pascal's; not descriptive, like Walpole's. They are *pure devotion*—a Christian heart's *love letters*—the outflow of a sweet fountain that sent forth healing waters. Cecil used to call Rutherford "one of his classics." Baxter said, "Hold off the Bible, and such a book the world never saw." One of his golden sentences gives us the secret of his unusual unction—"The cross gives much to say."

ATTAINMENT OF THE PENTECOSTAL BLESSING.

BY REV. CLARK P. HARD.

The disciples made much of the main chance. Their minds were not diverted from the essential thing. Just as soon as the Pentecostal blessing could be had, they took it. What a noble example for us! If the Church to-day would do so, how blessed would be the results.

Unity and unanimity marked their conduct—"all with one accord in one place." Every member was at the prayer-meeting. All had one request. They waited for the Spirit. Who can doubt the outcome of a similar prayer-meeting, whether in a Cathedral on Fifth Avenue, New York, or in a camp in Cuba?

Their hearts were reposing on the words of the risen Lord, that they would receive power, that they would be baptized with the Holy Ghost in a few days. Jesus Christ is the same, yesterday, to-day and forever. His attitude is that of Olivet, hands extended over His Church in blessing, always baptizing with the Holy Ghost.

The disciples claimed the promises of God's word that in the last days—the age brought in by the cross of Calvary, the entrance of the High Priest into the Holy of Holies—the purchased glory would be granted to the Bride of the Lamb. The Book of Joel was in their hands, and that which was quoted as their defense before their critics had probably been the theme of exegesis and exhortation to faith during the ten days. We can well picture them pleading the promise, "I will pour out my Spirit."

Our faith cannot be feeble if laid on the magnet of God's word. When one turns the pages of our Father's letter to us, doubt as to His intent and pro-

vision for us vanishes at once. The Bible floods and billows of glorious affirmation roll in and sweep away all uncertainty as to God's will. Here is oxygenized air for trust.

It is nice to be able to note how quickly the disciples dropped the business of asking questions. Formerly, they had been pretty fully occupied with interrogating: Who is greatest? What shall we have? What shall this man do? Wilt thou at this time restore the kingdom to Israel? In a flash, theories give way to a fact. They have the blessing. There is an end of negations. Question marks will not be needed in their type-setting. The question box is no longer passed around. They have a positive good, and their speech is in the affirmative, present tense, unconditional mood. When the Pentecostal high tide comes in, the question marks get covered up, and we are not wasting time asking, May I do this? Do you really think that there will be any harm in it? May I not see that play just once? Must I give so much to the missionary cause? Must I be different from others? "The expulsive power of a new affection" has evicted the old spirit of interrogation.

That the apostolic company accepted all the severe terms conditioning the Pentecostal blessing is evident from their assembly, the repeated gathering or the continuous sitting. They recollected the predictions of hatred from all men for His sake, and consented to lose life, taking the daily cross. They considered the bargain closed. They paid the price in heart coin, and were at the express office expecting the delivery of the treasure as agreed upon.

God still stands to His agreements. His goods are all marked and can be taken by those who choose to do so.

An intention to obey God would instantly revolutionize the Church to-

day, and would pull the rope which would lift the flood-gates of glory over the souls of multitudes.

We may reasonably believe that prayer was earnest for ten days until the Comforter came. The Bible and mental philosophy agree that we can find the Lord only when we search for Him with our heart.

The disciples continued. What a blessed thing it is that they did not get weary and close the meeting! Wait on the Lord. "The Lord whom ye seek shall suddenly come to his temple"—words still having meaning, not exhausted at Bethlehem and in Temple Court.

"Lord God, the Holy Ghost!
In this accepted hour,
As on the day of Pentecost,
Descend in all Thy power."

HOW MAY WE LOSE ENTIRE SANCTIFICATION?

BY REV. E. DAVIES.

1. Some make an ostentatious display of it. In a bold and offensive style they say, "I am perfectly holy." Thus they becloud their humility and put a stumbling-block in the way of their fellows. Dr. Steele says: "In set phrase they profess more holiness in half an hour than Christ did in all His life. There is a lack of the humility, meekness and gentleness of Jesus. They become proud of their piety."

2. Some give way to an uncharitable spirit toward their weaker brethren. They seem inclined to think they are nothing because they are weak. Christ would not "break the bruised reed nor quench the smoking flax."

3. Others lose entire sanctification because they do not keep the consecration complete. They begin to decline in certain directions. Then the fine gold becomes dim, and the witness of the Spirit is lost, and the fervor of

their souls is abated. They lose the power of prayer, and cut the corners of their testimony, and so far forfeit the Divine favor.

4. Others lose this invaluable blessing by not keeping their bodies in due subjection. St. Paul says: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Dr. Steele said in the Boston Convention, "*The passions are blind.*" That is, they would push us blindly on to the verge, and over the precipice of destruction. So that we must ever be on our guard. "Eternal vigilance is the price of liberty" in more senses than one.

Bishop Taylor wisely says: "The simple instincts are not under the control of the will, and hence not essentially changed by the work of the Holy Spirit in the heart. The appetites and passions growing out of these instincts do come within the power of the will, and hence must be controlled and kept in harmony with one conscientious standard of righteousness.

"When an appeal is made by Satan, or by any other agency, to any instinct of my nature, the first conscious instinctive emotion is not a moral action, for it is outside the province of the will. The appeal is indeed made to the will, through the persuasive medium of the instinct; and now I must meet it promptly at the very threshold of the citadel of my moral nature, and inquire—First. Is it right? If I conscientiously settle the question in the affirmative, then I thank God for affording me this source and means of enjoyment. Second. How far is this right?—for lawful gratifications may be carried to an unlawful extent, and hence become sinful. I thus fix the line, and say to appetite or passion, So far shalt thou go, and no further. A mistake in judgment need not affect

the purity of the heart: but the purity of the heart, on the other hand, will not exempt us from the legitimate penalties of other laws, other than the moral law of my conscience which may be broken through that mistake."

Dr. Asa Mahan says: "Finding how absolutely free Divine grace had made me, relative to my despotic propensities, I resolved that by the grace of God I would be the Lord's free man in every particular. *I would have absolute dominion over all my propensities in all their activities.* I was well aware that in regard to things lawful as well as unlawful in themselves, there may be forms and degrees of bondage from which a believer in Christ should be fully free. Hence, whenever and wherever I felt an internal and restless cry for any specific gratification, I separated myself totally from such objects, until, through prayer and the power of Christ upon me, I subdued that cry, and felt myself free to enjoy or be denied that gratification. Thus I found myself, by the power of God, above my propensities, one and all of them alike, and rejoicing in God in an absolute *'rule over my own spirit.'* Thus 'the old man was crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.'

"The rest of faith will not abide unless all forms of bondage to the propensities are completely broken, and they, in all their promptings and activities, are brought into sweet subjection."

I had the pleasure of visiting this saint of God in London when he was nearly ninety years of age. He had the full use of his faculties, and was editor of "*The Divine Life*," in connection with Dr. A. Lowrey. The sanctification of his body helped him much in the preservation of his holy and useful life.

Matthew Henry says: "TO INDULGE THE LUST OF CONSCIENCE IS TO LIVE LIKE HEATHENS."

Bodily purity is a very essential part of our sanctification. It ennobles the body, and makes it look honorable. Chastity and sanctification must go hand in hand. He who indulges the lust of the flesh carries the mark of dishonor in his whole body.

Remember, "They that are Christ's have crucified the flesh with the affections and lusts."

Bodily sanctification ennobles the soul as well as the body, so that the whole man walks with God. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This Spirit dwells in us, and makes us holy, body and soul.

Some lose entire sanctification by carelessness of conduct that causes the precious odor of holiness to evaporate, or to leak out till they have an emptiness instead of a fulness: they have the form instead of the power, a profession without the possession. They use the language of holiness, but the precious treasure is lost.

Let such fly at once to the Saviour, who waits to restore to them this heaven-born blessing. Otherwise they will be likely to fall away in the hour of temptation, and "make shipwreck of faith and of a good conscience," and bring a fearful disgrace upon the cause of God.

Others lose this experience because they fail to go on to deeper depths and higher heights of perfect love. We must increase or decline in holiness.

Some ministers lose this great grace because some of their leading members are opposed to it, and will compel their removal if they persist in preaching and testifying to full salvation.

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest ;
Under the shadow of Thy wings
Shall they serenely rest."*

HIS BEST.

BY REV. L. H. BAKER.

There are many kinds of life in lower and higher forms. The very lowest thing having life is higher than the greatest in the inorganic, because one has life and the other has not. So we place the mineral kingdom lower than the vegetable, and the vegetable lower than the animal, and the animal beneath the rational, and the latter lower than the spiritual. The feeblest child of the human family is infinitely above the largest mammoth or kingly lion, because it has a rational and spiritual nature. So the home of the human is higher than the lair of the beast. The possibilities of the rational are greater than those of the animal.

When we reach the plane of the spiritual, we discover that the least new-born child of God stands higher than the wisest sage, because he has within a spiritual life, which is the impartation of a Divine nature, and he belongs to the Divine family, while the sage is only human. This will enable us to see that there are good, better and best in human conditions. Those who have only the highest type of physical beauty and athletic strength without mental culture or spiritual life are just splendid animals. Those who combine the physical and intellectual excellencies without the spiritual endowment are better, while those who combine the properly accepted bestowments of spiritual life are on the best plane of humanity. He is truly alive who is "born from above." Even here there are gradations of good, better and best. Just as there may be a feeble and frail physical life to the great disadvantage of its possessor, so there may be a feeble, flickering, spiritual

life. A knowledge and use of the means may lift the sufferer out of disease and feebleness to health and strength, so the spiritually weak and diseased may come to a superlative life by conformity to "the law of the spirit of life in Christ Jesus."

This is the good, acceptable and perfect will of God concerning us, that we may be quickened and perfected in salvation and come thereby to preservation in spirit, soul and body.

But this preservation includes an infinite progression, that is a growth and maturity under the touches of the Holy Spirit. He it is that leads us to a complete unfolding of the Divine life within us. No healthy soul can linger anywhere and say it is enough. There is ever an increasing best; it is "from strength to strength," "from glory to glory, even as by the Spirit of the Lord." This comes by beholding, as in a glass, the glory of the Lord, who is ever to be found among the lost, "seeking to save." As serving and sacrificing with Him, we come to the clearest revelations of Him. There may be the quiet hours when sitting in the house at His feet, like Mary, we learn some lessons, but to know and receive the best we must go with Him thro' the agony of Gethsemane and the sacrifice of Calvary, and share in the love that suffers and serves.

When Livingstone left home to go into the heart of Africa, he saw the vision of a Divine sacrifice and trudged on thro' the wilderness, from which he wrote, "I see a form you cannot see; I hear a voice you cannot hear."

His people did not understand his heroic spirit; they once thought it a waste of years and a loss of life. But he, going with his Lord, sought and found his best by opening the Dark Continent to commerce and the Gospel.

Thus ever the way to the best that God has for us is thro' that non-conformity to the world, and renewing of the mind, which accepts the full appointments of the Father's will.

*"God has His second choice for those
Who will not have His best."*

—Study well the "Pentecostal Jubilee Program" on page 117, and act upon it.

FOR OUR YOUNG PEOPLE.

SOMEBODY.

The crowd pressed about the Traveler upon the Jordan highway. Many of the curious and common herd touched Him as He passed by. The distinguished as well as the obscure were there, doubtless. Suddenly, through the surging masses, the hand of one who had swung purposely near Him touched the hem of His garment, and immediately the procession halted. The Center of the crowd stopped, and the whole was held still. Then said He, "Somebody hath touched me." Many nobodies had surged about Him and received nothing; but when the hand of faith had shot out through the masses, virtue went out of Him: somebody was helped and healed: faith was honored.

The incident shows how sensitive the Divine is to the touch of faith. He has conditioned His best gifts upon it: "According to your faith be it unto you." He has made strongest assertions as to its power: "To him that believeth, all things are possible."

Here that which was otherwise impossible was done for her who, by her impulsive faith, had touched the deep sources of His personal life. That touch differed from the thoughtless, impersonal contact of the crowd; and *He felt it*. She might have said to herself that she was far beneath His attention, and doubtless was surprised when He stopped to speak to her. She might have allowed her desire to waste itself in wishing; but she acted, and He responded. Her faith, acted out, made her the somebody, the personality known and rewarded.

It is our personal faith touching the secret of power that brings out our personality and power. Many nobodies are in the crowds, that profess faith in Christ; but they are lost in the multitude.

One earnest soul, in the singleness of faith, stepping into personal touch, will realize the coming of His strength, and become somebody. To go with the thoughtless and unbelieving is to sink our personality to just "one of them"; while to take a positive and pronounced position of faith is to be a real factor of power, and to receive His notice. Virtue from Him shall purify our life, and begin a new career of purity and power. Who will be somebody? What will he be? Somebody!

—You ought to be a Christian galvanic battery—more than that, one charged with Divine power to send shocks into a formalistic, dead Church. Learn how, from the "Pentecostal Jubilee Program," on page 117.

THE CHILDREN'S COLUMN.

DEAR YOUNG FRIENDS:

Since we last wrote to you the war between Spain and the United States has ended, but few of the soldiers are yet discharged. The islands which have been surrendered will need guarding and governing, and the military forces must be employed. There is another warfare, from which there is no discharge here. We have a foe more wily than the Spaniard, and who has not accepted terms of peace.

A lady once arose in meeting and said, "I rise to defeat the foe who is telling me to keep still." At Ocean Grove, this summer, a prominent Christian worker went to the altar of prayer because this same foe challenged him as a coward. So, to resist and defeat this enemy, that seeks to make cowards of us all and keep us from doing the right, he acted, and won the victory. Do you know the name of this foe, that goes about "like a roaring lion" in his fierceness, "seeking whom he may devour"? In the military schools young soldiers study their books of tactics, and are drilled in the use of their arms. So in the school and drill of our Christian young soldiers we have a book and an armor to be used.

Read Ephesians, sixth chapter, and learn of it: something for the head, to keep out bad thoughts, and impure words from the lips; something for the breast, to protect the conscience and love; about the person a girdle of truth; and upon the feet that which prepares for His errands of peace. Are you all, as young soldiers, ready for service? Are your names on the Church roll? Do you respond to the call of your pastor and leaders?

"Stand up, stand up for Jesus,
Ye soldiers of the cross."

What did Isaiah say about the feet that bring good tidings?

What did John say was the victory over the world?

ANSWERS TO QUESTIONS IN SEPTEMBER "GUIDE."

1. Our enemy, the devil.
2. Our weapon, the word of God, the sword of the Spirit.
3. The old veteran, Paul.
4. The conquerors through the blood of the Lamb and the word of their testimony.

Send answers to MISS JENNIE L. PARKER,
59 W. Central Avenue, Delaware, Ohio.

ARCHBISHOP LEIGHTON one day, returning from Church, saw a funeral coming. On reaching home, one who had been confined to the house, inquired, "Well, have you heard a good sermon?" "I have met a good sermon," was the reply.

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

O Lord God Almighty, the God of all power and grace: look down upon us in Thy mercy and love, and bestow upon us the heavenly gifts that we need to enable us to do Thy work and promote Thy glory, in our humble sphere. Grant us wisdom, love and power, and clothe us with humility.

May this month, the anniversary month of "*The Guide Pentecostal Jubilee*," be crowned with Thy special blessing. In all our territory may there be light and life and blessing in the homes of all our subscribers. And to Thy great name shall be all the glory. *Amen.*

OUR JUBILEE ANNIVERSARY.

October dawns upon us—our Jubilee Anniversary month. May God make it ever memorable!

The program is given in detail on page 117, briefly this:

First Week: Searchlight Week.
Second Week: Sackcloth Week.
Third Week: Restitution Week.
Fourth Week: Fire Week.

This is a peculiar program, we are aware. Nothing like it, perhaps, was ever announced. It belongs not to the formalistic or worldly age in which we live. It goes down to the foundation of spiritual life, touches the marrow, and scrapes the very bones. Who can abide the ordeal? Who consent to the thorough *soul*-search, under the Spirit's burning illumination? *Who* will be willing to put on sackcloth, or be humbled to the dust, in view of life-failures and departures from God's holy law? *Who* will wear the sackcloth for a week on these accounts? *Who* will have a square, straight-out settlement of accounts between them

and God and their fellow man, and make a thorough adjustment and restitution, at whatever cost? *Who? Who* will agree to have their house set on fire and burned out, from cellar to garret—their *soul-house*, we mean—so there shall be a great internal conflagration—a blazing, consuming *conflagration*—burning up lust as rotten wood; utterly consuming "covetousness," which, God says, "is idolatry"—the "love of money, which is the root of all evil"—despite the new translators? Burning up, in a word, all that "opposeth and exalteth itself against God." *Who* is ready for such a burning out? *Who?*

What a conflagration! It will light up the heavens with more than seraphic glow! It will astonish men and devils. It will make you one of God's fiery evangelists. It will make you a Pentecostal fire commander. It will revolutionize you and your family and your business and, perhaps, your *dead Church* too.

The program is before you; follow it with exactness for thirty-one days, in the fear of God, and life and salvation and brilliant destiny will be in the track of you and your house, or we do not understand the case.

If we are to attain a symmetrical Christian character, full of light, life and power, we must go down to the foundations, and be rooted and grounded in Christ by the Holy Ghost. Then may we build thereupon a solid superstructure that cannot be thrown down.

THE CENTURY PENTECOST.

The nineteenth century is fast rolling away. A few short months of this year remain, and then the twelve months of 1899, and the last sands of the eventful nineteenth century will drop out of the glass. Before that point is reached, there ought to be

THE CENTURY PENTECOST!

Not a fixed-up revival program, and certain evangelists called in to go through the routine of weeks of service, and people putting up their hands and saying they are saved, and heralding it in the papers as *A Pentecost*. No, not that sort of a Pentecost, but something far different.

A Century Pentecost! Our pen is consecrated from now on to plead for it. A Pentecost that will set these United States in a blaze from the Atlantic to the Pacific, rock the continent as by earthquake shocks, cause the nations to be amazed, hell to be thrown into consternation, and heaven marshaled for a Jubilee to send its triumphal strains over all the celestial realm.

Do we need such a *Pentecost*? We need nothing so much in all this broad land.

In the Church, of all denominations, formalism and death—in the pulpit and pew, organ lofts, prayer meetings, class meetings, conferences, and homes without prayer—*formalism and death!*

In the world—corruption in high places, bribery in courts; the Sabbath ruthlessly profaned; the iniquitous liquor traffic unbridled; licentiousness everywhere—in parties, in papers, playbills, trolleys, on every street corner!

Can we have such a *Pentecost*? For an answer, ask *who* God is—*what* He is—*where* He is—*what* He *can do* by the Holy Ghost—and you will know whether we can have such a Pentecost.

The thing is to have faith in this great God—a strong and *unwavering* faith—and we shall see wonders of power.

A FEW NAMES IN SARDIS.

A quiet, humble, unobtrusive, devout brother was passing us one day at Ocean Grove, and, giving us a peculiar look, he said, with emphasis, "*There are a few names in Sardis, brother.*"

We recognized at once the significance of the words. Sardis is thus described:

Listen!

"I know thy works, that thou hast a name that thou livest, and art dead."

"I have not found thy works perfect before God."

Consider the Divine orders rolling from Heaven upon her guilty ear:

"Be watchful, and strengthen the things which remain, that are ready to perish." (A possibility of invigorated life at the point to die.)

"Remember therefore how thou hast received and heard, and hold fast, and repent." (Prolific revival forces—memory—holding fast what remains; repentance—deep, thorough, pungent.)

But mark the terrible consequences if there be neglect and indifference:

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

A perilous position, indeed! Standing on the crumbling verge of destruction! Only a step betwixt them and the death-plunge! Oh!

It is not, however, all darkness and death, even in Sardis. Listen again:

"Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white: for they are worthy."

Hallelujah! Light in darkness—life in death—over which God rejoices.

Are there any Sardis Churches now? There are, and they are fast multiplying. But God has a *few names* among them that have not defiled their garments. They stand forth as His uncompromising witnesses.

God has never left himself without witnesses, and He never will. He said to Elijah, when he thought he stood alone: "Yet are there left unto me seven thousand that have not bowed the knee to Baal." Pray for life to be breathed into *Sardis Churches* quickly—all-pervadingly.

OCEAN GROVE CAMP MEETING.

The annual Camp Meeting was held August 20-30, under the presidency of Bishop J. N. Fitzgerald. Preparatory services on the 19th—an hour of special prayer in the forenoon; a workers' Convention in the afternoon, at which some plain talk was indulged in about certain threatening innovations which are creeping in; in the evening the usual sacramental service was conducted as usual, amid great solemnity, a large number of ministers and people participating.

Dr. Munhall, evangelist, preached the opening sermon, and he pointed out plainly some of the portentous signs of the times, and uttered earnest words of warning.

There were two Sabbaths included. On the first, Bishop McCabe was to have preached, but for some reason he was not present. Bishop Fitzgerald was his substitute, and preached a most impressive sermon on Esau's sale of his birthright and the terrible consequences. On the second Sabbath Bishop Goodsell preached an unctuous and powerful sermon on the text, "Nevertheless, be ye sure, the kingdom of God is come nigh unto you." The whole vast assembly was deeply conscious of the pervading presence of the almighty Spirit.

One of the peculiar instrumentalities employed at this meeting was, "*The Ohio Preachers' Quartet*," led by Rev. L. H. Baker, son of the late Dr. Sheridan Baker, of precious memory, his associates in the Band being one from Ohio and two from Missouri. They sang in the Spirit, sweetly and melodiously, old and new songs, and the people enjoyed it. Bro. Baker gave a series of superior Bible Readings, on the great theme, Holiness. They were clear and impressive. All the afternoons of the encampment were in charge of these excellent workers, and they wrought valiantly. They also worked at the Social Meetings

and at the altar at the night services. The people will hail their coming again next year with great delight, if Providence should so order.

Three grand sermons were preached on the line of Holiness, specifically, by Brothers Brooks, McBride, and Seth C. Rees, known as "The Quaker Tornado." The latter was on the last night of the encampment, and was in the demonstration of the Spirit and in power. He had to leave suddenly to take a train. Bishop Fitzgerald took the helm and gave a powerful exhortation to sinners to come to Christ—but either that class was not there or they were disinclined to come, to any extent. One hundred and fifty, perhaps, ministers and others, were in and around the altar, ready to work, but without material, except to direct the few that came forward to Christ.

The Social Meetings, early consecration led by Brothers Ballard and Brown, 9 A. M.; Holiness Meeting, by the Bishop, aided by Brothers Ballard and Alday; the Noon Holiness Meeting, in the hands of Mrs. Lizzie Smith (24th term); "Helping Hand," Bro. Franklin; and Children, in charge of Sister Davis, did good work and gathered good fruit.

The Lovefeast on the last Sabbath morning was a magnificent gathering of about six thousand, and full of life and enthusiasm. As it was progressing, a sudden and extraordinary influence of the Spirit came upon us, which was irresistible. We testified of our continuance on the *Pentecostal fire line*, as announced a year ago, only with three hundred and sixty-five days' intensification. And under the inspiration of the moment we ventured to do a very bold thing, viz., to propose that we pray and work for

A GREAT CENTURY PENTECOST

to be realized on the ground next year, to commemorate the *outgoing of the nine-*

teenth century, and that we organize a PRAYER LEAGUE to this end, and all who would join it to say AMEN.' And many hearty responses were made.

We have since been moved to put the matter in somewhat of form, as follows:

COVENANT OF PRAYER.

1. That all impediments to the continued and increased spiritual life and prosperity of Ocean Grove may be removed, and that the primal objects of the institution be held steadily in view, viz., the promoting of living Christianity in its higher forms, even the spread of Scriptural Holiness over these lands.

2. That those charged with the arrangement of services for the summer of 1899 may be so endued with wisdom from on high that the program will be in exact harmony with the original design, and with the distinctly-expressed requirements of the Constitution, By-laws, and Charter.

3. That the ground may be visited next summer with a remarkable, wide-reaching outpouring of the Divine Spirit, unparalleled since the day of Pentecost—a visitation of such proportions as to entitle it to be designated

THE GREAT CENTURY PENTECOST!

resulting in the salvation of thousands of souls, and laying a broad hand of revivalistic power upon our whole country, and even upon other nations of the earth.

All Christian people, Episcopalians, Presbyterians, Congregationalists, Baptists, Friends—the whole family who love Jesus and who long for the spread of a true, living Christianity in our land, and who believe it would be greatly promotive of our country's prosperity, after the bloody war through which we have passed, to have such a Divine visitation—a full-orbed PENTECOST—will please send their names and addresses to Rev. Geo. Hughes, 40 Ridge Street, Orange, N. J., with such expressions of interest in this proposition, to which they may be prompted by the Holy Spirit. Roll in the names by the thousand! *Do it quickly*, for Christ's sake.

October will be a wonderful month in our history. See Program of First Anniversary of the "GUIDE Pentecostal Jubilee" on page 117. Let everyone who can, follow it out to the letter.

LIGHT IN DARKNESS—A JOYOUS SURPRISE!

It is written in the great PROMISE BOOK:

"Unto the upright there ariseth light in the darkness."—Psa. 112:4.

And those having the character described, if called to walk in providential darkness, waiting on the Lord, may appropriate the promise, and find it rock beneath them.

We trust we may humbly claim to be among the "upright," but not without weakness and infirmity. We have been called of late to walk in darkness, yet staying our soul upon God, and gripping the promise.

Now the light has arisen, suddenly and joyously. We received the other day the following inspiring communication from a *plain farmer in the West*, a man who loves God with all his heart, we believe—God bless him! We would give his name, but we think he would prefer not to have it done:

"Brother Hughes:

"You speak of a possibility of THE GUIDE stopping. That cannot be. No, no! Quicker let the sun go down at noon, and the moon refuse to give her light!

"I have FIVE HUNDRED DOLLARS in bank. Write, telling me how to send it. If you want to kill two birds with one stone, so THE GUIDE won't die, print me some of my books and leaflets and send a few."

That message puts new life in us. It is a big spoke in our wheel at this time. The five hundred dollars is equivalent to providing one hundred of the four hundred clubs which we have called for to reinforce THE GUIDE, and start it out on a new career of usefulness. If any considerable number of our subscribers follow out faithfully the Pentecostal Jubilee Anniversary Program, the whole five hundred clubs will be secured by October 31st sure!

CHRISTIAN OBLIGATIONS TO THE JEWS.

A work with the above title has just been issued by Rev. Benjamin M. Schapiro, founder and Superintendent of the Brooklyn Christian Mission to the Jews, with an Introduction by Rev. Charles Cuthbert Hall, D.D., President of Union Theological Seminary.

Mr. Schapiro is a Polish Jew, a man of learning, speaking several languages. In 1890, he entered providentially the Reading Rooms of the Hebrew Christian Mission, 17 St. Mark's Place, New York. His appearance attracted the attention of those engaged in the Mission work, being then nineteen, having just arrived in this country from Germany, although he was a native of Poland, his family of high social position.

He was led intelligently to acknowledge Jesus as the Messiah, and had a very clear conversion.

For a time he had a hard struggle, but, having indomitable energy, he held on his way in the face of frowning difficulties. At one time he was sojourning at the residence of our son-in-law, Rev. M. W. Davis, at Bradley Beach, adjoining Ocean Grove. He was then trying to sell books for a livelihood.

At length he was led to found the Mission for the Jews in Brooklyn. Its maintenance has cost him a severe struggle, on account of the violent opposition of the Jews. But he has heroically fought his way to success.

The work that Mr. Schapiro has now published treats the subject presented with great ability. The subject is now of profound interest on account of remarkable movements among the Israelites. The book is sold by subscription only, at \$1.00. Address Rev. B. A. M. Schapiro, 347 Decatur Street, Brooklyn, N. Y. It will richly repay any one who peruses it.

"O come, let us worship and sit down: let us sit before the Lord our maker."—Psa. 95: 6.

KNEEL, OR SIT?

Is the passage above correctly quoted? Let us look at it again.

"O come, let us worship and bow down: let us kneel before the Lord our maker."
—Psa. 95: 6

Ah, that is very different—"bow down"—*"kneel before the Lord our maker."*

Then why do so many, even ministers, persist in *sitting* while prayer is being offered, and *standing* when they are themselves offering prayer in the congregation?

We have seen the ministers on the platform at Camp Meeting, almost all *sitting* during prayer. How is this? It is not according to Methodist usage, and, what is more, it is not in harmony with Bible instruction, as seen above.

Who teaches the young ministers to adopt the *sitting* or *standing* posture in prayer? Is it traceable to the training in the Colleges or modern Theological Seminaries? Do the Presidents and Professors *stand* when they pray in the congregation? If they do, it is not to be wondered at that the students will do so. But it is to be lamented if there be such an example set—and we think such is the case, to some extent. Let the boys be taught to kneel and approach the great God reverently.

The most becoming place for a sinner unforgiven is on his knees pleading for mercy, despite the latest instruction of sentimentalism, that penitential tears and groans are obsolete, and the "*strait gate*" is abolished in deference to *advanced thought*. And we also believe that kneeling is most appropriate to "*sinners saved by grace*," not excepting ministerial sinners, saved by grace.

By all means try to follow closely the *Jubilee Anniversary Program* (page 117). The soul's life and your-self and family may be connected.

THE PENTECOSTAL JUBILEE.

ANNIVERSARY PROCLAMATION: "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Isa. 40 : 10.

ANNIVERSARY PROMISE: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isa. 41 : 18.

ANNIVERSARY PROGRAM.

We announced last month the First Anniversary of the GUIDE PENTECOSTAL JUBILEE, to be held throughout the month of October, and gave a program for each week; and we now repeat it, and hope every one of our subscribers, as far as possible, will faithfully carry it out, and great spiritual results, we believe, will follow. We desire to hear from all who receive special benefit.

I. THE SEARCHLIGHT WEEK.

GUIDING TEXTS: I. Chron. 28 : 9; Job 13 : 9, 10; Psa. 44 : 20, 21; Psa. 139 : 1, 23; Jer. 17 : 10; Lam. 3 : 40; Zeph. 1 : 12.

SEARCH QUESTIONS: 1. Do I set God always before me?

2. Do I seek God's glory in *all things*?

3. Do I keep myself unspotted from the world?

4. Do I command my children after me, as did Abraham?

5. Can God trust *me* in the *dark*?

6. Is the "Old Man"—the *carnal self*—positively dead, *in me*?

II. THE SACKCLOTH WEEK.

GUIDING TEXTS: Gen. 37 : 34; II. Sam. 31; I. Kings 21 : 27; II. Kings 19 : 1; Esther 4 : 1; Psa. 30 : 11; Isa. 15 : 3; Lam. 2 : 10; Dan. 9 : 3; Joel 1 : 13.

SEARCH QUESTIONS: 1. Have I in any degree relaxed my grip upon secret prayer?

2. Are there any of my unconverted children, or other friends, whom I have never made a direct effort to save, by personal appeal or letter?

3. Is incense burned on my family altar, regularly, morning and evening?

4. Am I sure that there is not some idol secreted in a corner or dark crevice of my soul?

5. Am I guilty, in any way, of not observing the instructions of Isaiah 58 : 13, 14?

6. Have I consented to have the carnal mind in any degree remain in me, in sight of the fountain of the all-cleansing blood of Jesus? If so, how long?

NOTE.—If, on close examination, we find any of the above defects cleaving to us, if we do not actually

put on garments of sackcloth, we should do what is its equivalent—he bowed before God in the *deepest humiliation*.

III. THE RESTITUTION WEEK.

GUIDING TEXTS: Mal. : 16-14; 3 : 8, 9; Luke 19 : 8; Luke 20 : 25; Psa. 116 : 12; Rom. 13 : 7; I. Thess. 5 : 15; I. Peter 3 : 9.

SEARCH QUESTIONS: 1. Is it certain I have a good title to all the property I hold, morally as well as legally?

2. Have I robbed God?—especially in tithes and offerings.

3. Have I given to God, as His servant, my full time, and all my powers?

4. Have I defrauded any man, in reputation or estate?

5. Have I allowed any one in my employ to overreach, to drive a sharp bargain in business—too sharp to stand the application of the straight edge of *God's law*?

6. Is there any robbery of God in the interior of the realms of thought, desire, will, affection?

IV. THE FIRE WEEK.

A great burning-out all along the line of THE GUIDE territory.

GUIDING TEXTS: Rom. 8 : 7; Rom. 8 : 8; Rom. 8 : 12, 13; Rom. 6 : 6; Eph. 4 : 22; Col. 3 : 9; Rom. 13 : 4; Eph. 4 : 22; I. John 2 : 16.

SEARCH QUESTIONS: 1. Do evil thoughts find any lodgment in my heart?

2. Do I have any inclination to flatter or be flattered?

3. Is the love of the world entirely dead—as to its conversation, associations, dress, and display?

4. Is the pride of life utterly destroyed, so there is no inclination to make a show in the flesh?

5. Is unholy, fleshly desire utterly extinguished?

6. Is there within any tendency to suspicion, evil-surmising, uncharitableness, malice, envy, or evil-speaking? Do I ever feel like saying, *in secret*, "Bro. A. is a good man, *but*" . . . ?

If any of the above signs are present, there is surely work for the "*Spirit of burning*." If the "Old Man" is not thoroughly consumed, cast him into the fire headlong; or rather, call on the Holy Ghost to do it. Let there be a *grand conflagration* all along the line, into which all the works of the flesh shall be cast, and the *soul-temple* be cleansed for the Lord Almighty to dwell in. Then wind up the anniversary with a roll of hallelujahs.

Now, then, throughout the month of October, in all parts of THE GUIDE territory, let there be a decided and vigorous movement on the line of salvation. Look for light, life, fire and power to enter all our habitations. Amen.

WOMAN AND THE PENTECOST.

"Help those women which labored with me in the gospel."—Phil. 4:3.

BY MRS. J. FOWLER WILLING.

MARY OF MAGDALA.

PART I.

Magdala, Mary's home, was a fortress-town on the western shore of the Sea of Galilee, and in the beautiful and fertile plain of Gennesaret.

Mary of Magdala was the desperately-demonized woman out of whom our Lord cast seven evil spirits. They had taken possession of her body, mind, and soul; so controlling her action as to make her behave in the most wicked and devil-like manner.

It has been generally believed that they were demons of social vice, and the Church has made Mary the patron-saint of outcast women who are trying to regain their standing in society—an ecclesiastical blunder that women ought to resent and correct.

The intrinsic and hopeless evil of a woman's nature is a heathen slander that the Church has been slow to slough. As a result, it has been taken for granted that a woman must be guarded and watched as a suspect who might fall into sin on the slightest provocation.

At last the world is coming to better reason. It sees, from figures, that women are far readier to enter the Lord's service than men are. They are the more modest and chaste half of the race. They are not usually the ones who pay for vice; but they are generally starved into sin. So, as in the case of Mary of Magdala, when a woman's offense is not definitely stated, it may be believed from collateral evidence that the demons that vex her are not those of social impurity.

Mary has been wronged all through the centuries by the assumption that she was the woman of bad life of whom Luke wrote—the one who anointed our Lord's feet while He was dining with Simon the Phar-

isee. None of us would care to go down to posterity with that sort of a blot on our escutcheon.

After Mary's healing by the Lord Jesus Christ she became one of His truest and best friends. She was probably a woman of means. She accompanied the Master on His preaching tours, with other women of influence, the husband of one of whom held an important office in the king's household.

She had the devotion and faith to stand by our Lord when He was nailed to the cross, though only one man had courage enough to hold steady during that fearful storm.

After His death, when all hope seemed to have come to an end, and even His chosen apostles had forsaken Him and fled, she, with His mother, stood as near as Roman discipline would permit, and watched to see where Joseph and Nicodemus laid His body. They and the other women prepared spices and ointments to complete the embalment as soon as the close of the Sabbath would give them time.

She was among the first who saw the empty tomb from which Christ had risen. She was the first to proclaim His resurrection to the apostles. When others believed not for joy, and went away again, wondering whether, after all, His body might not have been carried off, she stayed by the grave.

In a stupor of grief she failed to recognize the Lord, but supposed it was the gardener who was standing there. When she heard Him pronounce her name, "Mary," she sprang toward Him to clasp His feet. She had heard His voice and seen His form, but she must touch Him to make sure that He was really alive, and this was not merely an apparition. He drew back. She had had full proof of His identity. Unlike Thomas, the doubter, she had faith strong enough to receive Him without tactile evidence.

No doubt, she was one of the little company who received the Holy Spirit at Pentecost, and one who spoke with other tongues, as the Spirit gave them utterance. Her whole life must have been spent in spreading the good tidings of great joy.

Probably before her healing Mary was a sorceress. She had had dealings with bad

spirits till they had got her entirely under their power. The Jews, like their heathen neighbors, had resorted to sorcery as a substitute for Divine revelation, as Spiritists do in these days. Thus they had laid themselves liable to demoniac possession.

We certainly must believe that there were demons in this case. Whedon says: "Devils and diseases may combine; but they are not identical."

(To be continued.)

WORLD'S W. C. T. U. EVANGELISTIC TRAINING SCHOOL AND SETTLEMENT.

Our beloved sister and Editorial Associate, Mrs. J. Fowler Willing, has had a busy summer. She attended seven Camp Meetings, mostly in the Eastern States, and has seen the glory of the Lord. She gives us the following important facts.

"This institution was opened in October, 1895. It is the joint product of two of the Lord's great thoughts: first, the need that Christian workers be thoroughly trained; and second, the fellowship of rich and poor in 'Settlement' for service.

"The World's W. C. T. U. in London launched its Department of Evangelistic Training with Mrs. Willing as its Superintendent. It was decided to open a Training School at once. The commodious building formerly known as Beulah Mission, on Thirty-second Street, near Tenth Avenue, New York City, was placed at its disposal. Teachers and lecturers were willing to work without salary and give their own means for its support. The location offered the best opportunity for

'SETTLEMENT' WORK.

"A great door and effectual was opened, but there were 'many adversaries.' The uphill climb has been hard and heavy, but the result has shown that the Lord has set before this work an open door which no man can shut.

"Greater New York is the moneyed metropolis of the continent. It is the chief American port of entry, easily accessible from all lands. With its mammoth newspapers, its commercial wealth, its political importance, it is just the place for an institution that hopes for world-wide influence.

DURING ITS THREE YEARS

the school has trained thirty young men and women who have taken the Course of Study in whole or in part. To reduce its theories to practice, each student has been required to give an hour a day to visiting in the tenement houses in the vicinity. Each has had to assist in Mission service in the chapel nearly every evening in the week, help in the 'open airs,' teach in the Sunday School, give Bible readings, or preach sermons, as there is ability or demand. Each has been expected to lead children's, young men's or young women's meetings, care for the

sick, feed the hungry, and clothe the shivering poor, as each day has brought the need.

"The three years have made

GREAT CHANGES

in the locality. Enemies have become friends. The contempt and hatred which for the first years kept our workers in danger of being stoned when they stepped out of doors have given place to respect and sympathy. And yet there remains great room for improvement. The bigotry of the people is still deep-rooted. The ravages of strong drink are fearful. The general ungodliness is a terrible danger to the city and the whole land.

"A few of our sisters have stayed during their summer vacation to work among the poor. There ought to be at least ten more who could come and 'do likewise.'

"There are three or four thousand

FACTORY GIRLS

within easy reach. They are poorly paid, terribly tempted, fighting bravely against all odds, for life and honor. There are scores of young men racing to ruin at breakneck pace. What an awful menace to our country's future! Has not God some good people who will help this tremendously needy work?

"We are beginning to reap from the sowing of the first hard years. We are about as comfortable and safe as Christians need to be. Some of our poor people have been converted, and we are looking for a general outpouring of the Holy Spirit.

OUR COURSE OF STUDY.

works well. It develops the reasoning powers, so that facts that have been gathered by study and observation may be made available. It also imbeds in the consciousness the principles that underlie the best spiritual, mental, physical, and evangelistic success.

"The nonresident students who carry faithfully the Course by correspondence realize the same results. We have been favored with excellent lectures on important and helpful themes.

"The School year is from October to June. A course of Bible study has been carefully prepared and arranged. It will require one School year, and it may be taken by itself or after the other Course.

"The value of the

PRACTICE WORK

of the School can hardly be overestimated. This living among the poor, with the many-sided service required for carrying on a 'Settlement,' gives knowledge of human nature as well as skill in handling the difficult but precious material with which Christian workers have to deal.

"In these days of specialists, when all who do good work are trained for it, thoughtful people see the need of having not only right theories, but thorough practice in their application. If one has a complicated case in court he looks for a lawyer who has had not merely the best training, but long practice, by which he has learned to meet and master the unexpected. If one is very ill, he wants a physician who has had not only ample instruction, but also years in which to learn the sick-room atmosphere and exigencies. The need of the hour is practiced as well as trained Christian workers. We believe that in no way can theory and practice be given better than in our blending of training and 'Settlement' work."

OUR PENTECOSTAL GUIDE FAMILY.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God?"—I. John 4: 7.

"O let us stir each other up,
Our faith by works to approve,
By holy, purifying hope,
And the sweet task of love.

"Let all who for the promise wait,
The Holy Ghost receive;
And, raised to our unsinning state,
With God in Eden live."

MY MOTHER'S TRANSLATION.

BY GRACE WEISER DAVIS.

My mother departed from us July 20th, aged 59 years and 7 months. She was born in York, Pa., and lived there until the decease of my father, which latter event occurred over nine years ago. Mother was converted after her marriage to my father, Oliver Weiser. Father was converted at the same time, in a great revival that continued almost one year. This revival commenced previous to my birth, and continued months thereafter. After father's conversion he immediately became a valued and efficient worker in the Church, occupying almost every position of trust and honor that was in the power of the Church to bestow upon him as a layman. Mother was a more quiet worker, but her sympathy and encouragement made it possible for father to be what he was. When father was superintendent of the Sunday School, mother was a teacher therein. When father led the class meetings (being the leader of three at one time), mother made him restful and comfortable at home, and saw that he was not disturbed in his preparations for his classes; for father always had some fresh thought to present and some new devotional fervor as he came from his knees and library to the class. Mother's home was hospitably thrown open to all who were laboring for God. She gave them the best she could get, and then apologized because it was not better. Hundreds of ministers can testify to the ministrations of this combination of Mary and Martha.

After father's death mother retained her home—stead in York, but spent her time largely between my sister and myself, being with me the greater part of the time. This was somewhat of a sacrifice to mother, for she loved her life-long home and friends above all others, but sister and I plead our desire and need of her. In my case, she felt that, by being in my home, she was helping in my work for God by easing me of all home cares.

We brought mother to Bradley Beach, hoping for a prolongation of her precious life. She was cheerful and hopeful and planning only for life. We shrank from telling her the truth as learned by us from specialists; but God himself revealed it to her, and I have never read of nor witnessed a more triumphant deathbed than my mother's, and I pray that the reading of this by those who shall receive the paper may be blessed of God.

One day mother prayed, "Dear Lord, prepare me for the country to which I am going." Before the day was over she was shouting happy. From that time on she talked of her coming translation, and her faith was gloriously triumphant. She would request singing or prayer any time of day or night, and always join in with both when not too weak.

On Sabbath, June 26th, she had a day of wonderful exaltation. She said, "I always hoped and trusted in God, but now I have a fuller realization than ever before. Praise the Lord! He is so good! I feel so happy I wish I could tell it to the whole world." Then she delivered messages to those present and sent others to those absent. Some were of gratitude for ministrations received; others were exhortations for a closer walk with God. As we all wept she said, "I don't realize that this is death. It is His will and is all right. We are all weeping, but these are tears of joy and not of sorrow, and they are harder to repress than if they were tears of sorrow." When the doctor came she said, "Just think, doctor, to be forever, forever, with the Lord." No one could come into mother's room after this without having her speak of this glory which was filling her being. Fearing that we might forget much, I committed to paper at the time some of her choicest words.

My sister said, "Mother, how can I do without you?" "Give yourself more fully to Jesus and live fully for Him, and He will supply your need," she replied. To me she said, "Grace, God has given you gifts that few have; let us both pray that He may make you a weight of glory—a weight of glory to the whole world. You make sacrifices, but God has blessed you,

and you have much to be thankful for, and will have much more."

For several days her mind wandered, and she insisted on being taken home to York. One afternoon she astonished us by telling us that this restlessness was a sign that she was going to leave us. Then she said, "I am homesick for heaven, homesick for heaven." Again, when asked why she was smiling, she said, "I know the death angel is coming, but I wish I knew more definitely when." To the doctor, "Sometimes my way has seemed dark, but it was always like the Ferris wheel; it came around to a point of light." Again, when smiling, she said, "I have been thinking of the Christian promises in the Bible. Hallelujah!"

One day she sighed, "I wish I were in heaven!" "You will get there," I replied. "It seems so long," she answered. "It may be nearer than you think," I said. She commenced to sing "Hallelujah, Hallelujah," now, to the tune of "Come to Jesus." Again she said, "I believe I will get awake some time and find myself in a strange country." "What country?" I asked. "A strange country to which I will be translated," she responded. "Mother, it will not be so strange; your father and mother and husband and little boy are there, and we are coming," I answered. Then she sang, "Praise the Lord, where shall I Thy praise begin?" To the doctor she said, "Doctor, I wish that I could stand on some eminence and sing and shout, that all the world could hear me, of the goodness and mercy and love of God to me."

To one lately married she said, "You are just beginning life. It pays to begin it right. Everything you do for God is on compound interest; it will be doubly repaid you. I wish I could tell you what God has done for me; not others, but me. I commenced to serve Him when young, and consecrated all my children to Him in early life, and they are all Christians, and I am so happy." Again, when asked why she was smiling, she replied, "I see the rays of righteousness, and they are illuminating my soul. This whole place is permeated with the love of God, and His love is filling my soul." Then she sang, "I will praise Thee, where shall I Thy praise begin?" until so weak that she could only whisper His praise.

On July 4th there was a great electrical storm. I went at once to her bedside, but before I could speak she said, "Let not your conscience be troubled. You believe in God. It is all right. I'm not afraid." Then she had us sing, "My God is reconciled" over and over, she joining with us until she was shouting happy.

As I kissed her one day, she said, "In heaven." "What about heaven?" I asked her. "We will rejoice together in Jesus in heaven," she replied. To a relative who wept as she saw her she said,

"Don't weep; I am nearing my end; but all is well. Tell my friends in York to meet me in heaven." Her favorite words were, "Surely goodness and mercy shall follow me;" her favorite hymn, "Jesus, Lover of my Soul." The night previous to her death she said, "There is light all around me," and she insisted that there was "some one dressed in white directly behind me." She spoke of seeing her father and mother, and repeatedly called father's name. She seemed to be holding converse with some one above, and she said, smilingly, "So you like it better up there than here? Well, I don't wonder."

For several days her mind had been confused, and she realized this. "O God, don't let me lose the use of my senses!" she prayed. God answered that prayer, and she was conscious till at least fifteen minutes of her translation. I knelt by her side, and said: "The Lord is your Shepherd; you shall not want. Yea, though you walk through the valley of the shadow of death, you need fear no evil, for God is with you. Surely goodness and mercy shall follow you, and you are going to dwell in the house of the Lord forever."

There came a responsive smile on her face. Then I prayed aloud that God would keep her in His strong arms, and carry her as the mother does the babe; and He did. In a few minutes she drew a gentle breath, and was translated. Only then did her eyes lose their wonted life-look.

She leaves two daughters—Emily Weiser, wife of Dr. Heaps, of Delta, Pa., and Grace Weiser, wife of Judge Davis, of Jersey City, and one son, Oliver Weiser, of Delta, and countless friends—to mourn her loss.

During her illness at my husband's home, in Jersey City, she was visited by Rev. Dr. Eakins, of Paterson, N. J., and Dr. Randolph, of Jersey City, who were delighted at her cheery, thankful spirit, even when suffering greatly. At our summer home Revs. Messrs. Ridgely, of Bradley Beach, and Barnes, of Philadelphia, visited her, and they both spoke at her funeral service as having received fresh inspiration at seeing how death had lost all gloom to mother. Our physician, Dr. Johnson, said hers was the most triumphant death he had ever witnessed.

The funeral services were conducted at my husband's, Judge Davis's, home, by Rev. Mr. Ridgely, assisted by Rev. George Hughes, editor of the "GUIDE TO HOLINESS," who came to represent the Ocean Grove Association, and Revs. Dr. Lowrie, of Jersey City, and Dr. Barnes, of Philadelphia. The committal services were conducted in York by Rev. Richard Hinkle, assisted by Rev. Mr. Barnitz.

Mother prayed that God would immortalize her, and her prayer is now answered.

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P. M., at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction. Requests for prayer should be directed to Dr. M. W. Palmer, as above.]

The regular Tuesday afternoon meeting was held at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street.

Rev. Mr. Morehouse was in charge. After the usual requests for prayer, Mr. Morehouse announced that in his mission they were preparing for a great meeting, and said the Gospel chariot would be there. He asked those present to pray that he might have wisdom given him to make the most of his opportunities.

Mrs. Searles prayed.

SINGING—"Come, Thou fount of every blessing," etc.

Mr. Morehouse then read a portion of second of Acts, descriptive of the wonderful meeting they had on the day of Pentecost, which changed the whole tendency of the lives of the disciples. He commented upon the power that had been given unto the disciples—that when they were filled with the Holy Ghost they were able to speak in different languages. Pentecost was just fifty days from the time of the crucifixion; and it was the most remarkable of all the gatherings ever known. After this great outpouring of the Holy Spirit they began to speak with other tongues, as the Spirit gave them utterance. The effect of this was to do away with all timidity. A few days before, they had trembled at the voice of the Master, but now they knew no fear; they had been baptized with the baptism of fire.

I thank God I have been allowed to bear witness to His mercy and goodness. Many persons have said that it was a great source of wonderment to them that the lives of Bishop Taylor and myself had been preserved so long; in fact, I myself am not a little surprised that I have been brought through so much sickness, and permitted to give my testimony for Jesus. I feel that I shall not long be here, that I shall soon join the innumerable host of those who have gone before: I shall be with Sister Palmer, Bro. Roche, Bro. Lowrey, and those whom we have so well known and so well loved.

SINGING—"Glory to His Name," etc.

Pleasant Reminiscences.

Miss Abbie Mills.—Forty-eight years ago I first saw Mrs. Lankford Palmer, at a camp

meeting in Central New York. I there saw that God had called me to holiness, and found that He was ready to baptize me with the baptism of the Holy Ghost. The next winter I came here to attend the Tuesday meetings. Jesus was guiding me then, and many times since then have I been led by His hand.

I have been away on the Pacific coast, and yet, somehow, a voice seemed to speak to me, saying, "Go back East, and attend the camp meetings again;" and I said, "Lord, it is a long way, and a tiresome way; but I will follow on." I began to come East; and first I stopped at Denver, where I found a student whom I had known conducting the services. His wife had been one of my pupils. I was very glad indeed to meet my friends, and after a pleasant stay with them I took my way to Mountain Lake Park, where I spent several days; then I turned toward Ocean Grove, and attended the meetings there; but I missed many of the good friends who used to assist in these meetings, especially my revered friend, Mrs. Lankford Palmer. When I got to Ocean Grove I looked at the house; I walked to the first pathway; and when I saw the people coming that way I thought there must be a meeting there, and I followed along with them, and had a blessed experience. Now I have turned my feet westward, and I said, "Before I go back I will stop in New York, for I want to go to the Tuesday Meeting;" but I did not expect, when I came here, that I should bear testimony. I said to myself, "What shall I do? I cannot hear what is being said;" but I knew that the Lord is where His people are giving testimony. Jesus knows all about our troubles; He knew all about my struggles when He gave me rest and peace in the Holy Spirit. It is the old story of "Jesus with me all the time." O how blessed it is to have Jesus with me!

Three times I have crossed those mountains, from coast to coast. I cannot hear, but the Lord is caring for me, and I am on the same track as the army. I read THE GUIDE; I read the testimony of the dear people of God. I am done sighing, and done crying. I praise the Lord with all my heart, and bless His holy name. How can we be sorrowful when we talk about God? By His grace, I am so glad to know that I am on the pathway of holiness.

In the King's Highway.

Miss M. L. Smith.—I am so glad that I am in the King's highway, and I understand the way He wants me to travel. I have given up my will to Jesus. He causes me to run and not be weary, and I love Him with all my ransomed powers. I feel the soul-uplifting, the soul-inspiring of the knowledge that I have chosen Jesus

for my pilot. To night I am going to the Navy Yard to sing for the soldiers, and I feel as if I could sing out of the depths of my soul. It is wonderful, to sing with an understanding heart. I have been suffering with my throat, but the Lord has helped Dr. Palmer's remedies in healing my infirmity. I am glad I am in the army of the blessed King. Praise His holy name'

Power in Prayer.

Mr. Forbes.—A month before I was consecrated to God a minister asked me to close a meeting by prayer. I could not do it; I had never prayed in public in my life; but that night I went to my room and prayed all night; and from that time I have never refused to pray when asked. The Lord helps His people out. The Lord expects something of His children. Bless the Lord to-day for the comfort of grace and joy in the Holy Ghost! I was coming over here, and I thought I would stop in to the Tuesday Meeting. It seems to sharpen up our appetite a little to hear the testimony of these dear people.

SINGING—"O Beulah Land," etc.

California Campaign.

Rev. Mr. Vivens.—When the Holiness Band came out to San Francisco they met at the old Power Street Church on Sunday morning, and on Monday we cleared a vacant lot and put up a big tent. Five thousand people were there from all parts of the country, and of all evangelical denominations. Among them was Ebenezer Thomas, afterwards killed by the Modoc Indians, and he said that the preaching had the right ring. Our sister here is in communication with the Father of Spirits, although she cannot hear our voices: she is uplifted by the power of the Holy Spirit. O it is a blessed thing to be filled with the Holy Ghost, and to live in that blessing year after year! I do not know the sister, but when I heard she had come from California I could not but feel interested in her. God bless California! the most blessed place on earth.

I often wish our preachers would make more of the Bible, and discard all so-called accessories to religion. I often desire, too, that they were not so particular to close their meetings on the minute. Very often, when our meetings are hardly under way, the ministers have such a sympathy for the dear people that they do not want to keep them a moment after the appointed time; and thus, when they are getting ready to speak, he shuts right down on them.

We are going to have a series of meetings at John Street, and I would be so glad to have an old camp-meeting time. I am glad Bro. More-

house is going to have a Gospel chariot, and I shall surely be there. Yes, Bro. Morehouse, I am going down to get some of your oil.

Soul Longings.

Mrs. Searles.—It is a sad fact that ministers have to resort to various methods in order to attract an audience. Stereopticon views have been introduced, and the young people urged to come in, with the assurance that "we will close early and promptly on the minute at nine o'clock;" and so they have been obliged to keep their word. I was told that these same people would then have time for a game of euchre. I only hope that when these dear preachers come back from their vacations of a month or two, they may be filled with the Holy Ghost. I do not want them to tell me of the latest developments in science; I do not want to hear extracts from Herbert Spencer, but I do want to be told something helpful about the Lord Jesus Christ, and of His love that passeth all understanding. The greatest obstacle in my Christian life is the want of success that attends the preaching of the word at the present time; and I am distressed over it. I think of all this wonderful light—if the people would just improve it. Nowadays you hear every subject touched upon except the vital topic of salvation.

I was at the meeting at Sing Sing. There the people went to hear a sermon or two, and rarely were one-fourth of the people on the ground: the majority showed a marked lack of interest. I also went to a Prohibition Camp Meeting; and I think it is next to holiness. We have to meet this great question of temperance as we never met it before, or the devil will run away with the whole of us. I had rather be the poorest sort of a Christian than a sinner.

SINGING—"Close to Thee," etc.

The Baptized Apostles.

Mr. Corbett.—I think the apostles must have understood human nature after they had the baptism of the Holy Ghost. It seems to me that they must have held a great many things stirring in their hearts that we feel, because they had the power of God in their hearts. And it is a good thing for us to take heed how we hear. I am glad we have still the opportunity of holding these meetings. I wish more would come and receive a blessing, and I think if they only knew of it they would be very glad to be with us. This meeting seems to me one of the most blessed resting-places in the journey of life. These meetings rejoice my heart, and I am glad the Lord has permitted me to attend.

After prayer by *Rev. Mr. Nivens*, the meeting was dismissed.

THE PENTECOSTAL CLOSET.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—II. Cor. 4:7.

The power of the Spirit is here spoken, resident in a mortal body—an earthen vessel. Here the condescending love of God is manifest. But the earthen vessel is not to be exalted, in its own estimation or that of others. God reserves the glory for Himself, that the excellency of the power may be seen to belong to Him.

A CRY FOR WISDOM.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

Scholars say the Greek word "*lack*" should be translated "*want*." And multitudes of hearts are deeply conscious that they *need* wisdom, and they *want* it and cry out after it.

St. James, in the 4th verse, has been enjoining that we "let patience have her perfect work, that," says he, "ye may be perfect, entire, wanting nothing." And, in order to do this, in this 5th verse he counsels, if wisdom be wanted to fulfil the requirements of the 4th verse, that we make our request unto God for it. That is, the wisdom whereby ye may "count it all joy when ye fall into divers temptations or trials," and "let patience have her perfect work." There is but one source whence such wisdom is derivable, and that is God Himself. Ask therefore of Him.

And the encouragements to such asking are strong: (a) *He giveth liberally*. So the Greek is rendered by the *English version*. It is rendered, *with simplicity*, Rom. 12:8. "God gives," says Alford, "without adding ought which may take off from the graciousness of the gift. *Liberally*, according to the full extent of the need, and according to the bounteousness of the Giver."

"He upbraideth not." He gives to the humble suppliant without upbraiding him with his past sin and ingratitude, or his future abuse of His goodness. The Jews pray, "Let me not have need of the gifts of men, whose gifts are few, but their upbraidings manifold; but give me out of thy large and full hand."

"And it shall be given him." Here is a gracious promise—there is an almighty "*Shall*" in (irrespective of condition) "*shall be given*." God is no respecter of persons. So, no matter how great the perplexities that oppress the mind, and how all-encompassing the difficulties besetting our path, we shall receive wisdom to

direct, to remove mental perplexity, and to overcome difficulties.

But be careful of one thing. In going to the Divine footstool to ask this gift of wisdom, do not hurry away from the Divine presence if an immediate answer be not given. *Wait* on the Lord, patiently, believingly. Waiting on Him is rich in its compensation.

"Wait thou His time, so shall this night
Soon end in joyous day."

Wait upon the Lord only. The light will break upon you in exceeding brightness, and you shall praise Him.

SUNDAY AT THE SEA SHORE, AT ASBURY PARK, ON SABBATH, AUGUST 28th.

Great was the crowd at the morning service. The Commander was right on hand at the hour appointed for the service. The audience was a very representative one, almost every State in the Union being represented.

Col. Gardner had stepped upon the platform previous to the Commander, and had urged the people to join him in a few songs. The singing was lusty and hearty. On the dot of the hour—eleven—the tall form of the Commander was recognized on the threshold of the platform; he was followed by a few of the National Headquarters' Staff. The many Volunteers who formerly have been present at our leader's side were engaged elsewhere this Sunday in the field of harvest, which has been found to be so great.

After a few words of welcome and an introduction of the Volunteers to the audience by Dr. Mingins, the Commander rose and at once gained a most attentive ear of the people. Now it had been intimated that the congregation would not remain a minute after the hour of twelve, but there was not so much as a restless expression on the faces of the hearers at the noon hour. Consecration was the theme and was presented in a most thrilling manner. We were shown, as never before, the great need for devoted, whole-hearted Christian workers in the cause of Christ and the Christless. We were brought face to face with our duty to God and humanity. At the close of the service, in response to an appeal made for Defenders of our movement, twenty gave their names to be enrolled as members of the League, pledging their prayer, sympathy and financial assistance.

The afternoon meeting was conducted by Col. Robert Gardner, assisted by the local officers and others. Although temptations are great on a Sunday afternoon for individuals to spend their time in the pavilions, on the board

walk or on the beach, several hundred found their way to the auditorium that they might enjoy a quiet hour. Col. Gardner made the address, giving the audience an account of some personal experiences.

At 6 P.M. the Commander led a large, enthusiastic meeting at the beach. An audience quickly gathered to listen to his address, which was short, sharp, crisp, pointed and thoroughly interesting. He made known the aim and object of the Volunteers, and advanced their principles, which could be readily seen were endorsed heartily by the throng. This was made manifest by the generous collection given toward the furtherance of the work in Asbury Park.

Immediately at the close of the beach meeting we again turned our steps in the direction of the auditorium, and arrived some time before the hour appointed for the meeting, but already many seats in the building were occupied; at 7.45 the room was filled. After a few soul-stirring songs, a solo, and other interesting features, the Commander made his way to the platform. He was urged by the people to give a selection on his harmonica, to which he responded. One could see the eagerness of the people to listen to the evening's address by the Commander, which was attended with power and unction. As I gazed into the faces of those before us I could read on some despair, indifference and hardness, which, as the speaker progressed, melted into hope, eagerness and tenderness.

It was late when we turned our backs upon the battle-ground of the day, where victories had been fought for and won. Many at the close had rushed from their seats forward to express their deep sympathy with and desire to practically help us in our work, some promising to aid the Volunteers upon their return to their different homes, others asking what they might do to assist us and strengthen our hands in the fight.

The day had been one of hard work. It was but a few short hours when we must turn our steps once again to the busy city of New York; still we had the echoing words of the people ringing in our ears to "Come again."

—Observer.

The correspondent "Observer," above, is one with whom we are well acquainted. She is known in our home as "Annie." Awhile ago Satan, by the cruel hand of one of his emissaries, sought to kill her, but she still lives to speak and write for Jesus, thank God! And the article extracted from the Volunteers' Gazette indicates her present vigor. Our readers will, we are sure, pray that she may long live, and be filled with the Spirit, and win many souls to Jesus.—[Ed.]

"For it is better, if the will of God be so, that ye suffer for well doing than for evil doing."—I. Peter 3:17.

Of course it is. It is often said, "I would not bear it so ill if I had deserved it." Peter replies, "It is better that you did not deserve it, in order that, doing well and yet being spoken against, you may prove yourself a true Christian."

DAILY BIBLE CALENDAR—OCTOBER.

1. I. Thess. 5:8; Isa. 33:17; Lam. 3:58; I. Chron. 16:25.
2. II. Tim. 2:16; I. Cor. 12:7; Psa. 119:170; Psa. 148:2.
3. I. Pet. 4:12; Job. 5:19; James 5:13; Psa. 145:11.
4. John 3:13; I. John 4:4; Psa. 54:2; Psa. 61:5.
5. Zech. 8:19; Psa. 32:10; Lam. 2:19; Lam. 2:17.
6. Prov. 3:11; Deut. 33:25; Lam. 3:59; Col. 1:12.
7. Phil. 2:14; Prov. 14:22; Lam. 5:21; Lam. 3:58.
8. Col. 1:10; Eccles. 8:5; Psa. 119:31; Psa. 68:34.
9. I. Cor. 4:5; I. Cor. 4:5; Psa. 139:19; Psa. 92:8.
10. Ephes. 4:29; Heb. 6:14; Psa. 141:3; Psa. 119:171.
11. Matt. 5:37; Prov. 21:23; Psa. 119:17; Psa. 45:17.
12. Psa. 105:4; Matt. 7:7; Psa. 63:8; Psa. 40:16.
13. Gal. 5:26; Prov. 29:23; Psa. 10:17; Luke 1:40.
14. Matt. 20:26; Isa. 66:2; Isa. 26:13; Isa. 34:22.
15. Ephes. 6:6; Heb. 13:16; Psa. 57:2; Matt. 26:30.
16. Isa. 41:14; Deut. 33:29; II. Sam. 23:17; II. Sam. 22:31.
17. I. Sam. 12:14; II. Chron. 15:2; John 13:37; Isa. 60:18.
18. Deut. 8:2; Deut. 8:7; Deut. 9:26; Deut. 12:7.
19. Josh. 22:5; Deut. 11:27; Deut. 21:8; Deut. 11:25.
20. Col. 3:12; Job 36:7; Matt. 11:26; Psa. 147:12.
21. I. Thess. 5:15; Rev. 3:5; Isa. 63:15; Psa. 16:11.
22. Luke 10:20; John 10:28; Psa. 119:43; Acts 2:46, 47.
23. Phil. 2:3; Isa. 58:9; Psa. 71:3; Psa. 72:19.
24. II. Tim. 2:22; Acts. 15:11; Psa. 86:16; Ezek. 3:12.
25. James 5:7; John 15:16; Psa. 27:8; Psa. 50:14.
26. Rom. 13:14; Heb. 8:12; Jer. 31:9; Psa. 89:8.
27. Gal. 5:25; Isa. 30:18; Acts. 8:15; Psa. 83:18.
28. II. Thess. 2:15; II. Tim. 4:8; II. Thess. 3:16; Psa. 47:6.
29. Heb. 13:5; James 5:8; Prov. 15:8; Luke 19:37.
30. James 4:8; Psa. 145:9; Psa. 57:11; Jer. 32:18.
31. Isa. 24:15; Job 34:23; Psa. 134:3; Psa. 148:13.

International and Interdenominational "Guide" Prayer and Tract Union.

DAY FOR SPECIAL PRAYER, OCT. 11TH.

We call upon our readers to observe this as a day of special prayer. Scripture for the day, Luke 18:1-14, and the hymn to be read or sung, No. 441 in the Methodist Hymnal.

Put in a full day; begin it early, and be alone with God. Plead the merit of His beloved Son's sacrifice, and appropriate its virtue. Pray earnestly for all who are on the

GREAT PRAYER ROLL.

Pray for the families that are represented in the "Prayer Union," for all Holiness Workers, Evangelists, Publishers, Editors, and for the Editor of *The Guide* especially. *Expect an answer.*

EDITORIAL REVIEW.

Let every reader note carefully and follow out the Jubilee Anniversary Program on page 117.

Of the Christian warrior, Montgomery, the poet says:

"Undaunted to the field he goes,
Yet vain were skill and valor there,
Unless, to foil his legion foes,
He takes the trustiest weapon, prayer."

Mark that! the trustiest weapon, PRAYER.


THE OCEAN GROVE PRAYER COVENANT, on page 115, being named to some of God's elect children, two devoted women, who *know how to pray*, requested at once that their names be enrolled in connection with the PRAYER LEAGUE, and so their names head the list. Now let thousands follow and join this mighty and united appeal to the throne in behalf of Ocean Grove, that in the summer of 1899 there may be revealed

THE GREAT CENTURY PENTECOST!

in wondrous proportions, electrifying the whole country. All who will unite in this "COVENANT OF PRAYER," send your names at once, addressed to Rev. Geo. Hughes, 40 Ridge Street, Orange, N. J., his home address.

—THE DOUBLE CROSS AND MEDICAL MISSIONARY RECORD: A Monthly Journal, devoted to the cause of Medical Missions in all lands. We receive this journal monthly and are interested in reading it. It represents an important work. Missionaries go out under a decided advantage by having a *medical education*. The magazine is well made up. Send to 718 Sansom Street, Philadelphia, for sample copy; price, 5 cents.

GLANCES EVERYWHERE.

 Be sure to follow out the Pentecostal Program on page 117.

—Look for great Pentecostal visitations in the Churches this fall.

—At the Tuesday meeting, some one, nearly every week, is sanctified.

—A Deaconess' Home was dedicated at Ocean Grove in the summer.

—The Disarmament proposed by Russia has startled the world. Amen.

—Mr. E. W. Bliss has accepted a call to the Madison Square Church House, N. Y.

—Rev. Josiah Strong has resigned from the Presidency of the "Evangelical Alliance."

—Bishop Joyce, during the summer, has been making seven missionary addresses a week.

—Douglas, Mass., was gloriously visited at the Camp Meeting last summer, as heretofore.

—The proclamation of peace should be followed by a great revival of religion in our country.

—Sing Sing Camp Meeting, N. Y., presided over by Rev. A. C. Morehouse, was graciously visited.

—At Bentleysville, Pa., Camp Meeting, "the days," it is said, were all days of Pentecostal power.

—Jennie Smith called at our office recently. She is still flying to proclaim the everlasting Gospel.

—Rev. A. K. Street, of the N. J. Conference, a veteran of 91 years, entered glory-land August 15th.

—The "Hollow Rock" Camp Meeting, it is said, might more appropriately be called "Holy Rock."

—The American Bible Society has lost two valuable Secretaries—Rev. Drs. A. S. Hunt and McLean.

—The Christian Missionary Alliance, Rev. A. B. Simpson, President, is planning for a campaign in Cuba.

—The Witness says: "There are people who are always being hurt—a sign that they are not fully cured."

—Rev. E. J. Haynes, of N. Y. Conference, has been preaching from the lawn of his parsonage in Poughkeepsie.

—Jews coming to Christ—15,000, it is said, by reading Delitch's Hebrew translation of the New Testament.

—"The Christian Alliance" took up a collection for Missions, at the Orchard Beach Convention, of over \$50,000. Well done!

—Deacon George M. Morse, of Connecticut, was at Ocean Grove for a season. We are always cheered by the light of his countenance.

—Revivals. The Churches, all around, ought to be ablaze with revivals this fall and winter. Let the people pray and work for it.

—Rev. B. C. Taylor, the fiery evangelist, has been conducting tent meetings at "The Exposition" in Omaha, Neb., during the summer.

—In Lebanon Methodist Episcopal Church, under the pastoral labors of Rev. E. Burdsall, 150 have professed conversion in two years.

—Rev. J. Hudson Taylor, of the China Inland Mission, is making efforts to present the gospel to every "living creature" in China within the next five years.

—We know some Camp Meetings which were once truly Pentecostal, but the light and life are extinguished, looking now like an old ruin—shattered walls standing, looking like so many ghosts.

—Brother McBride, in preaching at Ocean Grove, said he "had heard of a Church out West which had been sold for an ice house, and all they had to do was to take out the seats." We hope such examples will not multiply.

—MRS. BALLINGTON BOOTH has ex-prisoners temporarily staying at "Hope Hall" in this city, who have, it is believed, truly entered upon a new life. She desires to find employment. Any who have vacant places, or who can give employment to any of these men, address Mrs. Ballington Booth, Headquarters of The Volunteers, 34 Union Square, New York.

—DARE YOU? Dare you wear the old hat, with one dress less this fall, or abstain from coffee and tea for a time, in order to send us five dollars, with five names of your friends to receive THE GUIDE next year (yourself one extra, free)? Dare you perform this act of self-denial, and trust God with the results? Dare you? Let us hear from any who will dare do it, quickly. Let many dare!

CHRISTIAN LITERATURE.

OCTOBER WORK.

In connection with the Anniversary of the PENTECOSTAL JUBILEE this month, we desire that there shall be personal, earnest, and persevering work on the line of circulating holiness literature. Let every subscriber to THE GUIDE, who is able to do so, appoint himself or herself a committee to canvass for new subscribers for THE GUIDE and for the circulation of books. Read carefully "The Supplement" given with this number, and see if you cannot avail yourselves of what is there announced, and get some of the things in circulation.

The Five Dollar Clubs

are what we should specially aim to secure by October 31st. We need, as before stated,

Four Hundred of these Clubs,

with five names of subscribers, and the sender of the Club entitled to the magazine for a year from January 1st free, the remaining numbers of this year included. *Push for these, and forward them as quickly as possible.* The handsome donation of \$500.00 announced on page 115 provides for one hundred of them, and will furnish THE GUIDE to many who will be blessed by it. We now want the three hundred clubs remaining. Who will send one, two, three, or more? Whoever has five hundred dollars in bank, more or less, like the plain Western farmer, that can be thus used for the Lord's work, let it leap out from the bank vault this way, *quickly!*

Magazine and Book.

We desire that every one will give special attention to the offer of

A Jubilee Gift

of THE GUIDE for a year, and the magnificent book,

Life of Mrs. Lankford Palmer,

the two for \$1.50, which is the price of the book alone. Here is an opportunity for some hundreds of our subscribers to get both to their pastor's study table by a contribution of \$1.50 only—or for themselves. Who will have them both for \$1.50?

Captain Antle; The Sailor's Friend.

This is a very captivating story. It is the story of a sea captain, and how he was brought to Christ, after a life of sin, and his subsequent devotion to his Master's service. A good book for the home, for Sabbath-school libraries, and to present to some friend leading a seafaring life who is unconverted.

FROM F. H. REVELL PUBLISHING COMPANY.

Lights and Shadows of American Life. By Rev. A. C. Dixon, D.D. Price, \$1.00.

CONTENTS: I. Our Homes; II. Our Bread Winners; III. Our Money Makers; IV. Our Boys and Girls; V. Our Amusements; VI. Our Sabbath; VII. Our Politics; VIII. Our Cities; IX. Our Bible; X. Our Churches; XI. Our Dangers; XII. Our Women; XIII. Our Destiny.

Dr. Dixon is a vigorous thinker, and has the faculty of expressing his thoughts strongly. We doubt not the reader will find these qualities well illustrated in this volume.

Select Northfield Sermons. By Robt. E. Speer, H. W. Webb-Peploe, Andrew Murray, A. J. Gordon, and others. In eight chapters.

CONTENTS: I. The Land of Promise. By Prof. W. W. Moore; II. The Religion of Unspottedness. By Dr. Robt. E. Speer; III. Summons to a New Departure. By Dr. T. L. Cuyler; IV. Joseph of Arimathea. By Andrew Bonar; V. Deliverance from the Hand of Our Enemies. By H. W. Webb-Peploe; VI. Entrance Into Rest. By Andrew Murray; VII. Repeating the Life of Christ; VIII. The Holy Spirit's Relation to the Church and the World. By Dr. A. J. Gordon. Price, 30 cents.

Meet for the Master's Use. By F. B. Meyer. Price, 30 cents.

CONTENTS.—1. God is Near; 2. Touch No Unclean Thing; 3. A Vision of the New Life; 4. The Fair Mitre; 5. The Power of Appropriation; 6. Take! Take! Take! 7. The Blameless Life; 8. Reigning in Life; 9. Living the Life of Jesus; 10. The Secret of Fruitfulness; 11. The Great Shepherd of the Sheep.

More edifying reading for devout Christians from the able pen of this distinguished writer. Get it quickly.

FLEMING H. REVELL COMPANY have published "Korean Sketches: A Missionary's Observations in the Hermit Nation," by the Rev. James S. Gale. It is a very sympathetic and true picture of life in the Land of Morning Calm. In a measure, Mr. Gale does for Korea what Arthur H. Smith has so ably done for China in his "Chinese Characteristics"; but primarily the work is a sketch-book of things Korean, in which the artist has grouped for us the most fascinating pictures of his travels, adventures, observations, and friendships. His descriptions are full of life and color; his comments pithy and humorous; his character sketches tender and searching; his adventures exciting and ludicrous. He is throughout the lover of the land and people of his adoption. He uses neither faint praise nor fulsome eulogy. What is to be commended, he commends; what is to be condemned, he condemns. He leaves upon his readers' minds a strong impression of the condition, needs and opportunities of the Hermit Kingdom. There are a number of excellent illustrations. The work is the third annual volume of the "Stories of Missions" Series, the previous issues being "In The Tiger Jungle," by the Rev. Jacob Chamberlain, M.D., and "On the Indian Trail," by the Rev. Egerton R. Young.

THE TRACT WORK.

We earnestly entreat our subscribers to do some earnest work in tract distribution during our anniversary of the Pentecostal Jubilee. Devote at least one afternoon in each week of the month in visiting unsaved families or unsanctified Church members—talk and pray with them, and on leaving drop a tract in the hand stretched out to be shaken by you. Two sets of tracts we want you to have on hand:

1. Phœbe Palmer Leaflets, 50 in a package, 10 cts. Good to drop in the hand at the close of a Christian call—or to insert in a letter to a friend.

2. A Package of Handbill Tracts, for the unsaved. Pointed, pithy, and attractive. Per package, 25 cts.

Then here are some good tracts for distribution:

Wesley's "PLAIN ACCOUNT OF CHRISTIAN PERFECTION," 5 cts. Jubilee price, 40 cts. per doz., instead of 50 cts. Nothing better ever printed.

"THE LONGER WAY," and "THE SHORTER WAY." By Mrs. Phœbe Palmer. Price, 3 cts.

"PROPRIETY OF EXPECTING FULL SALVATION IN THIS LIFE." By Rev. James Caughey. 3 cts. each.

"CHRISTIAN DOCTRINE OF SELF-DENIAL." By Rev. Dr. J. R. Jacques. 3 cts. each.

The Jubilee Anniversary price for the above three tracts, 25 cts. per dozen.

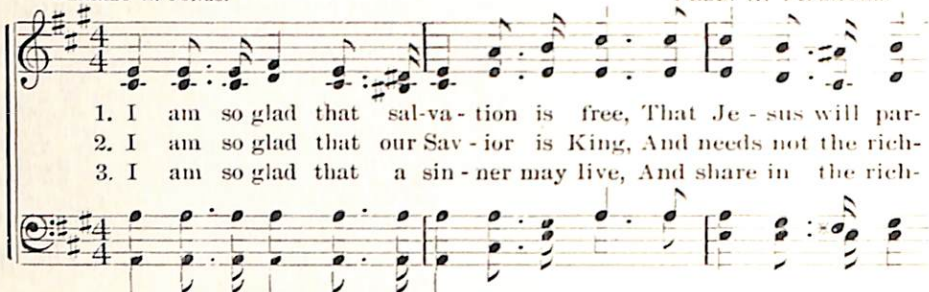
OUR CHORAL SERVICE.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

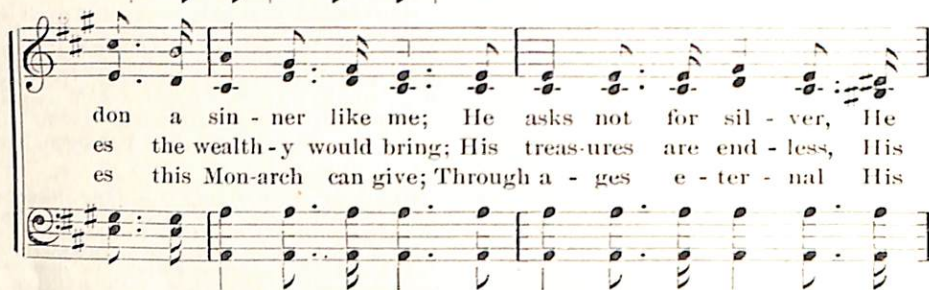
No. 161. SALVATION IS FREE.

HARRIET E. JONES.

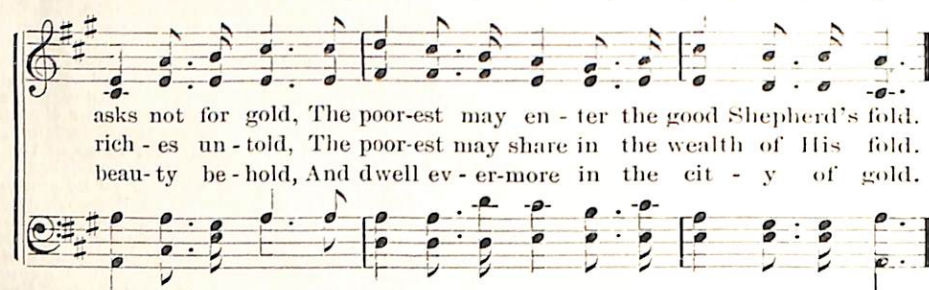
FRED. A. FILLMORE.



1. I am so glad that sal-va-tion is free, That Je-sus will par-
 2. I am so glad that our Sav-ior is King, And needs not the rich-
 3. I am so glad that a sin-ner may live, And share in the rich-

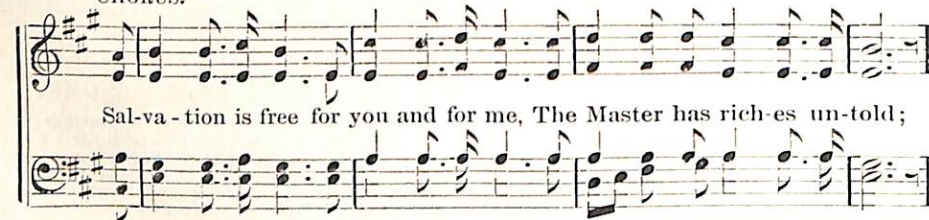


don a sin-ner like me; He asks not for sil-ver, He
 es the wealth-y would bring; His treas-ures are end-less, His
 es this Mon-arch can give; Through a-ges e-ter-nal His



asks not for gold, The poor-est may en-ter the good Shepherd's fold.
 rich-es un-told, The poor-est may share in the wealth of His fold.
 beau-ty be-hold, And dwell ev-er-more in the cit-y of gold.

CHORUS.



Sal-va-tion is free for you and for me, The Master has rich-es un-told;



Sal-va-tion is free for you and for me; The poorest may en-ter the fold.

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This is a selection from "SONGS OF THE PENTECOST" the new International Song Book.
 Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00; not prepaid. Per hundred, \$25.00; not prepaid.



NOVEMBER, 1898.

THE KEYNOTE.—“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”—James 1:12.

“The tempter to my soul hath said,
There is no help from God for thee:
Lord, lift Thou up Thy servant's head;
My glory, shield and solace be.

“Thus to the Lord I raised my cry;
He heard me from His holy hill;
At His command the waves roll'd by;
He beckon'd, and the winds were still.”

PENTECOSTAL LIFE-PHASES.

“Jude, the servant of Jesus Christ, and brother of James,” addressing himself “to them that are sanctified by God the Father, and preserved in Jesus Christ, and called,” says: “Mercy unto you, and peace, and love, be multiplied.”

How high the estate of those “called” and “sanctified” and preserved in Christ Jesus! He styles them “beloved”—beloved of “God the Father.” And to these he gives excellent counsel: “*Building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life*” (verses 20, 21). He desires that they should be built up in the “most holy faith.” This is equivalent to building on Christ, the object of faith—“the sure foundation, elect and precious.” Thus building, the superstructure built thereupon is strong and enduring.

“*Praying in the Holy Ghost.*” To

pray in the Holy Ghost is to pray under His intercessory potency; for He is our inward Intercessor, making intercession for us, teaching us what to pray for, and how to present our petitions, giving them momentum and influence in their ascent to the heavenly throne.

“*Keep yourselves in the love of God.*” It is one thing to know the love of God, and another to keep in it. This denotes steadiness, tenacity, continuity—to be so captivated and entranced with the excellencies and surpassing wonders of the love of God as to be held in adoration and ceaseless contemplation of it, and undeviatingly under its sovereignty.

“*Looking for the mercy of our Lord Jesus Christ unto eternal life.*” Our salvation, from first to last, is of Divine mercy; and its sublime culmination, “eternal life,” is the bringing in of the topstone with shoutings of “Grace unto it!”



REV. ASBURY LOWREY, D.D.,

Late of the Cincinnati Conference of the Methodist Episcopal Church. For some years past an eminent Evangelist and writer on the line of Bible Holiness. An interesting life-sketch will be found in this issue of our magazine.

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

[NOTE.—At the close of the first part of this sermon, in the October number, Brother Brooks was contending against the false theory that "Consecration can only extend as far as our knowledge;" and from this point he continues as follows:]

SERMON.

ENTIRE CONSECRATION AND ENTIRE SANCTIFICATION.—II.

BY REV. D. F. BROOKS.

This theory destroys the meaning of Rom. 12: 1; for the entire being, once for all, is to be presented, without limitation or qualification of any kind. It also destroys the force of Paul's prayer to "wholly sanctify," because it denies that the prayer ever was or ever can be answered. It destroys faith, for we consecrate in faith, and are sanctified by faith. But some one says, "If by faith, then why consecrate?" I reply: Justification is by faith; then why repent? Because no man can be justified who does not repent and believe. Faith for conversion is impossible without repentance preceded by conviction: so consecration prepares the way to believe; hence it becomes necessary, and also a condition. (Consecration, and sanctification by growth, lead to the same absurdities. This is discussed in "Vest Pocket Series," entitled "Cleansing and Growth.") Bless the Lord, He has not made knowledge and high learning the conditional factor in the destruction of sin or working out our

consecration, but faith which works by love. The degree of God's work in our hearts does not depend upon our perfect or imperfect knowledge, but upon His great wisdom and mercy; for "according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost," and not according to my knowledge or ignorance, but as far as God can see and know. I challenge anybody in the universe to prove that any spiritual truth was ever comprehended by the human intellect: it has always been only by the revelation of the Holy Ghost. The human intellect cannot comprehend spiritual truth by experience, but can understand a proper and clear statement of it. This convinces the mind. Then, if they will surrender, the experience comes to the heart, and the heart *apprehends* the truth by a clear conscious experience, and this truth by experience finds daylight from between the lips as it alights from off the end of the tongue. "Is not Amanda Smith at her washtub just as competent to attest this sense of inward whiteness, whiter than snow, as she was to testify to the pardon of sin? If she persists in this testimony thirty or forty years, and her outer life is as white as she says her heart is, she is by no means to be ruled out of court because she has not a university diploma in her trunk." (*Steele*.)

This "up-to-knowledge" theory has driven the common people away from their deep privilege in Christ, and led

some of them to suppose that this great experience was only for the ministers, and missionaries, and college folks, etc. This is contrary to the spirit of the Gospel.

It must embrace all future events. You do not know whether your darling child will die of diphtheria next week or not. Consecrate the child; turn the event over to God. You do not know whether you will inherit or lose \$5,000 next week, or next year. You can consecrate the possibilities *now*. These are things you do not know. We can consecrate knowledge which we will and ought to have in the future; we can consecrate money, time, influence, increased light which is yet to come; and if fully consecrated and sanctified when they arrive, we will not rebel at calamities nor misappropriate money that belongs to God when we come into sudden possession of it. For this reason, entire consecration and entire sanctification is the way to pay off Church debts, and to pay off the great missionary debt, and to raise all moneys for the Church of God, and not have fairs, festivals, and fandangoes. If these principles are not true, then it seems, too, I have misunderstood the meaning of Eph. 3:20—"Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." This very passage was uttered to give them confidence in the great God, to expect from him a depth of love that "passeth knowledge." Here it is, the heart can *apprehend* a thousand deep experiences that the head cannot *comprehend*. The trouble with some people is, they allow their heads to intercept the divine message on its way to their hearts by trying to unravel and explain it. Say, friend, let your head rest awhile; give your heart a chance to believe unto righteousness. Consecration isn't working, nor the result

of working. It is a deliberate decision of the will from a conviction.

Sanctification is *wholly* an act of God, conditioned upon consecration *wholly* the act of man. Genuine spiritual endeavor is the product of the two. God has joined them together, and let no man put them asunder. So the oft-repeated consecration services by associations and conventions amount to nothing, because it is all human. How many good workers are stewing and fretting and worrying themselves, with no sanctified soul-rest, simply because they consecrated at the convention, and therefore think they must do it, for the leader said, "Now go home, and work." Say, friend! you can work *out* salvation, but you can't work it *in*. Lord, help us now to get this thing right!

Consecrate but Once.—There is no necessity for but one entire consecration in a lifetime. I am not now referring to a particular dedication for any one work; I include it, however. Many people detail a surrender for this or for that. Consecration for service is a very small part of what I have been referring to, or to be a missionary, or a preacher, or a Sunday-school teacher; for the dedication to a work for God is not an entire consecration to God for personal sanctifying power, with no particular kind of work in view, willing to await the consequences of being entirely sanctified, and to receive the revelations of the Holy Ghost as to where, when, and how you will labor. I say, such an act of consecration need never be repeated except it be withdrawn. This is also Dr. Upham's view. ("Inward Divine Guidance," page 53.)

If I should say to the superintendent of a railroad, "I wish to devote my whole being to the interests of your road, to be its assistant manager," do you not see, I am selecting only one part of the work to do? He would

say: "No! if you desire to place your services at our disposal, we will tell you when, where, and what work to do." If I consented to this plan, it would show that my devotion was entire. A minister said, "I had been seeking this for three years." Several times he claimed it, but his experience was unsatisfactory. He hesitated; he had an agonizing desire to lead many souls to Christ. One Sunday he discovered that he was making, unconsciously, this a condition of accepting the clean heart. When he was ready to accept the work and its consequences, whether he got one soul or not, he received at once, and had no doubt about it. There must be absolutely no conditions on the human side of receiving. There are many who are living up to a consecration for service—that is, one kind of serving; yet they have doubts and fears, inward spiritual struggles and unrest of soul, a peculiar something peculiarly unsatisfactory. What all such need to do is this: entirely consecrate themselves for entire sanctification, *and absolutely for nothing else*, and *think of nothing else* until they know that work is done; then await orders from the General Superintendent in heaven to work somewhere along the line. Hallelujah! Any Christian who obtains it on that wise, and keeps it, need not consecrate to any one special work assigned him. "Consecration is not a pledge to do more work, nor better work." (Jones.)

Somebody has truly said: "The popular conception of power is, *something to use*: the Divine conception is *somebody willing to be used*." Again: "The Holy Ghost, considered as an influence which we can use, puts the sovereignty in us; but as a person he uses us, placing the sovereignty in God." I believe God would rather have one man or woman sanctified wholly than an army of ten thousand

men who were fully equipped with all modern methods of running the Church.

Who Consecrates?—Sinners do not, and cannot, consecrate; it is only for believers, in a justified state. I cannot find any Bible authority for any other class of persons to perform this act. A sinner surrenders; and a surrender means a cessation of hostilities. In Rom. 12 : 1, the call is to brethren to consecrate: in the Old Testament it was only for the members of the Church: a sinner is dead in sins: neither a dead man nor one in rebellion can devote anything to God or to the state: he simply surrenders for pardon. The believers in Rom. 6 : 13 were to "yield themselves unto God, as those that are alive from the dead." There is nothing meritorious in this act, but it is a necessity as a condition on the human side to enable the person to exercise a suitable degree of faith. Here is where the soul makes connection with God's power. It was never considered complete, under the Jewish economy, until the fire came down on the sacrifice. The Jew never left till the fire came: neither must you. When you testified that you had consecrated, you only said what *you* had done. But when you said, "Jesus sanctifies me now," you said what *God* had done for you.

Our testimony should always be to sanctification, and not to consecration, unless we want to boast of what we have done. If you are connected with God by an entire consecration, you can take power; and that is the only way to make the connection. A young girl living with her aunt, of whom she was fond, came one day and asked if she might have a card party at her home. The aunt put her arms around the young orphan girl and held her close while she said, low and kindly: "That table always holds

(Continued on page 136.)

OUR PENTECOSTAL BIBLE STUDY.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 2:15.

"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."

THE DESCENT OF THE SPIRIT.

BY REV. CHARLES GARNETT.

(Congregational Minister, London, England.)

PART III.

It is proposed, in this and the following papers, to study what occurred on the day of Pentecost in its historical, doctrinal, experimental and practical aspects. In my judgment, no subject can be more important, and few can be so intensely interesting, especially to Christian ministers and workers generally.

The descent of the Spirit on the day of Pentecost admittedly constitutes the most remarkable phenomenon in the inauguration of Christianity, and, to a very large extent, accounts for its rapid rise, extensive spread, and dominant influence. This alone renders it desirable that repeated attempts should be made to furnish some more complete and satisfactory account of the wonders of that ever-memorable day, and that, along with this, there should be the endeavor to understand its bearing on and relation to what is commonly known as the doctrine of Christian holiness. A fuller interpretation of Pentecost, with its attendant wonders, which will commend itself to earnest Christians of all denominations, is a *desideratum*. In this third paper, therefore, we shall consider the subject historically and doctrinally, reserving what we have to say further

as to its experimental and practical aspects for our next study.

What is the historical significance of the descent of the Spirit, and what is the doctrinal teaching arising from it?—these are the two important questions I ask you now to consider.

In the first place, then, the descent of the Spirit confirmed the reality of Christ's resurrection and ascension, and established the fact that He was now enthroned and glorified. The fundamental postulate of Christian theology is, that Jesus Christ is now upon the throne of God, the crowned Lord of all. He is not dead, but alive. He is not defeated, but the conqueror of sin and death and hell.

Jesus lives! No longer now
Can thy terrors, Death, appall us;
Jesus lives!—and this we know,
Thou, O Grave, canst not enthrall us.
Hallelujah!

Jesus lives! Henceforth is death
But the gate of Life immortal;
This shall calm our trembling breath
When we pass its gloomy portal.

Jesus lives! For us He died;
Then, alone to Jesus living,
Pure in heart may we abide,
Glory to our Saviour giving.

Jesus lives! Our hearts know well,
Naught from us this love shall sever;
Life, nor death, nor powers of hell,
Tear us from His keeping ever.

Jesus lives! To Him the throne
Over all the world is given;
Way we go where He is gone,
Rest and reign with Him in heaven.
GELLERT, 1757.

Yes, Jesus lives and reigns—hallelujah! O the joy of it, that HE is on the throne, always *for* His people. But that is only part of the truth. Jesus is also *with* us. He is ever with us in the fulness of his Spirit and the plenitude of His grace—the source of all strength and consolation, the inspiration of all hope, the pledge of all victory. Furthermore, Christ is *in* us. In the reality of His divine presence

He ever dwells in the hearts of His people. In other words our Lord's relation to us is at once transcendent and immanent. He is over us and in us, with us and for us, our all in all. Thus conceived, the living, reigning Christ is the central object of our love and devotion. The living presence of our Lord and Saviour is a great spiritual reality; and His continued activity and faithfulness are matters for profound thankfulness and ever-increasing joy.

In the second place, the wonders of Pentecost fully inaugurated a new dispensation—the dispensation of the Spirit, or, in other words, the spiritual reign of the glorified Christ. Not that we for one moment deny or doubt the distinct personality of the Holy Spirit. On the contrary, none affirm it more constantly or more strongly than those advocates of holiness who believe in Pentecostal Christianity. But the dispensation of the Father and the dispensation of the Son are neither of them superseded by the dispensation of the Spirit. Nay, rather, that dispensation merely crowns and consummates all that preceded it and renders it the more glorious. Consequently, we need not separate the mission of the Spirit from the spiritual presence of Christ among His people, though we may properly distinguish between them. The Holy Spirit, we must remember, was the Spirit of Jesus, the real presence and sanctifying power of the personal Christ. Jesus Christ Himself is ever the center and source of the whole life and energy of His people. "He hath shed forth this," said the Apostle (2:33) which implies the personal presence and gracious activity of our glorified Lord.

Once more: the descent of the Spirit proved Christianity to be a great spiritual, world-conquering force. It was such a revelation of the power of God as would eventually subdue the

hearts of men, and establish the kingdom of heaven on earth. It demonstrated beyond the shadow of a doubt that the ascended Christ was Lord of all, and that the religion which He founded, and of which He was the object, was incomparably superior to every other form of faith or method of life. It gave the disciples a new heaven and a new earth: a heaven brought nigh—from beyond, within; an earth no longer God-deserted, but filled with God's presence and love.

So much, then, for the historical significance of Pentecost. Now, a few closing words as to its doctrinal teaching. From this passage we may gather two or three great truths concerning the baptism with the Holy Ghost.

The first is, that the Divine *plere* or fulness of the Spirit is a common Christian privilege. It is provided and intended for all. The fact that the disciples were all filled with the Spirit shows the essential equality of all Christians in their nearness to God. The greatest privileges are for all, and every one of us may be so filled with the Spirit as to be free from sin and entirely devoted to God's service in perfect love and spiritual power. There is no such thing as distinctions of rank or caste in the kingdom of God. The Pentecostal blessing is the privilege of every believer. It is not reserved for a spiritual aristocracy for there is no such thing. It belongs to the whole Christian commonalty: we all may receive and enjoy it.

The second truth is, that this great blessing is a conscious experience—something that we may realize in our hearts and lives. In bestowing this grace, God comes into direct contact with the soul. The Lord Jesus takes personal possession of all who yield themselves to Him. By His Spirit He penetrates and animates those who

(Continued on page 137.)

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2: 16.

SERMON OF REV. D. F. BROOKS.

(Continued from page 133.)

my Bible, and there I sit and drink in the words of God: I could never let it be defiled by a pack of cards." A while after, she came again, to request permission to have a dance. Again came the same sweet, sanctified reply: "That carpet is where I kneel in communion with my Saviour. I can never permit worldly feet to tread over it to the march of Satan's music." What about you and your home? Are you and your home and your all consecrated and sanctified wholly?

Take time to consecrate and be holy. An eminent Christian worker visited a lady to secure her presence and effort at an important meeting for Christian work. "O!" she said, "I have no time for such work. See this statutory! I crossed the ocean and purchased this in the old country, and it requires care and attention to preserve it. And this carpet, too, was imported. I selected it in a foreign land. This furniture, too, is very costly. It must be cared for. My daughters need their mother's care in the accomplishments of society. No, indeed! I have no time for such work as you mention, in the Church." "Well," said the lady, "I do not know what to say to you: let us pray. Now, my dear woman, on your knees, before God, you tell the Lord what you told me." And there was a long pause. "Go on, now; tell the Lord you had time to go to the old country, cross the ocean several times, at a cost of many hundred dollars, and that you took time to carefully make the selections, and that now you take time and spend

money to preserve them. Pray on!" But the woman was silent. "Why don't you tell God what you told me?" She replied, at length, "I dare not tell God what I told you!" "Is it true, or false, then?" "I see my mistake now. I have been false to God and His cause." There was a breaking-down in tears and confession and seeking God. Ah, my dear reader! how do you stand before God on this question? Be careful now! Do not lie to the Holy Ghost!

CHARLES WESLEY'S CONVERSION.

BY REV. JAMES PORTER, D.D.

The day on which Mr. Charles Wesley came to Christ, weary and heavy laden, and found rest to his soul, was unquestionably the most important period of his existence. . . . His spiritual enjoyments now began, in all their richness and depth; and he entered upon a course of ministerial usefulness, of which he had previously no conception. His conscience was tender. The means of grace were his delight. . . . Never did he forget the bright and joyous days which followed his espousal to Christ. Many years after, he drew the following beautiful picture of the work and its results, as felt by the young believer:—

How happy are they who the Saviour obey,
And have laid up their treasure above!
Tongue can never express the sweet comfort
and peace
Of a soul in its earliest love.

That sweet comfort was mine, when the favor
divine
I received through the blood of the Lamb;
When my heart it believed, what a joy I received—
What a heaven in Jesus's name!

'Twas a heaven below my Saviour to know;
The angels could do nothing more
Than fall at his feet, and the story repeat,
And the Lover of sinners adore.

Jesus all the day long was my joy and my song:
 O that all His salvation might see!
 He hath loved me, I cried, He hath suffered and
 died,
 To redeem even rebels like me.

On the wings of His love I was carried above
 All sin, and temptation, and pain;
 I could not believe that I ever should grieve,
 That I ever should suffer again.

I rode on the sky, freely justified, I!
 Nor envied Elijah his seat;
 My soul mounted higher in a chariot of fire,
 And the moon it was under my feet.

O the rapturous height of that holy delight
 Which I felt in the life-giving blood;
 Of my Saviour possessed, I was perfectly blest,
 As if filled with the fullness of God.

I have written thus particularly of the conversion of the Wesleys for the benefit of seekers and others, who are in danger of underestimating the greatness of the work of justification. It is a marvelous change. If sinners would seek it in all its fullness and demonstration they would have less trouble with their hearts afterward than professors generally experience. Repentance and faith which do not embrace pretty thorough reformation and conformity to the will of God are not the kind that produce radical or lasting results. We must die unto sin if we will live unto holiness. Many are evidently making the attainment of religion too easy to secure the real thing. They discard "*joy in the Holy Ghost*," as a necessary evidence of its existence, and accept conditions of religious fellowship far below those of Whitefield and the Wesleys when they were yet without hope in the world.

These experiences show, too, the importance of conversion to ministers, however religiously trained or completely educated. These men were models in morality and literary polish, and yet they were powerless for the salvation of others until they repented and were born of the Spirit. Then they shook the world.

PENTECOSTAL BIBLE STUDY.

(Continued from page 135.)

are fully surrendered, and they are distinctly conscious of His sanctifying power. The power of the Spirit pervades the depths of their personality, strengthening every faculty and feeling to a new intensity of life. Of course, this soul-transforming power only comes to those who are prepared to receive it. But then, we may each comply with the revealed conditions, we may each separate ourselves from every form of evil, dedicate ourselves fully to God, and claim the promised power.

The third truth is, that in order to receive our personal Pentecost we must fulfil all the conditions—we must pray and believe and expect till it comes. How many have sought this great blessing and never obtained it—simply because they have not persevered! They have prayed and expected and waited, and then, because it has not come as and when they expected, they have ceased to look for it, and thus made it impossible for God to fully bless them. May we ask *until* we receive, and seek *until* we find, and knock *until* the door is opened. So shall we enter into the possession and enjoyment of the Spirit's fulness and the Pentecostal power.

RESULTS OF THE PENTECOSTAL BLESSING.

BY REV. CLARK P. HARD.

When the great blessing arrived, it took the tongue symbol. All were ready to talk, and that with agreement and effectiveness. Filled, they began to speak, which would imply immediateness—that they did not need to go aside to prepare their notes—that they did not ask for a little time to get ready. The word "*began*" might suggest that they commenced a life-work of testimony. The state-

ment of Jesus was verified; they have become witnesses, and will work at that trade—testimony—the remainder of their days. The Fire Baptism produces burning testimony.

When we read Doctor Luke's Church History, we get to a point where suddenly the disciples lose all timidity, and become as bold as lions. A wonderful courage was at once created. Self was forgotten. Christ was so great, so glorious, the enthroned Lord giving the Holy Spirit was so triumphant in their thought, that there was no room for fear. The objects calculated to produce tremor sank down in the dust, compared with the glory which was revealed in them, and the conception of their ascended Lord crowded their minds. This fearlessness is beautiful and rational. When we hate sin only, and fear God only, we are strong. The enemy being thrown over the wall, the garrison has confidence. Greater is He that is in us than they that are in the world.

The new speakers are marvelously persuasive since the Pentecost has touched the tongue. People cannot resist their wisdom and spirit. They have an unction from the Holy One.

Wonderful discernment is granted them. What mind-readers they are! How they understand their audiences, with finger on moral pulse! They do not need to say, "Just let me look at your tongue." They know the heart, and prescribe for it at once. How thoroughly they diagnose! How promptly they proffer the remedy! How delightful the results! Some thousands are speedily cured. "He that is spiritual examineth all things." (I. Cor. 2 : 15—R. V.)

How unworldly the Church at Jerusalem is! A new force has come among men, and a new set of fashions is known. How poorly the evolution

theory would play here! Heredity is ignored. Heaven is among men. With Pentecost the Church is occupied fully by the Comforter, and one may write down the members as spiritual, not carnal.

We note that with the Paraclete is granted the grace of supplication.

When the disciples prayed, the place was shaken. They were able to lift up their voice—not one feeble person among them—and with one accord crying out the same words; and the already bold brotherhood asked for "all boldness," and the already "filled" "were all filled," the blessing being pressed down, shaken together, and running over. Prayer was a delight and a victory. A marked feature of the fulness of blessing is power in prayer, there being an Advocate in the heart, as well as an Advocate with the Father.

The disciples were made holy by the Holy Spirit. His work agrees with His name. He is the Spirit of Holiness. Persons can become "holy brethren" thus, and only thus.

Love is the fulfilling of the law. Nothing is more notable than the perfect love which Pentecost brought. Vehemence of affection wrought the community of goods; no command is intimated. With Pentecost perfect love will unify Christendom, and pour out its treasures for the common good, and for the redemption of mankind.

When the Holy Ghost came to the heart-temples, the disciples found it easy to get to the temple, continuing there daily with one accord. Worship is the direct gaze toward the Throne, irrespective of reasons for service—is the heart's ease of those who are filled with the Spirit.

"I worship Thee, O Holy Ghost,
I love to worship *Thee*;
With Thee each day is Pentecost,
Each night Nativity."

THE CENTURY PENTECOST.

BY THE EDITOR.

The following article is one of the series being published in the *Ocean Grove Record*. We insert it in THE GUIDE that it may have the wider circulation. Mr. W. H. Beegle, the proprietor of the paper, is the son of one of our earliest Conference associates, a brother beloved, a holy man and gifted. The paper has been edited from its commencement by Dr. Adam Wallace, who has done valiantly for Ocean Grove, and ought to stick to the paper to the end, if possible.

We are renewing our youth, and are all aflame to see the power and the glory of God, in an unparalleled PENTECOST. Let us pray about it.

A GREAT CENTURY PENTECOST.

BY REV. GEORGE HUGHES.

A number of years ago the writer had a dream relating to Ocean Grove. Whether dreamed while he was asleep or awake it is not necessary to say. It was a peculiar dream, pertaining to large revelations of Divine power upon that consecrated ground, assuming the proportions of a full-orbed Pentecost. The dream was elaborately described in some articles which appeared in the *Record*.

The scene was in the old Auditorium, a place of hallowed memories. The first unfoldings of the Pentecost were at the opening service of the camp-meeting. The Bishop who preached the sermon broke down in the midst of it. His emotions were so overwhelming that he burst into tears and sank into his chair. The congregation, of course, was greatly affected, and tears were in thousands of eyes. As by one impulse the multitude fell upon their knees and cried unto God. A wondrous baptism came upon the assembly. This unexpected and glorious manifestation of the presence and power of the Holy Spirit extended to the tents and cottages, and boarding houses and hotels. The whole ground was overspread with light and glory. This prevailed for a succession of days, and a large number of Christians received the baptism of the Holy Spirit, and many sinners were converted.

This stupendous event was soon noised abroad, and crowded trains brought great numbers of people from near and from far to see what was going on at Ocean Grove. This was certainly a magnificent vision, but unfortunately the dream was not realized. Nothing of the sort occurred. While the camp-meeting was progressing, at one point, when there was something of a movement, Dr. Stokes said "he began to see the fringe of Brother Hughes' dream." But that was as far as we went toward the realization of the dream—only the fringe in sight.

From that time until the present the thought of a great, mighty, all-pervasive Pentecostal revelation has been cherished in the mind and heart of the writer. It has never left him, but has been like a fire shut up in his bones. It has in it a grand Divine possibility, and a consummation devoutly to be wished. The Pentecost at Jerusalem was sublime, but it was only the inaugural, designed not only to be duplicated along the line of Christian history, but to be transcended. Nothing but the lack of faith prevents it. But there will be such revelations, we believe, before the end of the gospel age. Why not one such colossal visitation at Ocean Grove? Why not?

At the Sabbath morning lovefeast at the late camp-meeting, there came upon the writer a sudden and extraordinary inspiration. It was perfectly irresistible. He sprang to his feet, and after giving a personal testimony was led to broach the idea of a great Century Pentecost, to be realized at Ocean Grove next summer, and he consecrated his right hand to write for it in all the papers of different denominations to which he may find access, and called for a League of Prayer to be instituted to this end, and asked all who would unite therein to say Amen. To this there was a hearty Amen response. He was aware that he was overleaping lovefeast rules in occupying time to make this proposition; but when a man receives such a call from Heaven, a momentary transgression of rule may be allowed without detriment to the occasion.

The advocacy of this tremendous project, "A Century Pentecost," has commenced in the periodical over which the writer has command. It will be pushed to the full extent. He thinks, if not mistaken, the suggestion will find its way to papers ere long with an aggregate circulation of 250,000, if not 500,000, and it will strike responsive chords in thousands of hearts of Christian people who long for and are ready to support whatever tends to the spread of a real, earnest, living Christianity.

Our country needs such a Pentecost, be-

yond all calculation. We have just passed through an awful, bloody war. And for the right adjustment of things and to concentrate the religious forces for a restless assault upon the works of darkness, we need a sweeping revival.

Prayer is the great instrumentality for bringing about the results contemplated—earnest, believing, united prayer. God has put the resources of eternity at the back of two who know how to pray. What will He not do for two thousand or more, who lie down at His footstool and grip the “exceeding great and precious promises” which have the seal of blood upon them—the blood of His beloved Son? We want the real power of prayer in the nineteenth century to be demonstrated before this country and other nations, in bringing fire out of heaven, revealing an ever-memorable Pentecost. And where a better place than at Ocean Grove?

Since the camp-meeting a Covenant of Prayer has been formulated, and Christian people of all denominations, Episcopalians, Presbyterians, Baptists, Congregationalists, Friends, and all belonging to the family of Christ are invited to subscribe to it. All who are so minded will please send their names at once to Rev. George Hughes, addressed to his residence, 40 Ridge street, Orange, N. J.

Roll them in by the thousands.

REV. ASBURY LOWREY, D.D.

One of the very eminent ministers of the period entered the home of the glorified on Friday evening, August 5th. He has been long identified with the blessed cause of Bible Holiness, and his advocacy of it in the pulpit and on the platform has been strong, heroic, and wonderfully impressive. He has also wielded a vigorous pen in its behalf.

The memorial services were conducted in the St. Paul's Methodist Episcopal Church, Cincinnati, Ohio, August 10th. Rev. John F. Marlay, D.D., read a beautiful life-sketch, from which we extract as follows:

Dr. Lowrey was born March 20, 1816, at a place called Goodwin's Point, on the west side of Cayuga Lake, in the State of New York. His parents were Methodists, his father being a useful local preacher in the heroic days of Asbury. He was con-

verted at the age of sixteen; and he had, he used to say, five evidences of the genuineness of the work: 1. Conscious peace with God; 2. A joyful spirit of prayer, and a responsive stream of happiness when he did pray; 3. A nourishing enjoyment in reading the word of God; 4. A desire to humbly acknowledge what God had done for his soul; 5. A yearning solicitude to bring others into the same experience.

In 1834 he united with the Methodist Episcopal Church in Penn Yan, N. Y., while a student in a Presbyterian Academy. In his nineteenth year he began to be exercised about his call to the ministry, being then a student in Lima Seminary, where he was pressed to accept license to exhort, and also to preach. His first work in the ministry was as a supply on a circuit, where his labors were greatly blessed, a large number being converted under his personal ministry.

He united with the Genesee Conference in 1838; but having a desire to make Ohio his future home and field of labor, he asked a discontinuance at the end of one year, and immediately started West. Reaching Ohio in the fall of 1839, he was at once employed by Rev. R. O. Spencer, presiding elder, and sent to Newark Circuit. During that year three hundred professed conversion. In 1840 he was received into the Ohio Conference, in which, and the Cincinnati Conference, he labored for thirty-five years consecutively.

Dr. Lowrey was again and again called to the office and work of the presiding eldership because of his rare fitness for the position, and his peculiar qualifications for its delicate and often difficult duties.

The doctrine of entire sanctification he believed and lived. Never for a moment did he doubt that “perfect freedom from the power of sin, perfect obedience to the precepts of the law, perfect conformity to the will of God, are within the bond, sealed with blood;” but throughout his life his influence as a teacher of this blessed experience was exerted to heal division and promote harmony. Happy would it be for the cause if all advocates of holiness could be brought to imitate such an example.

Concerning his religious experience, I prefer to quote here, briefly, from his own words, spoken at the Conference in Wilmington, in 1874:

In the winter of 1842, nine years after my conversion, in the town of Piqua, during a great revival, I was moved to seek the blessedness of a pure heart, that I might see God according to promise; and again I was divinely assured, as at conversion, that the cleansing blood had reached

me. The sanctifying grace took away my bent to sinning. "From that hour 'sin became exceedingly sinful.'" I had power to sin, but no propensity in that direction. I did see God. I had new eyes and a new insight into God's Word. God Himself rose, full-orbed, before my vision, as never before. I saw Him in everything. Not only in His Word and works of grace, but in nature: in every tree and leaf and flower and spire of grass; in every sparkling gem and glowing sun; in every tiny insect and huge leviathan; in every twinkling star and revolving planet; in every dew-drop and ocean wave. I never knew what it was to see God—that is, to enjoy him in everything—till this sanctification of soul, body and spirit took place.

"But you will ask," continues the Doctor, "'Have you lived without sin all this time?' My answer is, I set up no such pretension; but with a heart that does not condemn me, I keep my eye fixed on the Lamb of God who taketh away the sin of the world. If a lapse occurs, whether it be a mistake, a fault, or a sin, I keep looking unto Jesus, the Author and Finisher of my faith, and realize that His blood, which cleanseth from all sin, cleanses me and keeps me clean, not spasmodically, but constantly, as the streamlet keeps the pebbles clean by a continuous flow. I would not advise any pastor," continues the Doctor, "to make holiness, or any other one doctrine, an exclusive theme in the pulpit. I never did so when a pastor. I have an unalterable conviction that the doctrines of the Bible should be preached in their proportions. Every dissertation in my work on 'Positive Theology' I preached from the pulpit. There is but one chapter on sanctification in it, and yet all are tributary to that experience."

In 1874, Dr. Lowrey asked his Conference for a change of relation from effective to supernumerary, and soon after entered upon his editorial career in connection with the *Christian Standard*. Concerning this important step he says: "I would not advise any one to leave the regular work for any specialty, unless age and other circumstances should make it reasonably certain that the usefulness of the specialist will be enhanced thereby. I persuade myself, and my friends coincide with me, that such has been the sequence of my divergence from what is called the regular work."

In less than two years Dr. Lowrey resigned this editorship, and, with his family, traveled quite extensively in Europe and in the Holy Land. While in England he was the recipient of marked attentions from Dr. Punshon and other leaders of the Wesleyan Church, preaching once in the pulpit of the former, in City Road Chapel.

He also delivered an address before the Irish Wesleyan Conference at Belfast, which was received with great favor.

On his return to Philadelphia, in 1878, he began, in connection with Dr. Asa Mahan, the publication of the monthly journal called *Divine Life*, which at once took rank as the leading organ of the doctrine and experience of holiness. For eighteen years Dr. Lowrey found most congenial and useful employment in the publication of this magazine.

Dr. Lowrey will hold a permanent place in the theological literature of Methodism. His "Positive Theology" and "Possibilities of Grace," are books that will live. The latter volume, especially, is regarded as one of the most important works that have yet appeared on the subject of Scriptural holiness. It is, as one has said, "neither extravagant nor eccentric, but a clear, scholarly, thoughtful, and attractive discussion of the full breadth of the Divine provisions for the forgiveness of sin, the regeneration of our nature, and its complete submission to God."

As a preacher, no adequate description could be given of Dr. Lowrey without some reference to his splendid physique. "The elements so mixed in him that Nature might stand up and say to all the world, 'This was a man!'" The pulpit was indeed his throne. In many of his discourses, on great occasions, there were passages that would vie with the best specimens of modern pulpit eloquence.

Dr. Lowrey never seemed greater than in his home—a sweet, ideal place, "the resort of love, and joy and peace, and plenty, where, supporting and supported, polished friends and dear relations mingled into bliss."

In 1891 he was stricken with paralysis, from which, however, he recovered sufficiently to continue his loved work on the *Divine Life*, until two years ago, when his sight became so impaired that he was obliged to give up all active employment. He now settled in Germantown, Pa., where, surrounded by his loving household and friends, he breathed his last, and fell asleep in Jesus, on Friday evening, August 5th. One of his very last public utterances before his Conference may fittingly close this imperfect sketch:

"I trust I may say," said Dr. Lowrey on that occasion, with deep emotion, "without presumption and without provoking dissent, that I am ripe and ready for my transfer by the great Shepherd and Bishop of our souls to the city of the living God—the heavenly Jerusalem. I know," he added, "that if this earthly house of my tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens."

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest;
Under the shadow of Thy wings
Shall they serenely rest."*

HOME HEROES.

BY REV. L. H. BAKER.

Just now, when so much is being said and written of our nation's heroes, we may turn our thoughts to some nearer home, too often unnoticed and unsung. There is a single-hearted steadfastness and self-denial of men in their relation to the family that never dreams of heroism, which is really heroic. A man who works early and late, year in and year out; grows thin and gray; never complains, but reduces his personal expenses to the minimum; in self-abnegation gives himself a glad sacrifice upon the altar of the family, is certainly a hero. We may think of it as duty, but so is patriotism. If the latter, with its open daring and public excitement, is worthy of praise and honor, how equally the former, with its quiet, large-hearted and loving way! In the last, best revelation of Himself God adopted the name of Father to express the measure and strength of His love to men, having already established the truth of His sovereignty; and thus kingship merged into fatherhood. The sweetest and fittest of all names for heaven is the one adopted by the Saviour—"my Father's house."

Paternity is above patriotism, and worthy of larger honor. While sons may shout over and praise the exploits of army and naval heroes, and daughters may admire and favor the brave men who suffered on battlefield and faced the dangers of war, let them not forget the devotion that daily stood between them and want—the toiling fathers.

To a weary father the praise of an appreciative son and the tenderness of a thoughtful daughter are often as stimulating and

comforting as are the cheers and attentions given to the soldier who marches to battle. If the smiles and favors now so liberally bestowed upon the soldiers going and returning were shared with the brave fathers who remain and toil, many a father would be inspired to chivalrous devotion. There comes a certain gallantry of bearing to the man whose daughter, with steadfast loyalty and delicate charm, clings to her father and covets his attention. Her appreciation of his weariness, her sharing of his studies or readings, her companionship in his leisure and rambles, her assistance in the problems of the home life, may all contribute to his comfort and be an inspiration in his plans and labors as a hero in the ordinary struggle of life.

HEAVEN.—A place where all the scattered friendships, loves, joys and true delights of earth are purged, purified and intensified without one shadow of future diminution or dissolution hanging over it—but with the same certainty of continual increase and duration—constituting thus a habitation of perfect joy and endless bliss, with greatly enlarged capacities and opportunities for progressive happiness, and with new fountains of enjoyment ever opening amid elysian fields of progressive being and delight—where the rich harmonies of music are ever welling up from the deep fountains of the redeemed and perfectly happy souls tuned in sweetest accord—where in the limitless dome the song of redemption mingles and commingles in one eternal hymn of joy and praise to Him who, with His presence and love, pervades and crowns it all.—*Christian Commonwealth.*

NATURE AND MAN.—Nature never withdraws her flowers, her music, her joyousness, and her sunlight, from before human cruelty or suffering. She overwhelms man by the contrast between Divine beauty and social hideousness. She spares him nothing of her loveliness, neither butterfly nor bird. In the midst of murder, vengeance, barbarism, he must feel himself watched by holy things; he can not escape the awful reproach of universal nature and the implacable serenity of the sky. The deformity of human laws is forced to exhibit itself naked amid the dazzling rays of eternal beauty. Man breaks and destroys, man lays waste, man kills; but the summer remains summer, the lily remains the lily, the star remains a star.—*Great Thoughts.*

FOR OUR YOUNG PEOPLE.

THE MINISTRY OF A ROSE.

On a railway train approaching one of the Western cities a company of girls in holiday attire noticed a desperate-looking man in charge of an officer. Some of them spoke of him as a "jail-bird," and looked with scorn at the prisoner. One looked with pitying eye, and whispered, "Poor fellow! How hard to be deprived of liberty!" Selecting one of the most beautiful and fragrant of a bunch of roses that she was taking to a favorite aunt, she crossed over to his seat, and with a smile dropped the flower upon his lap. Tears came to his eyes, and, taking the rose in his handcuffed fingers, he said, in a husky voice, "God bless you, Miss, for your kindness to a poor castaway. May you never know what it is to be friendless. It is many a day since I heard a word of cheer from human lips." An aged man who witnessed the scene told the girls that the prisoner had been a soldier, and when in the army had learned to drink, and became a castoff because of his habits, and was then on the way to state prison to serve out a five-years' sentence.

Tears dropped from the eyes of the poor fellow, upon the rose, and he carried it with him to his cell, and pressed it between the leaves of his Bible. The memory of the kind act and the smiling face was thus kept before him daily. The rose and the book were alike precious to him through those long years. He became a Christian; and when he came out of the prison he carried with him testimonials from prison officials. With a new spirit he began to work humbly among the lowly, and became the means of leading many friendless, homeless men and women into better, purer ways of living. With the passing of years there came changes and sorrows to the dear girl who gave the rose. Parents died, reverses followed, and her brother became a miner, and fell into bad habits. One morning an explosion buried the miners working below. A stranger hastened to the mouth of the pit, and in spite of the great danger asked to be lowered to the assistance of the men below. One by one they were rescued. The man then told the story of the rose, and its ministry to his life. He won the brother of the giver to a new and better life, having rescued him from a living tomb. The offerings of kindness live on forever, and often return in blessings to the giver.

"We should endeavor to forget injuries, and bury them in love."—Dr. Watts.

THE CHILDREN'S COLUMN.

BETTER THAN MONEY.

"What is this powwow about?" asked an old man, bringing his white head into a group of youngsters who had been in lively debate.

"We are settling our futures," answered one. "'Rich man, poor man, pretty man, chief; doctor, lawyer, pedlar, thief.' That's about the list."

"I'd like to give you a pinch from my experience," said the old man. "To those of you who are free to be what you will, let me make a suggestion: Choose that work which gives you daily opportunity of helping somebody. Then, whether you are financially successful or not, you may have joyful satisfaction in each day as it passes. There are some callings whose only aim, as far as one can see, is to make money. O boys, if you can choose, give yourself to some work in which the work itself, and the good it does, is first, and the pay second; not the money to be made, first, and the work second."

"When I was a half-starved young doctor, struggling for a city practice, my old father came to see me. 'How are you getting on, George?' said he. 'I am not getting on at all, father,' I answered; 'I'm doing nothing.'"

"I took him with me down to the dispensary that day, and he sat by while I treated a score of poor patients."

"'I thought you said you were not doing anything, boy?' he said."

"'O, this doesn't pay anything,' I replied."

"'Pay!' he cried at me in scorn; 'pay! Isn't helping your fellow-men better than money? I'll tell you what, George; I'm going back to the farm to work for your living; and every night I'll go to bed thanking God that I've helped you to help all these folks. It will sweeten my hard work amazingly.'"

"Dear old father! That little speech lifted me up out of the mud for all time."

"I am only telling you the path I know. There are doubtless many more chances of taking something from the mountain of human misery. Find 'em, boys; that's what I say; find 'em."—J. R. Miller.

SEEING THE GOSPEL.—"Have you ever heard the Gospel before?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in his mission-room before. "No," he replied, "but I have seen it. I know a man who used to be the terror of his neighborhood, but when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good!"—Word and Work.

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

Father of mercies and God of all grace: We thank Thee for Thy continued goodness to us and to the many members of our "*Guide*" family. Thy mercies are new every morning, and renewed every evening. Notwithstanding our unworthiness, Thou art dealing bountifully with us, and with our children. We bless Thee, we praise Thee, we magnify Thy name! Be pleased to continue with us, and bestow upon us the things that we need, and especially bless the work of our hands in the issue of the present number of the "*Guide*," for Jesus' sake. *Amen.*

"HOLY AND BLAMELESS."

Paul opens his Epistle to the Ephesians with this sublime doxology:

"*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—*Ephes. 1 : 3-6.*

Holiness is no novelty. It is of Divine predestination. In the eternal councils of Jehovah it was predetermined that man should be holy. Hence, when the creative hour had struck, God brought forth His masterpiece, A HOLY MAN. The noblest specimen of His infinite wisdom and power was one bearing His own image—that of "righteousness and true holiness." He was designed to occupy the loftiest place in the scale of being, to shine with exceeding brilliancy, and to exercise a mighty sovereignty over the other works of the

Creator. But the malicious hand of Satan was put forth to strike down this illustrious being in the first flush of his creative excellency. But the work of the malicious hand of the enemy was but for a moment. Coeval with the work of destruction was the unfolding of the redemptive scheme by Christ Jesus, whereby man stricken might rise anew into Divine light and be covered with the surpassing splendors of the new creation, of which Jesus Himself was the perfect pattern. The deliberations and predestination of the Eternal Council had therefore a double reference, covering the colossal acts of both the old and the new creation. So by this predestination this dark, diabolical design of the apostate, Satan, was effectually supervented, and the fulness and glory of the new creation opened to our humanity in time, and with a magnificent sweep into eternity.

Well, therefore, did the apostle try his loftiest strains, and celebrate these predestinated wonders, in calling upon the saints at Ephesus to join him in this superb doxology.

His ascription of blessing is to the Eternal Father, as the source of all blessings, or "blessing," according to the Greek, in Christ Jesus, through whom the Father manifests unto us His good pleasure in the Beloved—the predestinated love of the Father, the light of the glory of God shining in the face of Jesus Christ. O the resplendency of that shining, all worlds beholding it, and amazed thereat!

The doxology celebrates a grand possibility for the earth, as our blood-bought inheritance—"that we should be holy and without blame before him in love." Mark that! "holy in love." Not physically, intellectually, or morally perfect; but "holy in love." The holiness of love may pervade every faculty—physical, intellectual, moral; and be coexistent with many infirmities. And in this condition we may be blameless before *Him* in love—not before a carping world or a criticising Church. Their standards of judgment are too imperfect. But God's standard is one of eternal equity, and His estimate of "*blamelessness in love*" is in exact accordance with that standard, and with due consideration of earthly frailty and infirmity, which are in no sense sinful. And this earthly blamelessness in the *holiness of love* is made positive and veritable to us by the inworking and gracious operations of the Holy Spirit.

"HERE FOR GOD."

We heard Dr. Stearns recently give a Bible reading, in which he said, "As the redeemed people, we are *here for God*." We are the redeemed people, redeemed "not with corruptible things, as silver and gold, but with the precious blood of Christ"—redeemed from sin unto holiness.

And we are here in this world for a purpose, and it is a sublime purpose, and that is, we are "*here for God*." We are His witnesses and representatives, and it is a matter of the highest importance how we deport ourselves, and how we execute our great commission.

What a dignity does this thought give to our position in this world! We are here not for pride, or selfishness, or pompous display, but solely and entirely "*for God*." On the threshold of every action and undertaking we should stop and inquire, Will this glorify God, whose I am,

and whom I serve? If an affirmative response cannot be given, we should abandon it, no matter how agreeable or profitable it may appear. We cannot afford to assume a position in any degree disloyal to God. He is our King and we are His subjects, and we must uphold the honor of His throne at any cost. This will often require courage of the highest order, an inflexible will, and the setting of our face "as a flint." But this fidelity, no matter what the sacrifice, is immensely remunerative. It maintains a good conscience, which is beyond price, and it gives us the high privilege of walking continually in the light of His countenance, which is our supreme bliss.

"SETTLED."

It is written (Psa. 119 : 89): "For ever, O Lord, thy word is settled in heaven." This is a wonderful declaration. It is inspiring to God's children and vital in its connections with the whole system of Divine truth.

John Wilkinson, quoted by Dr. Stearns, thus presents its salient points: "What is it that is settled? God's *Word*. Where is it settled? In *Heaven*. For how long? For ever." These are cogent truths. They impress. They lift us up into a realm of certainty. They throw up around us great fortifications which neither sin nor hell can break through. They put us in an impregnable citadel, and we may look out of the windows, on all sides, and bid defiance to the adversary.

This is a world of uncertainty. Great problems are shrouded in darkness. A thousand questions of profound interest crowd upon us for settlement, but in vain. We rise up in the morning and lie down at night, and so from day to day, and still they are unsettled. We are amid the perplexities and severe conflicts of life, and we

hardly know how to steer our course because of the stern, unyielding grapple of uncertainty.

But here is something positively settled—settled beyond controversy or contradiction—settled in all its communications, from Genesis to Revelation. In precept or promise, or prophetic unfolding, *settled*. And settled “*in heaven*”—the place where a settlement of this has the sweep of eternity—settled *before the throne*. The “higher critics” may try to expunge some of the startling narratives from The Book, but if they get to heaven they will find Jonah and his book, and Daniel and his book, there!

Settled, blessed be God, “*for ever*”! Here is a rocky foundation upon which to build, unfailing resources upon which to draw, forever. “The word of the Lord abideth for ever.”

WHY NOT PREACH IT?

Why not preach that glorious truth of the New Testament, *the Second Advent of Jesus*? Well, at this suggestion, ministers will be ready to say, “O, there has been so much fanaticism, so many miscalculations and such false predictions of pretended prophets, that we do not care to preach it.” But that is not a good reason for declining to preach it. The New Testament treats of it largely, grandly and inspiringly. It is a mighty stimulus to faith and hope and holy living. Despite all false predictions it should be in saintly expectations and have a place in pulpit ministrations. It was the message of comfort to the sorrowing disciples at the time of their Lord’s ascension. It was conveyed to them by two angels, who stood by them in white apparel, who said, “This same Jesus, which is taken up from you into heaven, shall so come in the manner as ye have seen him go into heaven.”

Let any minister who has not, for some time, if ever, preached on this lofty theme, take it into his pulpit at an early day, after due preparation, and see what the effect will be upon himself and upon his congregation. If he does not find the ministrations of that hour uplifting, comforting and expanding to his own soul, it will be strange. And if the people do not show that they have a listening ear and a heart to appreciate the truth, it will be surprising. *Try it.*

A few years ago we went to a camp meeting prepared to preach on this theme, “The second advent of Jesus, a mighty incentive to Christian holiness,” based upon the text: “And every one that hath this hope in him purifieth himself even as Christ is pure.” We had a grand time, and the people, too, judging from the shouts in the camp. We say, Try it, beloved ministers.

JESUS, THE CROWN GIVER.

Paul, in the solitariness of his prison cell, writing to his son Timothy, announced his readiness to be offered—that he had “fought a good fight, finished his course, and kept the faith.” What a grand retrospect! Prisons or the executioner’s axe had no terror to such a man. Prison darkness was chased away by Divine illuminations. His soul was in holy exultancy—it was a triumph-hour.

How do we explain all this? Easily. He had his eye on “*Jesus, the Crown Giver*.” Hear him:

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

What a prospect for a prisoner! No wonder he was ready to shout. We are glad that crown distribution is in such

hands. If it were in the hands of men, or even in the hands of angels, great mistakes would be made. But in the hands of Jesus all is safe. He is the righteous judge; He is infinite in wisdom; He knows how to mete out righteous sentences and distribute crowns upon principles of eternal equity. He makes no mistake. He has lines of infallible measurement, and can tell exactly who has "fought the fight, finished his course, and kept the faith."

And these coronal conferments are not for apostles only, but for all them that "love his appearing"—those who are on the lookout for His coming—those who are not dismayed but filled with joy at the expectation. The Revised Version has it, "them that *have loved* his appearing"—who have given proof of their love—by watchfulness and fidelity, despite the edicts of potentates, prison tortures, or cruel martyrdom.

Courage, ye saints, the coronation day is coming! Ye lowly saints, who live in obscurity, whom hardly anybody knows or notices, there is a crown for you. There will be great surprises in the day of crown distribution. Many who expect a crown full of stars will get one without a gem; others, who think their crown will be starless, will find it ablaze with stars. Hallelujah! But there is a crown for each and all. "Let no man take thy crown"!

CHRISTIAN ALLIANCE CONVENTION.—The fall Convention of the "Christian and Missionary Alliance," of which Rev. A. B. Simpson is President, was held in the Tabernacle of the Alliance October 7-16. We have not been able to attend as much as heretofore, being crowded with work. We heard an excellent Bible reading one afternoon. The series of services has been, as usual, we learn, in the power of the Spirit. We are sure we have been disadvantaged, personally, in not enjoying more of the services. We recognize there the presence of the Spirit. And we see the fruit of the Spirit, in their magnificent offerings for Missions.

PREPARE FOR WAR!

Not for a bloody war with carnal weapons, and a flow of blood to drench the earth. No! We have had enough of that. God forbid that we should have another such dreadfully destructive visitation! But prepare for war against sin and hell this fall and winter. Our bloody and devastating Civil war was followed by *gracious revivals*, and we needed to have it so. And we need to have it now.

"Soldiers of Christ, arise
And put your armor on!"

There ought to be a great union of prayer and faith and effort on the part of the general Church. Let us hear the clink of tightening harness buckles. Who will sound the war trumpet? Who will summon the whole body of Christian people in the land to their knees in deep humiliation—that is the invariable beginning point of great spiritual movements? Who, we say, will issue the war cry? Will our Methodist Bishops do it? Will they take into consideration the greatest problem of the times—a great sweep of revival potency throughout the land—and call the people to their knees? Knee-work, *Knee-work* is the imperative demand.

The times are ominous! There is no use of attempting to disguise the fact. Dullness and apathy prevail in the Church. The outer world is full of ungodliness, in almost myriad shapes. There is a cry in the closets of many of God's elect, "O Lord, how long!" "O Lord, revive thy work!" "It is time for thee, O Lord, to work, for the people have made void the law." Put on your armor, O ye saints of the Lord—put on the whole armor—do valiantly, and victory is sure.

We must go up to the battle of the Lord Almighty. Give no place to the enemy. Grasp firmly the promises to valorous saints. Expect victory.

A GREAT SPIRITUAL EXERCISE.

Paul was before the Roman governor, Felix. Ananias, the high priest, was his accuser, preferring baseless charges. Tertullus, a famous orator, was set to plead against him.

Paul, when privileged to speak, stood forth nobly in self-defense, saying to Felix, "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself." He denied every allegation made against him, and challenged his adversaries to the proof to which they could not respond. Felix, impressed by the apostle's masterly defense, deferred the case until Lysias, the chief captain, should come. Felix sent for Paul to discourse in the presence of his wife, Drusilla, which was a wise proceeding. And as he reasoned of righteousness, temperance, and judgment, Felix trembled, and answered, "Go thy way for this time; when I have a convenient season I will call for thee." By this reply he flung away the opportunity of his life.

In Paul's defense we find this significant sentence: "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."

This is a great sentence, indicative of his manner of life. In opposition to the accusations made he thus described his daily exercises. His all-comprehending aim was "a conscience void of offense"—in two respects, first toward God, second toward men. God was *first* in this lofty aim. Many put God *last* when questions of conscience are to be settled. His smile is rapturous, to secure which the apostle exercised himself. This was an intelligent and wise procedure, stamping him a wise, thoughtful and determined Christian man. It was no *haphazard* work, but the aim was sought by deliberate and vigorous

exercise. Toward this I bend my energies, not spasmodically, but with deliberate aim, "*always*." Mark that "*always*"—it was his life-exercise, pursued with holy diligence, sublime activity, and marked success.

Beloved, is this your mode of life, intelligent, with a distinct aim, with vigorous exercise, "*always*"?

"THE HEART-BOOK."

In the Bible reading of Dr. Stearns, which we heard at the Convention of the "Christian Alliance," he said the Bible was *the heart-book*. This expression impressed us. We were inclined to say *Amen*.

It is indeed the heart-book, emphatically. The world is full of books, but none like this—none that sweeps the heart territory like this. It is the *one* book that comes home to the heart as the breath of heaven; it responds fully to the universal needs of the race.

The great reason why the Bible is "the heart-book" is that it is inspired—yea, from Genesis to Revelation—by the Holy Spirit. Despite the "advanced thinkers," and the "critics," it is the inspired book. The signature Divine is on every page, attesting its authenticity and inspiration.

The annals of humanity in all the ages demonstrate that it *is* the *heart-book*. To solve great questions, to heal the wounds that sin has made, to comfort the sorrowing, to support under heavy burdens, and to meet every demand of a burdened heart, this is the Book, THE BOOK!

If people could only understand this, as they should, how much happier they would be! Failing to understand it, they go round among their friends seeking light and encouragement, and fail to get it. O if they only knew that here is the unfailing source of light and consolation, they would save themselves of great trouble and fruitless effort.

THE PENTECOSTAL JUBILEE.

THE PROCLAMATION: "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel."—Isa. 44: 23.

THE PROMISE: "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."—Isa. 45: 17.

We trust a large number of our subscribers have faithfully observed the Anniversary program of the past month; and if so, decided spirit results must have been realized, both in their own experience and in their families. We are desirous to hear of these results, and shall be glad if our friends will write and let us know how they have been exercised, and what has been the fruitage. If we have rightly calculated as to the blessings received, then we may very properly set apart this month as

A WEEK OF OFFERINGS

unto the Lord, for the good things that He has bestowed upon us.

First, there should be an offering of praise, rendering unto Him "the fruit of our lips" for He has declared that "whoso offereth praise glorifieth me." Respond, therefore, to the proclamation given above.

Then bring some gifts to the Divine altar, of what costs us something. We want offerings for our

GUIDE BENEVOLENT FUND,

to send the magazine to the needy ones who cannot pay for it—preachers on the frontier who receive very small salaries—widows, invalids and benevolent institutions. We therefore set apart the

WEEK BEGINNING NOV. 15, 1898,

for this purpose. Study the following Scriptures during the week, pray earnestly, and then send us your offerings, even though they may be very small.

SCRIPTURES to study: Sun., I. Chron. 29: 5; Mon., Psa. 41: 1; Tues., Heb. 13: 16; Wed., II. Cor. 8: 12; Thur., Prov. 11: 24; Fri., I. Chron. 21: 24; Sat., I. Cor. 16: 2.

DR. GIDDINGS AND REVIVALISM.

We extract the following from the *Volunteers' Gazette*, giving Commander Booth's timely remarks on this bold advocate's antagonism to revivalism:—

At a recent gathering, forming the annual meeting of American Academy of Sociology, Dr. H. Giddings, of Columbia University, thought well to lift his voice against revivalism, and endeavored to show that revival meetings were a social menace. In the course of his address, he said:

In the name of religion, society for generations has cherished a dangerous influence, and has encouraged the practice of arts that menace the happiness and further progress of mankind. Of all mistaken teachers in the community, the professional revivalist is most to be feared. The revival meeting is, and always has been, the chief school of impulsive action. Throughout human history the revival has been the foster mother of the mob. . . . The methods of the professional revivalist are those of the professional hypnotizer. The only difference is that they are somewhat more refined and keep their machinery a little more out of sight. The revivalist tells his hearers that their reason is the most deadly enemy of their souls; that the deliberating, critical habit of mind endangers their eternal salvation; that their only safety lies in immediately acting upon the impulse which he is striving to awaken in their bosoms. . . . So long as revivalism is possible the overthrow of Plattism, Crokerism, and Quayism will be impossible. Let us not deceive ourselves with the belief that we can make men irrational, impulsive, hypnotic creatures for the purposes of religion, and then expect them to be cool-headed, critical, rational men for the purposes of politics.

We are not surprised that these remarks (and we take it that the *Annals of the American Academy* have correctly quoted Dr. Giddings) should have caused considerable discussion and exception. We fail to see how a genuine, well organized revival can possibly hurt the interests of sociology in any locality. We do not know of what persuasion Dr. Giddings is. If a Presbyterian, he surely will not assert that revival services under John Knox were harmful to the social influences of society and the grand cause of the Presbyterian Church. If a Friend, he surely will not decline to admit that Geo. Fox's revivals moved whole communities to live better lives, and led to the Society of Friends. If a Methodist, he surely will acknowledge that John Wesley's greatest work was stirring up whole communities and founding what is to-day a mighty lever in aid of social order and good Methodism. And what of Peter on Pentecost and 3,000 being pricked to the heart in one day? Could that be construed to be any other than a revival?

No! no! It is just the want of the true revival spirit and power that causes so many dear, earnest pastors to exclaim to us their grief over the backwardness of their people and the need of more spiritual life and aggression. May the history of the Volunteers be one of perpetual revival.

Despite all such puerile criticisms, we expect the revivals will go on, as they should. The New Testament Church was born in the greatest revival the world ever saw. She lives by them, and it is *good living*. —[Ed.]

WOMAN AND THE PENTECOST.

"Help those women which labored with me in the gospel."—Phil. 4 : 3.

BY MRS. J. FOWLER WILLING.

MARY OF MAGDALA.

PART II.

To understand the miracle of the healing of Mary of Magdala, we must look into our own belief about demonology. At the outset God revealed Himself directly to His children. Moses talked with Him face to face as a man speaks to his friend. Sometimes Jehovah sent His messages by angels who came in human form, and spoke the language of those to whom they were sent. Satan soon began to meddle with this means of communication. Then the Lord had to guard His people from diabolical messages and false trusts by severe interdict. Saul braved that penalty when He had the witch of Endor call Samuel's spirit again into his visible body. She evidently had a familiar spirit whom she expected to personate the old prophet; and she was greatly frightened when Samuel came himself in response to her call. God utterly forbade all dealings with spirits except under Divine direction. That made His people cautious about accepting any spiritual communications except from those who bore Divine credentials.

When the race turned away from God it began to worship demons, gods many and lords many, and to be enslaved by their power. In place of its simple open-heartedness toward the Heavenly Father, it became afraid of the supernatural. Adam and Eve hid themselves from the Lord as soon as they had sinned. Possibly, before that, they were as much at home with bodiless spirits as they were with each other.

Not only did angels herald our Lord's birth, but they ushered in His New Kingdom by rolling the stone away from His tomb and announcing His resurrection. There were also other messengers from the unseen world who were part of the grand triumph of our Prince. Good people came

out of their graves and walked about the city. The records of those stupendous events are mere outline; otherwise they might have told us what those risen saints said and did, and what was the meaning of the marvel. Possibly it was something more than that they were the first-fruits of the general resurrection of which His was the earnest, and the procuring cause. It may have meant that the middle wall of partition that we call "death," separating the world of the dying where we are now, from the land of the living into which many of our best-beloved have passed, was broken down by our Lord's conquest of the King of Terrors. We are so "foolish and slow of heart to believe all that the prophets have spoken" in regard to Christian experience and its spiritual gifts, and we have become so frightened by the ghastly vagaries of Spiritism, we shrink from looking into these things, lest we also fall into the awful abyss of demonism.

There are many happenings in these Pentecostal days, that, if held within the limits of Scriptural truth, might show us God's boundless love and Christ's measureless atonement.

Perhaps we might plod through the heavy work here with more exuberant and triumphant joy if we could catch an occasional glimpse of the promoted members of the whole family in heaven and on earth who are named for Christ. It may be that this is the privilege from which Satan has driven us by that terrible travesty, Spiritism. For instance, a few years ago, at Lake Bluff, Ill., Bishop Bowman, after telling us that he hated Spiritism as he did the Evil One himself, circumstantially related the incident of a visit from his little daughter who went out of the body to God several years previous. She sat and talked with him just as she would have done before her death.

Many similarly attested phenomena have come to our knowledge, and we look toward them with bated breath. As Whitcomb Riley says, in his poem of "The Goblins," we must watch out, or they'll catch us.

A little mountain boy was asked by some naturalists if he would let them swing him over a precipice to get some rare flowers

that were blossoming on the ledge a long way down. "Yes," replied the little fellow, "but I must run and get my father to hold the rope. I won't be afraid if he holds me." One dares not even surrender to the guidance of the Holy Spirit, listening, as the old Quakers used to do, to the "Inner Voice" for "direction," unless he is sure that God is keeping him out of the fanaticism that has borne so many away on its turbid tide.

Demonism and spirituality are such near neighbors that our only safety is to be deeply spiritual, to have the "discernings of spirits" promised in I. Cor. 12 : 10, and to be able to "prove the spirits," as it is enjoined in I. John 4 : 1.

The metaphysical wars of the centuries have been between matter and spirit. It was said of Aristotle that he found the beast riding the man, and that he labored to make the man ride the beast. During the Dark Ages men lived in their senses: their gospel was, "Eat, drink, and be merry, for to-morrow ye die." In our own day the very citadel of Christianity is under assault. The archenemy is doing his utmost to destroy all belief in spiritual existence, eliminate the spiritual element from the Christian religion, and reduce it to a system of effects from natural causes. Every phenomenon of the spirit-life is explained away. God is remanded to the unknowable. Good behavior and amiable living are in no sense occasioned by His interference. Environment, favorable conditions, culture, produce all desirable results. Prayer is a waste of time and breath. It may compose and rest the mind, and lift it to higher ideals; but it does nothing more. Satan has thrown his cuttlefish ink over the mouth of the bottomless pit, and masqueraded himself into nonentity till he has quite blunted the fearful looking for of judgment to come, and thrown the terrors of the Lord out of the question.

In all these perils that beset the believer's path the only safety is in the closest fellowship with the personal Holy Spirit. Jesus said that the Comforter should lead us into all truth.

The worst sinners may take heart and hope from the story of Mary of Magdala.

When God forgives us He casts our sins behind His back, and no one need ever hope to find them again. We who labor for the salvation of others may also take courage from the healing of this sevenfold demonized woman. God's remedy for sin is more powerful than the malady. We must remember, also, that Christ's blessed obliviousness of past transgression, unlike our own, is "without partiality," given as freely to the woman as to the man. Let us learn that God can save the woman as well as the man from even the smell of the fires of evil through which she has passed. Mary the terrible demoniac became the true friend of Christ, the first preacher of His resurrection.

CHRISTIAN FELLOWSHIP.

BY MRS. KATE SUMNER BURR.

There are many endearing attachments
Uniting the children of earth,
All the forces of taste and of feeling,
The chances of country and birth;
But how vastly those forces exceeding,
Delightful beyond all compare,
Is the potent and blessed attachment,
The union of spirit in prayer.

All unwearied, unhindered, behold them,
In summer and winter the same,
As the lovers of Jesus assemble
To worship and praise "in His Name:"
Though the multitude pass on unheeding,
And are caught in temptation's fell snare,
Here the feeblest believer finds succor,
The union of spirit in prayer.

There are many dear saints who no longer
The bed of affliction may leave,
But who, patiently "looking to Jesus,"
His sweet benedictions receive;
And as thus they draw near to the Master,
Most precious communion they share;
Though shut in from the world, they still
cherish
The union of spirit in prayer.

From the Lakes to the Gulf, widely scattered,
From Maine to the far Golden Gate,
And across the vast leagues of the ocean,
They patiently, quietly wait;
And the peace of the Master broods o'er them
Dispelling their sorrow and care,
For His love is their bond of attachment,
Their union of spirit in prayer.

OUR PENTECOSTAL GUIDE FAMILY.

Let brotherly love continue.

REV. LEWIS R. DUNN, D.D.

BY REV. H. SPELLMEYER, D.D.

[This is an address, in part, by Dr. Spellmeyer, at the memorial services of Dr. Dunn, in the Central Church, Newark, N. J.]

Lewis Romaine Dunn was born in the city of New Brunswick, N. J., April 6, 1822. His father's name was Ephraim Pratt Dunn, and the name of his mother Mary Denman Pierson, sister of Daniel Pierson, a name honored in this city and especially in this Church.

His conversion occurred when he was in his fifteenth year. He had always been the subject of deep religious impressions, had been often prayed with by his Godly mother, who desired above all things else his early conversion. The immediate cause of his conversion, however, was the awakening of one of his young companions, a shop-mate. This was on November 14th, 1836. He received satisfactory evidence of pardon from God. The record in his diary is: "That was a happy night. I at once began to warn sinners, and invite them to come to Christ, and several of my shop-mates were soon converted."

Soon after this, he felt called to the work of the ministry, left his trade and began studies with Dr. Sandford, and Dr. Weeks, holding meetings meantime in the vicinity of Newark.

At the Conference held in the city of Newark in 1841, he was received on trial, and appointed with Rev. Joseph M. Pierson to Vernon Circuit. About this time he became acquainted with Miss Sarah Catharine McCamly, who afterward became his wife.

Men become known by the spheres in which they move, and are probably known best by the men who move in similar spheres. We ministers knew well Dr. Dunn as a minister, and it is of him in the sphere of the Christian ministry only, concerning which I shall speak a few moments, of his remarkably useful career extending over fifty years. In that light let us look at his life retrospectively.

1. As a minister, his life has been remarkable for its untiring industry. He was an indefatigable worker, a man of one work into which he threw the whole energy of his being. He kept faithfully the first rule laid down by Mr. Wesley for a preacher's conduct: "Be diligent. Never be unemployed. Never be triflingly em-

ployed. Never trifle away time." A Methodist preacher, especially in these later years, is expected to have a trinity of excellencies, and a deficiency at any one point will weaken his reputation. He must know how to preach, he must be qualified for pastoral work, and he must have administrative ability. We used to speak of him as "our preacher," or "our pastor," the terms defining, possibly, his special gifts. We are coming to speak of him as our "minister," which term covers both ideas, and suggests the third already alluded to, that he is able to administer, as well as to preach and to visit. This was the aim before the mind of Dr. Dunn—to be a minister—and a careful study of the records of his life will show that he did not come short of it.

He loved to work, he loved the work of the ministry. He loved all departments of that work in an unusual degree. Some men love to preach, but visitation is irksome; others enjoy the executive work of the ministry, but underestimate the importance of the other two branches of a minister's power. Our brother loved to preach, and he loved to administer the affairs of his Churches. He was indeed a "workman" of whose work in each of these three departments his friends need never be ashamed.

The sermons that he preached showed patient industry. They were wrought out, and then fashioned together. His analysis was always clear, his propositions well elaborated, his conclusions forcibly made. His sermons cost him something, being the outgrowth of special study and protracted investigations. No one could hear him without being impressed with the thoroughness of his preparations.

He had unusual ability in the ready use of his intellectual resources. That which he knew, he always had at hand. If he had not been conscientious, this quickness of mind and speech might have been a snare, and his pulpit productions might have been slovenly. The man who can command his ideas at once, holding his mental resources at his finger-tips, is very apt to depend upon what is called "inspiration," a word thus defined being a delusion. Our brother could speak fluently, and think quickly. This mental alertness gave him a great advantage in debate at conferences. Some of the most effective utterances ever heard from his lips were unpremeditated. Therefore, to his great credit be it said that his sermons were prepared productions. He never offered to the Lord, in his regular Sabbath ministrations, that which had cost him nothing.

Look at the record of his busy life a moment, and observe how industrious he was. He has preached over 6,500 sermons, which averages, in a period of fifty years, about twice the

number usually delivered annually by a man in his own pulpit. He contributed more than 260 articles for the religious press. He dedicated 25 Churches, assisted in the dedication of 39 more, at which over \$72,000 were raised. This should be supplemented by more than \$10,000, raised at the laying of corner-stones of churches. He had the pleasure, largely through his own personal efforts, of seeing \$29,000 in Church debts paid, and best of all (because this has an eternal value) he saw on the average one soul brought to Christ each week during his entire active ministry, covering a period of about fifty years.

In addition to this ordinary work of a Christian minister, he wrote and published the following books :

Garden of Spices: A Compilation; Mission of the Spirit; Holiness to the Lord; The Angels of God; Ten Tracts on the Holy Spirit; A Volume of Sermons on the Higher Life; Zehokke's Meditations, two volumes; The Gospel in the Book of Numbers; A Manual of Holiness.

In addition to this ordinary and extraordinary work, consider the multitude of pastoral calls made, the multiplicity of engagements fulfilled, and we shall all readily admit that his life was a busy one indeed, and that as a minister he has made a record of unusual industry.

2. The second remarkable characteristic in the life of Dr. Dunn, is that fiery zeal, that glow of enthusiasm, that pervaded all he did and said.

He was an intensely earnest man, with a spiritual fervor, manifest in voice and manner, which at times reached the high elevation of unction, in which state he was evidently moved by the Spirit of the Lord, and he and those who heard him were consciously baptized by the Holy Ghost. This was especially true on great occasions, as in periods of revivals, at camp meetings, for service at which, in his prime, he was considered remarkably effective.

We often confound, in complimenting public speakers, eagerness with earnestness. We say he was intensely in earnest, when our meaning is, possibly, that he showed intense eagerness. Earnestness is a quality of the soul, something that cannot be counterfeited and put on, which when it burns within, and over it God's spirit broods, becomes the highest essential in effective preaching, being nothing less than the power of the Holy Ghost moving through the man's personality, making his preaching a demonstration of the Spirit.

By nature Dr. Dunn was a sanguine man, hopeful and buoyant, self-centered. He could not go forward at a slow pace in anything. His nature was quick, energetic, aggressive, fiery. It was this quality that gave his sermons, and his exhortations, and his prayers,

and his appeals, their enkindling power. There was a great deal of genuine earnestness about his life and ministry.

This fiery zeal of which I am speaking was bold, defiant, continuous. He was a sworn antagonist of sin in every form, and in that conflict his sword was keen down to the very point. He was larger than the pulpit in which he preached, taking a very broad view of ministerial obligations, and a deep interest in all reforms and public questions. He was against slavery; he was against a licensed rum traffic; he was against sinful amusements and worldliness in the Christian Church. He was against the errors, according to his view, existing in the Church of Rome. And he was against all these, and similar evils, with all his soul, and mind, and strength. Whether you agreed with him or not, you always felt that he was sincere, that his conscience was behind what he was saying, and that the fire in his eye was only a spark of that which burned like a flame in his soul. Such men are always admired for their courageous zeal, and respected for their downright sincerity.

This fiery zeal of which I am speaking showed itself in his administrative work among the Churches he served. He often did what others would fail to do, because of his enthusiasm. Zeal is contagious; fire kindles fire. Hopefulness puts to shame despondency. Churches need leadership—men of strong faith in themselves as well as in their Master. He was one of that sort of men, not content when a Church merely held its own. His laudable ambition was to leave the Church in a better condition than when he found it.

Floating debts must be paid, mortgages cancelled, edifices improved, enlarged or beautified, parsonages refurnished, and he succeeded in an unusual degree in the execution of his purposes. A man with less zeal might have had a smoother course in some charges, since no man can bring things to pass without now and then pushing some obstructionist aside. At times his zealous persistency may have chafed a little, and his insistence that a man's money belongs to God as truly as his prayers and his praises, possibly may have been to some an undesirable revelation. But my belief is that our brother, although sensitive and easily hurt, cared far more for being right, as he conceived it, than for being popular.

Look at the record. See what industry and zeal will accomplish. At Madison, during his ministry, the Church was built; at New Springville, Staten Island, a brick Church was built; at Paterson, the debt on the Church was raised; at Orange a Church was built; at Central Church, Newark, a Church debt was paid, a

new parsonage built and the land now owned next this Church bought; at Market Street, Paterson, a parsonage was built; at Halsey Street, Newark, the Church was enlarged and the parsonage beautified.

This is indeed a laudable record, although necessarily incomplete. It is fitting that reference shall be made to these things on this occasion, not simply that our brother may have his just due at the close of this zealous life, but especially that we who hear may be stimulated in our efforts to bring things to pass for the Church of the living God. We younger men will have to bestir ourselves if we shall accomplish similar results before our work is done. If we are to leave a rich legacy to those who shall come after us, of debts paid, Churches erected, a record of such aggressive work substantial and abiding as the fathers have bequeathed to us—we must be up and doing, we must all be at it, and at it all the time.

"Faith of our fathers! Zealous faith!
We will be true to thee to death!
Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and zealous life;
Faith of our fathers, holy faith!
We will be true to thee to death!"

3. You will all agree with me that the life and ministry of our departed comrade was remarkable for its intense evangelism.

He was a believer in the Gospel, and a preacher of the Gospel. He had a great deal of the evangelistic spirit. The text from which he first preached was "Behold the Lamb of God that taketh away the sin of the world." This was the keynote of his entire ministry. He hated sin, but he loved sinners. He was never in a more ecstatic state of mind than when kneeling with penitents in the straw at a camp meeting, or bowing with them at an altar in a Methodist Church. Then, was he not mighty in prayer! With what fervor he would sing! With what fiery earnestness he would exhort! When we search the records kept by the Recording Angel to find the number of persons brought to Christ by members of the Newark Conference, we shall find the name of Lewis R. Dunn in a very prominent place. And, after all is said, my brethren, ministers are among men to save their souls, and the supreme test of our life-work is this, the conversion of souls. There are thousands in heaven who have welcomed him already, because he led them to the Cross.

Preaching is the communication of truth by man to men. In all true preaching there must be, first, truth, and then personality. Truth may be communicated to man in many ways, but it is not preached truth unless it reaches men through a personality.

I need not omit to say that our brother had a marked personality, and as he prayed or preached, he uttered the truth in his own way, and under the flow of his own personality. He had a style of address highly emotional. But brethren, this, as we well know, was natural to him. This was his personality. And if you had heard him in private prayer, in his closet with the door shut, or if you had heard him in family prayer, the center of that group of loving wife and children, you would have heard the same characteristic utterances, full of fervor and spiritual emotion that were noticeable in all public addresses. And the point I emphasize is, that he had the same intense, glowing, evangelistic spirit, out of the pulpit as in it. In this we shall all do well to follow his example. For one, I hope that the hortatory style of address which has been such a mighty weapon in the hands of our fathers, has not reached the transitory stage. There is a tremendous power in a rousing evangelical exhortation, which may not weigh much in the scales of criticism, but, like the rapid-firing guns in use by our men on the hills of Santiago, does terrible execution.

This evangelistic fervor was manifest not only in the Church, but in the homes of the people. The secret of successful pastoral efficiency is a genuine love for men's souls. Dr. Dunn, I know, was a conscientious, faithful, laborious, sympathizing pastor, and he never did better work anywhere than on his knees in the homes of the widows and the fatherless in their affliction. In that sphere, and you will pardon me, I knew him better than in any other. He went regularly, long miles very often, to visit those whose sorrows coveted his sympathy, of which no record was kept and very little known among men. In this sphere "he went about doing good," like our Lord. And I believe, with all my heart, that he did this always because he had a genuine love for men's souls and longed to help men with their burdens.

Once he put his hands gently into mine. In the dark days, not so long ago, when Contagion stood at the door of the parsonage forbidding anyone to enter, he quietly slipped past him, came often, sat down in the shadows with us, prayed just as you have heard him in this pulpit, and, with an exquisite tenderness flowing out of the heart of a Christian brother, he gave us the strength of his faith and his love. It is a little white flower I bring, plucked from our heart's garden, and I lay it beside him with the other tokens of gratitude, with our blessing.

"Servant of God, well done!
Thy glorious warfare's past:
The battle's fought, the race is won,
And thou art crowned at last."

THE TUESDAY MEETING.

[Instituted in 1835, by Mrs. Sarah A. Lankford (late Mrs. Dr. W. C. Palmer), and conducted by her for over sixty years. It is being held each Tuesday at 2.30 P.M., at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. Strangers coming to the city always welcome. Please note the direction. Requests for prayer should be directed to Dr. M. W. Palmer, as above.]

Rev. A. C. Morehouse in charge. In the absence of the leader of the singing, Mrs. W. P. Corbit kindly presided at the organ. After the singing of the long meter doxology, the hymn was announced and sung.

Several requests for prayer were made, and prayer was offered by Brother Packard and Mrs. Searles.

SINGING—*"We're kneeling at the mercy seat,"* etc.

Bro. Morehouse read the Scripture contained in the third chapter of the prophecy of Malachi: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—1st verse and to the end of the chapter.

This nation, he observed, was charged with dishonesty, with robbing God, even the whole nation, and the prophet was sent to rebuke them, and set their sin in order before the face.

Also to announce the coming of His Messenger, who should sit as a refiner's fire—to purify the sons of Levi, and purge them as gold and silver. The process would be very searching; hence he inquires, "Who may abide the day of his coming?"

When the messengers were sent to John to ask if he were the promised Messiah, his reply was, "No; I am a voice crying in the wilderness, Prepare ye the way of the Lord."

Israel had robbed God in tithes and offerings, and in holy living. Thus the command was, "Bring ye all the tithes into the storehouse and prove me herewith, saith the Lord of hosts, if I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"—a rich and copious blessing. And then He promises that they should be "a delightful land," and all nations should call them blessed. And if they feared Him and spake often one to another, a book of remembrance should be written before Him. "And they shall be mine, saith the Lord of hosts, in that day when I make up my

jewels"—a consummation truly glorious in its character.

Bro. Morehouse added as his personal testimony that he thanked God for what he felt, that he realized that the blood cleansed him. He was a wonderful monument of Divine grace, overcoming the impetuosity of his nature and establishing him in the way of holiness. The Father pities, and He is my Father, and the Comforter has come.

SINGING—"Down at the Cross," etc.

A Sister.—I am under the blood, and rejoicing in the Lord.

SINGING—*"Nothing but the Blood of Jesus,"* etc.

The Better Way.

A Sister.—I used to kneel before the canvass and the image of Jesus, and go to confess to the priest. Now I have learned a better way. One filled with the Spirit instructed me. And the Spirit came to guide me. I saw the light, Jesus, the true light—no light out of Him. He said, "I am the light of the world." I am cleansed from sin through His blood, and kept through the blood. His children may come to Him every time they are tempted—and find succor, because He has been tempted in all points like as we are, therefore is able to succor them that are tempted.

SINGING—"Ye chosen seed of Israel's race," etc.

Led of the Lord.

A Brother.—I am endeavoring to sow the good seed along the way, expecting it will spring up and bear fruit. Am glad the Lord ever led me to be counted among the holiness people. The Lord showed me the way, and I held on until I received the heavenly gift. My motto is, "Holiness unto the Lord."

SINGING—"He breaks the power of canceled sin," etc.

Heart-longings.

A Brother.—I have lost what I once enjoyed, and it has left an aching void. I am longing for its restoration. I want to know the length and breadth of this great salvation.

SINGING—"My all for Christ I've given," etc.

A Sister said she had received the Holy Spirit, and Jesus was to her the hope of glory.

Entire Consecration.

Sister Corbit—When I was converted I was born anew—born from above. Mrs. Phoebe Palmer urged her to be wholly consecrated to Jesus, and gave her this good counsel, "Emma, don't go on questionable ground." One day at Mrs. Inskip's meeting, she pressed the question of entire consecration. She felt her music must

be consecrated, that she must play and sing for Jesus.

SINGING—"Blessed be the name," etc.

The Gift of the Spirit.

A Brother.—We must look for the outpouring of the Spirit, adhering to the doctrine and experience of holiness. I remember when the Holy Spirit came upon me—I never can forget the day. We must get all on the altar—and the altar sanctifieth the gift. I found it so. When I got right with God He poured upon me His Spirit.

The Hungry Filled.

A Brother.—It is written that they who hunger and thirst after righteousness shall be filled, and he had proved it. God is a present help in time of trouble. And the Spirit that raised up Jesus from the dead shall quicken our mortal bodies. I am feeding on the Scriptures, and walking in the King's highway of holiness.

Waiting for the Baptism.

Bro. Packard.—I praise the Lord for the experience that I have, an experimental knowledge of Christ—but I realize there is more for me, and I am longing for it, even the full baptism of the Spirit. I know nothing short of holiness will fit us to meet the Lord at His appearing.

Bro. Hughes said he was at that hour in intense sympathy with the declaration of the Psalmist: "My soul thirsteth for God, for the living God; to see thy power and thy glory as I have seen it in the sanctuary"—he was longing to see a mighty outpouring of the Spirit in this, our land. The Lord had been teaching him some precious lessons during the past week on the insufficiency of human dependencies and the great fact that our strength is in the Lord.

The consecration hymn was sung,

"Lord, in the strength of grace," etc.,

prayer offered by Bro. Hughes, especially for the two men who had expressed desire for the baptism of the Spirit, and the doxology was pronounced by Bro. Morehouse.

MR. GOLDING.—A little before his death, when his brother said to him, "You seem to enjoy foretastes of heaven," he replied, "O, this is no longer a foretaste; this is heaven! I not only feel the climate, but I breathe the fine ambrosial air of heaven, and soon shall enjoy the company." The last words he was heard to utter were, "Glory, glory, glory!" He died in the twenty-fourth year of his age.

THE PENTECOSTAL CLOSET.

"And who is he that will harm you, if ye be followers of that which is good?"—I. Peter 3 : 13.

A question easily answered. A single word gives the answer: NONE! positively none, in earth or hell. For who can contend with Omnipotence, the defense of the righteous? We must, however, show ourselves to be "followers of that which is good"—steady, unflinching, uncompromising followers.

PRAYER WITH THANKSGIVING.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4 : 6.

Here are directions for successful praying. We are to "be careful for nothing"—that is, be *anxious* for nothing. It shuts out worry, which wears out so many, and sends them to untimely graves. It is the bane of human life, and many Christians are not delivered from it. It takes *full salvation* to establish an equipoise in the soul, and a calm and unwavering trust in the Divine promises, so that, whatever betide, the calmly-restful mind says, "*It is well!*"

Our unflinching recourse in all times of darkness, perplexity, sorrow and affliction, is God, our Father,

"Whose love is as great as His power,
And neither knows measure nor end."

"In everything" we may, and ought, to come unto Him "with prayer and supplication." His ear is ever open to the *humblest* child; there are no favorites in His family. He is never weary of their coming and asking. "Giving doth not impoverish Him, nor withholding enrich Him." The way of access is open day and night, through the blood of the everlasting covenant.

"His Son is in His servant's prayer,"

and that is a passport to the throne.

"With thanksgiving." We must be sure to get this potent element in our prayers. God is pleased to have us gratefully mention past favors bestowed. We must hold the multiplied bestowments of our Father in remembrance, and hold them up before Him as we bow at His footstool. A grateful heart is of great price. And these remembrances of our Father's gifts, His daily "loading us with benefits," and His "crowning us with lovingkindness and tender mercies," is a mighty stimulus to faith, so that in coming to "ask for more," we are enabled to put a firm grip on the promises, and we come away bounteously supplied with good things.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33 : 3.

OCEAN GROVE COLUMN.

COVENANT OF PRAYER.

1. That all impediments to the continued and increased spiritual life and prosperity of Ocean Grove may be removed, and that the primal objects of the institution be held steadily in view, viz., the promoting of living Christianity in its higher forms, even the spread of Scriptural Holiness over these lands.

2. That those charged with the arrangement of services for the summer of 1899 may be so endued with wisdom from on high that the program will be in exact harmony with the original design, and with the distinctly-expressed requirements of the Constitution, By-laws, and Charter.

3. That the ground may be visited next summer with a remarkable, wide-reaching outpouring of the Divine Spirit, unparalleled since the day of Pentecost—a visitation of such proportions as to entitle it to be designated

THE GREAT CENTURY PENTECOST!

resulting in the salvation of thousands of souls, and laying a broad hand of revivalistic power upon our whole country, and even upon other nations of the earth.

We devote this column of the "Closet of Prayer" department, for a time, to the advocacy of "A GREAT CENTURY PENTECOST," to be realized, we hope, at Ocean Grove next summer. We propose to hold it up before all Christian people of the various denominations to pray for this as a *Divine possibility*, and as the great need of our country at this time, after the dreadful war period through which we have passed. We hope, ere long, to have thousands of names enrolled in connection with the "COVENANT OF PRAYER" above given.

The significant passage at the head of this article seems to be a challenge on the part of the Lord Jehovah to His people to ask large things, with an assurance of their being given. It was Phoebe Palmer's text, which the Lord gave her under peculiar circumstances, and she held it tenaciously. Make it yours, beloved; hold it fast, and for Ocean Grove.

We are strongly impressed that the faith of the Church has not begun to measure up to the great possibilities of grace. There are given unto us "exceeding great and precious promises." But who believes them without inserting "ifs" and provisos? How many can stretch themselves *full length* on a promise? Are there not many who "stagger at the promises," inquiring, dubiously, "How can these things be?" Lord, increase our faith!

NOTE.—Let everyone who desires to unite in this *Covenant of Prayer* write their name and address on a postal card and forward to our residence, 40 Ridge Street, Orange, N. J., or to our office, 64 Bible House, New York. The names are not for publication, but to be recorded in the OCEAN GROVE PRAYER LEAGUE BOOK. *Be quick.*

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."—Prov. 21 : 23.

This is a gracious work—the *bridling of the tongue*. The Holy Spirit must put on the bridle; then we shall avoid "soul-trouble," the worst of all trouble.

DAILY BIBLE CALENDAR—NOVEMBER.

1. Num. 6 : 27 ; I. Kings 6 : 13 ; Lam. 3 : 56 ; Psal. 115 : 18.
2. Exod. 34 : 21 ; Isa. 56 : 2 ; I. Cor. 14 : 15 ; Jer. 10 : 10.
3. I. Sam. 7 : 3 ; I. Kings 8 : 23 ; Psal. 119 : 144 ; Psal. 86 : 10.
4. John 16 : 33 ; Jer. 33 : 3 ; Psal. 51 : 8 ; Psal. 89 : 5.
5. Phil. 2 : 16 ; II. Tim. 2 : 19 ; Psal. 88 : 13 ; Psal. 95 : 3.
6. II. Chron. 20 : 15 ; II. Chron. 25 : 8 ; Psal. 31 : 4 ; Psal. 103 : 22.
7. Psal. 105 : 2 ; Rom. 8 : 34 ; Psal. 119 : 34 ; Psal. 115 : 1.
8. Titus 3 : 2 ; I. Peter 3 : 10 ; Psal. 119 : 37 ; Sol. Song 3 : 4.
9. Deut. 13 : 17 ; Psal. 24 : 5 ; Psal. 19 : 12 ; Psal. 48 : 10.
10. Ephes. 5 : 8 ; II. Cor. 5 : 1 ; Isa. 65 : 24 ; Psal. 46 : 7.
11. Rev. 1 : 17 ; Isa. 30 : 15 ; Jer. 17 : 14 ; Psal. 27 : 6.
12. Eccles. 9 : 10 ; Prov. 11 : 28 ; Psal. 94 : 3 ; Psal. 103 : 20.
13. I. Tim. 3 : 9 ; Psal. 37 : 29 ; Heb. 3 : 6 ; Jer. 31 : 12.
14. Ephes. 6 : 7 ; John 7 : 17 ; Ephes. 1 : 17 ; Psal. 100 : 5.
15. James 1 : 22 ; Isa. 59 : 1 ; I. Kings 8 : 39 ; Zeph. 3 : 17.
16. I. Thess. 5 : 22 ; Mark 6 : 50 ; Judges 10 : 15 ; Dan. 4 : 2.
17. Ephes. 5 : 10 ; Luke 1 : 35 ; Rom. 15 : 13 ; I. Chron. 16 : 35.
18. Gal. 6 : 2 ; Job 22 : 28 ; Hab. 3 : 2 ; Psal. 119 : 52.
19. I. Pet. 4 : 1 ; Psal. 149 : 4 ; II. Sam. 7 : 18 ; Rev. 12 : 12.
20. Gal. 6 : 1 ; Prov. 10 : 12 ; Dan. 9 : 19 ; Luke 1 : 64.
21. I. Thess. 4 : 11 ; Heb. 10 : 36 ; Col. 1 : 9 ; Psal. 108 : 1.
22. Joel 2 : 13 ; Isa. 54 : 8 ; Psal. 119 : 76 ; Psal. 116 : 19.
23. Rom. 14 : 1 ; Rom. 14 : 4 ; Psal. 99 : 8 ; Rom. 15 : 9.
24. Col. 2 : 6 ; II. Pet. 1 : 11 ; Psal. 5 : 3 ; Psal. 13 : 6.
25. II. Pet. 3 : 8 ; II. Pet. 3 : 9 ; Matt. 6 : 6 ; I. Chron. 16 : 10.
26. Jer. 51 : 10 ; Acts 1 : 8 ; John 20 : 22 ; Acts 9 : 31.
27. Mark 11 : 25 ; Luke 6 : 37 ; I. Kings 8 : 50 ; Neh. 8 : 17.
28. Prov. 4 : 23 ; Isa. 45 : 17 ; Zech. 8 : 21 ; Isa. 63 : 7.
29. Zech. 1 : 3 ; Psal. 72 : 14 ; Psal. 119 : 149 ; I. Tim. 6 : 16.
30. Col. 3 : 17 ; Matt. 28 : 18 ; Psal. 45 : 7 ; Exod. 15 : 6.

The "Gulde" International and Interdenominational Prayer and Tract Union.

We set apart as our

DAY OF SPECIAL PRAYER, NOV. 15TH.

The Scripture for the day, Psalm 113; and the hymn, to be read or sung, No. 484 in the Methodist Hymnal.

Remember, friends, we have a great International Prayer Roll, containing many requests for prayer, from all parts of the country. Hold it up before the Lord earnestly, and believingly. Make mention of all the families represented in this "Union," and all holiness workers, especially the Publishers and Editors.

EDITORIAL REVIEW.

☛ "THE LORD REIGNETH; LET THE EARTH REJOICE."

WE ARE HOPING, on or before January 1st, 1899, to have

TEN THOUSAND NAMES enrolled in the

OCEAN GROVE PRAYER LEAGUE to pray for

THE GREAT CENTURY PENTECOST.

Roll them in fast—in large numbers—and in strong faith. OUR GOD is a great God, and can do wonders. See page 157.

THE "CHRISTIAN MISSIONARY ALLIANCE."—On the closing Sabbath of the late Convention in Carnegie Hall the collection amounted to \$112,000 for Missions. This was a noble offering. God be praised!

ANNIVERSARY OF "THE TUESDAY MEETING."—The 63d anniversary of this meeting was appointed to be celebrated in the Metropolitan Temple on October 20th. We go to press three days in advance, so cannot give an account of it. Will do so in our next.

WHAT DOES IT ALL MEAN?—the universal unrest among individuals and nations—the warlike attitude the nations are assuming toward each other? What the physical disturbances—the floods and cyclones, earthquakes and volcanic eruptions, Vesuvius with seven new craters belching forth her destructive lava—and a thousand other things that are rocking the globe? *What do they all mean?* WHAT?

CHRISTIAN OBLIGATIONS TO THE JEWS.—We noticed this excellent book in our last issue, prepared by Dr. Schapiro, who is Superintendent of the Jewish Mission in Brooklyn. We omitted to state that the book contains some sermons of the author, also by Dr. McLeod. And we made a mistake in stating the price at one dollar—it is \$1.50, and cheap at that. May be ordered of us.

POSTPONEMENT.—We are reluctantly obliged to state that the first volume of our "PENTECOSTAL HISTORY," which we expected to have out before January 1st, will have to be deferred until early in the spring. The reason of this is, the conclusion to put it in two volumes instead of one devolves upon us an amount of revising which requires this delay. Well, wait a little longer.

"OCEAN GROVE RECORD."—Any of our friends desiring copies of this paper containing our series of articles on "THE CENTURY PENTECOST," to send to friends, can obtain them by applying to the publisher, W. H. Beegle, Ocean Grove, N. J. These will be good to circulate.

GLANCES EVERYWHERE.

National Armenian Relief Committee.

This is one of the best benevolences of the times. It has the sympathy of the Christian denominations, and justly so. Its work among the orphans, made so by the cruel hand of the Turk, is full of interest and touches tender chords in Christian hearts. We have just received a copy of a thrilling address delivered by Rev. George P. Knapp, a former missionary, on "The Armenian Orphans and Our Missionary Opportunity." We would like as many of our readers as possible to have a copy. Address Rev. Geo. P. Knapp, Barre, Mass., for a copy, and its reading will repay. Keep the "Relief" treasury well supplied. Address all offerings to Brown Bros. & Co., 59 Wall Street, New York.

—A question: Is your closet a Bethel?

—Monstrous! To think that repentance is obsolete.

—Silly! To suppose that the strait-gate is broken down.

—A sad sight! A professedly Christian home without prayer!

—Is the witness of your salvation, by the Holy Spirit, clear?

—Rev. A. B. Simpson is soon to open mission work in Cuba.

—"Shams!" "Spiritualists," "Christian Scientists," etc. Beware!

—Dr. Lyman Abbott, of Brooklyn, has been pleading for a great revival.

—A Sabbath Night Concert is a poor substitute for a rousing gospel sermon.

—"Come, see my zeal for the Lord of hosts!" Why not say, "Come see my Love?"

—Rev. J. B. Foote, Syracuse, N. Y., writes: "Still singing in the height of Zion. Hallelujah!"

—Rev. W. B. Osborn is the New Jersey Conference Evangelist. Address him at Hacktstown, N. J.

—Is it right to deprive a congregation for twelve Sabbath mornings in a year to hold sacramental services?

—Even Satan is transformed into an angel of light. Never more so than now. Worldly religionists are his dupes.

—"God is not mocked." Camp grounds intended for salvation turned over to worldliness will be death-stricken. Mark!

—Rev. Charles Garnett, one of our corresponding editors, has become pastor of a Congregational Church in London, England.

—There are enough ministers in some Conferences backslidden from holiness to take their States for Christ, respectively, if they could have the old fire rekindled.

—Dr. De Costa, an Episcopal clergyman of New York, has been preaching for several Sabbath mornings on Church declension in that city. He says strong things.

—Is Jesus coming soon? Many learned and holy people say Yes! If He does, many white-robed saints will get their crowns. But many will be without robes. Alas!

—"Record of Christian Work" gives its readers a rich repast each month—a series of articles by the ablest writers. Send to F. H. Revell Co., 158 Fifth Avenue, New York, for a sample copy.

—A Christmas present worth having—Mrs. Bella Cooke's "Rifted Clouds," Volume II. Judges say it is even better than Volume I., and that is saying a good deal. If you want to give a friend a Christmas present that will attract heavenward, send for a copy. Price, \$1.50.

CHRISTIAN LITERATURE.

TIME EXTENDED.

We have concluded to extend the time of the
Pentecostal Jubilee Anniversary

to November 30th. We propose to spend the month as A GREAT PRAISE MONTH for the work that has been wrought in the hearts of our subscribers who have followed out the OCTOBER PROGRAM announced for the ANNIVERSARY. We are sure there have been blessed communications from the throne to the hearts and homes of the people. We are waiting for letters to give us good tidings.

A GREAT MONTH OF WORK in behalf of THE GUIDE TO HOLINESS in the ways specified in the last number. We want every subscriber that can possibly be obtained to be reported to us by the end of the month. We especially call attention to the liberal offers in regard to the magnificent book,

Mrs. S. A. Lankford Palmer's Life.

1st. Any one, old or new subscriber, who sends before November 30th \$1.00 for his or her subscription for 1899, and sends with it an extra fifty cents, can have a copy of this superb volume, the price of which is \$1.50. This is our *Jubilee Year Gift* to subscribers. The "Life of Mrs. Palmer" is a real home treasure, and the remaining numbers of the magazine for this year are added free.

2d. For three new subscribers and three dollars remitted a copy of Mrs. Palmer's Life free. Here is a most favorable opportunity. Don't neglect it.

TO WHOM IT MAY CONCERN.

I am compiling a new book, entitled "Dying Testimonies of Infidels, Sinners and Christians." Whoever will send me one or more authentic experiences good enough to publish will be rewarded by a copy of the book as soon as published, and we will also send by return mail one copy of "God's Financial Plan" (best binding) price fifty cents. All profits of this book to be used in the Lord's work. Send manuscript at once to my address.

S. B. SHAW, Publisher,
74 W. Lake Street, Chicago, Ill.

The Old Paths. By Miranda L. Vorn Holz. Edited by her daughter. Introduction by Bishop I. W. Joyce. Price, \$1.00.

One of the best books we have seen lately. It is the record of a life of true devotion and eminent usefulness—one of the mothers in Israel, Mrs. Vorn Holz, of Cincinnati. She has long had a holiness meeting in her house, and has been much engaged in evangelistic work, very successfully. The book is written in an easy, flowing style. Get it and read it.

FROM THE AMERICAN TRACT SOCIETY.

Jesse; A Story in the Life of Christ. By Annette L. Noble. Price, 75 cents.

CONTENTS: Sixteen chapters. Nazareth—Jesse at Home—A Journey—Life in Jerusalem, etc. This, we think, is a beautiful story, interesting for the young folks at home, and for Sabbath School libraries.

Naomi. The Young Jewess. By Clara Broughton Conant. Price, \$1.00.

CONTENTS: In nine chapters. An interesting story, conveying valuable Christian lessons bearing upon life and conduct. It will, we believe, be found captivating and helpful.

Pro Christo; The Story of a Royal Huguenot. By Mrs. Hattie Arnold Clark. Price, \$1.25.

It has been the aim of the author in this volume to faithfully portray the life and times of the Huguenots during the reign of Louis XIV. A good book for Sabbath School libraries, or for a holiday present.

A Boy of To-Day. By Julia MacNair. Price, \$1.00.

CONTENTS: Twenty chapters. It has this motto on the title page: "An honest tale speeds best being plainly told." So we presume the reader will find this volume profitable for home use and libraries.

FROM THOMAS Y. CROWELL & CO.

The Joy of Service. By J. R. Miller, D. D. Price, 75 cents.

A beautiful work, from one of the best writers of the period. The epitaph on the title page gives the keynote of its spirit:

"I ran at his commands,
And sang for joy of heart."

As usual with Dr. Miller's writings, the simplicity and spontaneity of his thought, his perfect friendliness and sympathy, his grace of style, and his lovely Christian spirit, make this new volume sure of doing permanent good. It is one of the most practical and helpful books that he has written.

The Gentleness of Jesus. By Mark Guy Pearse. Price, 75 cents.

This beautiful volume contains seventeen brief sermons, the first of which gives its title to the whole collection. A few of the topics are: The Vision of Goodness, The Queen of Sheba, The Story of a Royal Procession, The True Beauty, etc. They are written with grace, and are full of sympathy and practical helpfulness. No one could fail to be benefited by the spirit that animates Mr. Pearse's work.

Through My Spectacles. By Dorcas Hicks (Mary H. Perkins). Price, 75 cents.

The name of Dorcas Hicks is familiar to the readers of religious journals. This volume is a collection of thirty-nine articles, treating in a graceful and sympathetic manner of common topics. She pictures old-time scenes and customs, and intersperses her descriptions with excellent advice on many topics. It is charmingly gotten up—is sure to do good.

THE TRACT WORK.

We earnestly entreat our subscribers to do some earnest work in tract distribution this month. Devote at least one afternoon in each week of the month in visiting unsaved families or unsanctified Church members—talk and pray with them, and on leaving drop a tract in the hand stretched out to be shaken by you. Two sets of tracts we want you to have on hand:

1. *Phoebe Palmer Leaflets*, 50 in a package, 10 cts. Good to drop in the hand at the close of a Christian call—or to insert in a letter to a friend.

2. *A Package of Handbill Tracts*, for the unsaved. Pointed, pithy, and attractive. Per package, 25 cts.

Then here are some good tracts for distribution:

Wesley's "PLAIN ACCOUNT OF CHRISTIAN PERFECTION," 5 cts. Jubilee price, 60 cts. per doz., instead of 50 cts. Nothing better ever printed.

"THE LONGER WAY," and "THE SHORTER WAY," By Mrs. Phoebe Palmer. Price, 3 cts.

"PROPRIETY OF EXPECTING FULL SALVATION IN THIS LIFE." By Rev. James Caughey. 3 cts. each.

"CHRISTIAN DOCTRINE OF SELF-DENIAL." By Rev. Dr. J. R. Jaques. 3 cts. each.

The Jubilee Anniversary price this month for the above three tracts, 25 cts. per dozen.

OUR CHORAL SERVICE.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

No. 162. SCATTER BRIGHT SMILES.

G. W. L.

G. W. LYON.

1. Scat - ter bright smiles all a - round you, They cheer like the
 2. Scat - ter bright smiles all a - round you, More pre - cious than
 3. Scat - ter bright smiles all a - round you, Re - mem - ber the
 4. Scat - ter bright smiles all a - round you, We nev - er know

beau - ti - ful rain That falls on the with - er - ing flow - ers, And
 treas - ures of gold, They light - en the bur - dens of oth - ers, They
 weak and op - pressed; Oh, smile on the poor and the need - y, And
 where they may fall; Then ev - er be read - y and will - ing To

CHORUS.

makes them bloom sweetly a - gain.
 cheer up the young and the old.
 com - fort the sad and dis - tressed. } Then scatter bright smiles, they will
 scat - ter bright smiles o - ver all.

nev - er be lost, Re - mem - ber your mis - sion be - low; Scat - ter bright smiles,

scat - ter bright smiles Wher - ev - er, wher - ev - er you go.

BY PERMISSION.



DECEMBER, 1898.

THE KEYNOTE.—“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.”—*Colos. 3 : 15.*

“Save us in Thy great compassion,
O Thou mild, pacific Prince;
Give the knowledge of salvation,
Give the pardon of our sins:

“By Thine all-atoning merit,
Every burdened soul release;
Every weary, wandering spirit
Guide into Thy perfect peace.”

PENTECOSTAL LIFE-PHASES.

Paul, in his Second Epistle to the Corinthians, gives this lofty doxology:

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

“Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.”

God is here presented in a most exalted character, as the Father of our Lord Jesus Christ, the Father of mercies: the plural is employed—“*mercies*.” He is the Father of abundant mercies, and He is the God of all comfort; in Him is an infinitude of comfort, an inexhaustible supply.

God in Christ was the “Consolation of Israel”; God in the Holy Spirit is the ever-blessed and abiding “Comforter”—a never-failing wellspring of comfort within the soul. So that we have adequate comfort for all sorts of tribulation.

The doxology is appropriate for the season of the year. Have we been

realizing these Divine mercies and consolations as the year has been rolling along? Then may the “*Blessed be God*” fill our heart and be upon our lips. A heart full of gratitude and a mouth full of praise are the demand of the period.

And note, beloved, the practical uses of these communications of Divine mercies and comforts:

“That we may be comforters of others which are in any trouble.”

The world is full of trouble. To many “the waters of a full cup are wrung out,” even of the saints of the Lord. Ministers of comfort are needed to visit the abodes of the suffering, to carry to them messages of love and tenderness, and to cheer them amid their multiplied sorrows. Will you be such a minister of consolation?

This is surely a high vocation for any Christian—to be a minister of comfort to the suffering and distressed. Let us in this follow Christ’s example.



MRS. CATHERINE BOOTH,

Mother of the Christian Mission and Salvation Army, of whom Commander Ballington Booth, of the Volunteers, says, "She was a scholar, a prophetess and a saint." She died October 4th, 1890, in Clacton-on-the Sea, England.

THE PENTECOSTAL PULPIT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

"Draw near, O Son of God, draw near;
Us with Thy flaming eye behold;
Still in Thy Church do Thou appear,
And let our candlestick be gold.

"Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love."

SERMON.

THE BELOVED DISCIPLE.

BY REV. W. McDONALD.

TEXT—"That disciple whom Jesus loved."—John 21: 7.

It is a marvel that Jesus should ever have loved a sinful soul. Corrupt, fallen humanity forced Him though—amazing pity!—to leave the eternal fellowship with His Father and the holy angels, and come to earth on a rescue mission. And instead of "the brightest and best of the morning" being welcomed to our sin-cursed soil, there was not a voice of welcome heard, save from angelic choirs; but His life was in peril from His very birth—and finally, by wicked "hands, was crucified and slain." And yet it was love, wondrous love, which brought Jesus to earth to save men.

"O gift of gifts! O grace of faith!
My God! how can it be,
That Thou, who hast discerning love,
Shouldst give that gift to me."

The person in the text, whom Jesus loved, though not named is by general consent admitted to be John the Evangelist. He was, in most respects, a remarkable character, and sustained intimate relations to Jesus. At the institution of the Lord's Supper, as a mark of special friendship, John reclined on Jesus' bosom. He is fre-

quently said to be "that disciple whom Jesus loved."

The question has often been asked, "Why did Jesus manifest such love for John?" Were there any special reasons for it? An answer to this question may not be without interest to those who wish to share in Jesus' love.

1. From what we know of the character of John, it could not have been from any naturally amiable traits in his character which distinguished him from all the rest. There is a general impression that John was naturally of a gentle, loving, lamblike disposition, entirely free from all rashness and roughness which often distinguish other natures. Peter, for example, possessed a fiery, rough, impetuous nature, and is often distinguished from John, whose symbol is a lamb. But it never seemed to us that John possessed, naturally, any such character. The Scriptures describe him as a very different character.

John and James (Mark 3) are called by Jesus "sons of thunder" or Boanerges. This name was probably given them, says Dean Alford, "because of their vehement, zealous disposition." Dr. Clarke says it is "a *l'traision* for thunderer." Bengal says, "Thunder, in Scripture, is both terrible and pleasant. The gentle John had got a latent power of thunder." Hiller says, "The thunderbolt is the son of thunder, as it accompanies the crash from the rent cloud."

John, it would seem, instead of being that mild, lamblike feminine mortal which he is often represented as being, was, naturally, a perfect thunder tempest, bearing down everything before him.

There are certain Scripture facts which throw some light on his character. Jesus passed through a city of the Samaritans, whose inhabitants did not show Him the respect to which He was entitled. John and James were indignant, and asked permission to command fire to come down from heaven and destroy them—only to be rebuked by the Saviour with "Ye know not what spirit ye are of." Again, John found one casting out devils in Christ's name and he forbade him, because he did not follow them. Jesus again rebuked him, with "forbid him not." Christ would say, Let any one who can cast out devils in my name do so, no matter whom he follows. But John says, No, unless he belongs to our sect and follows us.

If we consult the writings of John, we shall find the same spirit of sturdy roughness. He seems to excel all other New Testament writers in what many would call harsh, offensive personalities. Take the following examples:

I. John 1 : 10 : "If we say, we have fellowship with him, and walk in darkness, we *lie*, and do not the truth."

I. John 1 : 8 : "If we say we have no sin, we deceive ourselves, and the *truth is not in us*."

I. John 1 : 10 : "If we say, we have not sinned, we make him a *liar*, and his word is not in us."

II. John 2 : 4 : "He that saith, I know him, and keepeth not his commandments, is a *liar*, and the truth is not in him."

II. John 2 : 22 : "Who is a *liar*, but he that denieth that Jesus is the Christ?"

What would be thought of a minister in these times who, in his public

addresses, should employ such language as we have named? Would he not be regarded as one of the most severe, harsh, and indeed the roughest of men?—And yet this was the language of the mild, amiable, loving John—him whom Jesus loved. Hear him a little further :

I. John 3 : 8 : "Whosoever hateth his brother is a murderer."—15 : "He that committeth sin is of the devil."

I. John 4 : 20 : "If a man say, he loveth God and hateth his brother, he is a *liar*."

I. John 5 : 10 : "He that believeth not God, hath made him a *liar*."

These examples must suffice to illustrate our point. No one can fail to observe unusual roughness in the language here employed. And yet Jesus loved John, it would seem, above all the rest.

The question still returns, Why this special love for John?

1. It is not improbable that this strong affection might have resulted, in part at least, in natural relationship.

One of the early Fathers, *Theophylact*, says Joseph had seven children by a former wife—four sons and three daughters, Martha, Ester and Salome. The last-named was the mother of John. If this be so, then Salome was reckoned our Lord's sister, and John His *nephew*. This fact may explain certain Scripture references which have not been so clear. These may have been the persons who are called our Lord's brethren and sisters. This may also explain why the Saviour on the cross committed His mother to the care of John. We see no good reason why such special intimacy may not have existed between John and Jesus. We have a similar example in the case of Barnabas and Mark (Acts 15 : 36-60). Paul refused to take Mark with them because he left them at Pamphilia. But Barnabas insisted that he

should accompany them. Not being able to agree, they separated, Paul taking Silas, and Barnabas Mark. Why did Barnabas insist on Mark, against Paul's judgment? We know of no other reason, only Mark was Barnabas' sister's son (Col. 4 : 10) ; hence, his nephew. A similar relationship, existing between John and Jesus, might have been the cause of this special friendship.

2. Jesus found in John a firm, conscientious, reliable friend, never deserting the post of duty, no matter how great the peril. While some betrayed Him, some denied Him, and all forsook Him and fled, John was found at his post to the last. When Jesus was ruthlessly hurried away to the palace of the high priest for trial, John and Peter followed. Peter lingered in the porch without, and, while there, cowardly denied his Lord ; but John went boldly in and remained with Him to the end. While Jesus hung upon the cross, John seems to have been the only disciple present, and ready to receive the dying request of his Lord, to take care of His mother. John had, from conviction and choice, allied himself to the cause of the Nazarene, and he was not the man to forsake Him in such an hour, though all others might turn away. Why should not Jesus love such a man? The time to test a man's fidelity to Jesus is not when all the world are shouting, "Hosannah to the Son of David," but, rather, when the unholy throng are crying, "Crucify him, crucify him." John was found risking all for the right. Some men will stand by a cause when all men speak well of it, but if the tide turns and it becomes unpopular, they find it convenient to be elsewhere. The beloved disciple was not that sort of a man, and his example is worthy of our imitation.

3. Jesus loved John, we doubt not, preeminently on account of the remark-

able change His grace had wrought in his heart and life. That a man of John's impulsive nature—so bold and rough in his utterances—should have been so transformed by Divine grace as to talk so sweetly and lovingly as this same John does, is a wonder of wonders! In him Jesus beheld the triumphs of His own grace, and, beholding, no wonder that He loved Him.

It must not be forgotten that John's great plainness of speech, harshness, if one is pleased to call it, was always in defense of the right—a plain, unvarnished defense of the great doctrines of Christ. He earnestly contended for the true faith against the advocates of the false, and in this respect he followed his Lord. His utterances did not spring from a spirit of vindictiveness, but from a heart made perfect in love, and burning to declare it to all the world. Jesus could but love the man who had so far lost sight of self, of worldly ambition, of personal safety and human applause, as to boldly defend the truth against all opposers and earnestly denounce sin in all its forms.

In modern times we know of no more striking example of the spirit of St. John than the Rev. John Fletcher, of Madely, England. We have never read of one whose whole spirit seemed so much to resemble that of St. John. He was naturally of a fiery, impulsive nature, and possessed of an ungovernable temper which often got the mastery of him. Even after his conversion his temper, at times, became uncontrollable. Often he would throw himself on the floor of his room and spend the whole night in agonizing cries for God's grace to conquer his temper. He at last triumphed, and for many years no one ever witnessed the first symptom of a ruffled temper. He seemed to be as dead to anger as the grave-stones in his church-yard.

In his pulpit he was a flame of fire, at times nearly emptying his church, the people fleeing from his fiery words. They would then flock to hear him, as sheep to a tender shepherd, and hang upon his words with unutterable delight.

As a controversialist his words were sharper than a two-edged sword. His antagonists accused him of great bitterness of spirit, while he possessed a heart as pure and a love as ardent as an oval. In an old allegory of the times, he is often represented as "*Mr. Severe*." Hon. Richard Hill used to say that his "pen was dipped in gall," and that he possessed a "bitter, roily, acrimonious spirit." And yet, when his antagonists came into his presence they were forced to confess that he was more like an oval than a man.

One of his theological opponents, in writing to Mr. Stillingfleet, says: "I was, for six weeks, in the house with the extraordinary and very excellent Mr. Fletcher. O that I might be like him! I do assure you that I strictly observed him for six weeks, and never heard him speak anything but what was becoming a pastor of Christ's Church—not a single unbecoming word of himself or of his antagonists, or his friends. All his conversation tended to excite a greater love and thankfulness for the benefits of redemption; while his whole deportment breathed humility and love. I told him most freely that I was shocked at many things in his "*Works*," and pointed them out to him. We widely differ, but I believe we could live years together, as we did in love."

Rev. Mr. Veun exclaimed to one who inquired his opinion of Mr. Fletcher: "Sir, he is a luminary; a luminary did I say? He is a *sun*. I have known all the great men for these fifty years; but I have known none like him." This holy man died shouting, "God is

love. O for a gust of praise to go to the ends of the earth!" The spirit of St. John seemed to be embodied in John Fletcher.

INFERENCES.

1. We infer from what has been said that it is not un-Christly to be more ardently attached to some than to others. It cannot be sinful, for it is true of Him who was "without sin." Not that we are to love one to the neglect of another. While Jesus loved John pre-eminently, He did not neglect any of the twelve. It was not the absence of love towards any, but intensified love toward John. No one of our children can be neglected, and yet, for some reason which we cannot easily explain, we may have a stronger attachment to one than to another. Among Christians, our love may be more ardent towards those who love God most. Our love should keep pace with Christ-likeness in others.

2. I infer that grace can produce a more marvelous change in a human soul than we are inclined to credit.

Our constitutional peculiarities, which we often look upon as sources of weakness, may be turned into elements of strength. But this can be done only by the power of grace. We complain of a quick, fiery, impetuous nature, so inclined to speak rashly and to become impatient that we can never live a holy life. But surely the grace which saved John, that transformed him from the lion to the lamb, should encourage such a soul. He may know what is meant by being

"Plunged in the Godhead's deepest sea
And lost in His immensity."

Such grace changed the impulsive, fiery, Galilean fisherman into a pure, holy, humble disciple of the meek and lowly Jesus, and who reclined on His

bosom because Jesus loved him. Let the fires of Pentecost touch us, as it did him, and we shall flame with love as he did. Let us not imagine that we are an exception. God has made a most loving Christian out of a very rough specimen of human nature, and He can still save "to the uttermost." In His hands, the roughly-quarried block may become a polished stone in the heavenly building. This was the case with John.

Though there is much in the later writings of John which appears rough they are so mingled with love-notes that they seem sweet as the music of angels. Almost in the same breath that he declares the man a *liar* who says he loves God and hates his brother, is mingled, "little children, love one another, for love is of God. He that loveth, is born of God and knoweth God." The two are perfectly compatible with the highest attainments in grace. The subject furnishes a lesson of *encouragement* and of *caution*.

1. *Encouragement* to such as fancy that they possess a nature so discordant, so impulsive, that very little, if any, good can be expected of them. Others may succeed in being holy, but it is useless for them even to attempt it. "That disciple whom Jesus loved" stands before us, possessed of a like nature; but, under the transforming power of grace, which is as free for us as for him, he became *seraphic*. Let our discordant natures become infused with the same spirit which came upon John, and we may, like him, blaze and burn with the same holy enthusiasm, and rest in the loving embrace of Jesus, for there is no place in his heart too sacred for the admission of such souls. "I in them and they in me."

2. *Caution*. We do well not to interpret every utterance which is not naturally mild and gentle, soft and sweet, as wanting in heart loyalty to

Jesus, or in loving sympathy with man. Words may grate upon our ears which are inspired by love—love deep as the ocean depths. While John's words at times bear marks of offensive personalities, they were the direct fruit of perfect love. We are inclined to judge men by the way they say things: Jesus judges by the motive prompting the utterances. It is well to be awake to our great weaknesses, but let us not be blind to Jesus' power. We may be heartsick at a view of our conscious imperfections, but we should remember that the aching head and humble heart may rest on the bosom of infinite love. And O, what rest! It is true—

"There's no place where earth's sorrows
Are more felt than up in heaven;
There's no place where earth's failings
Have such kindly judgments given.

"O wonderful! that Thou shouldst let
So vile a heart as mine
Love Thee with such a love as this,
And make so free with Thine.

"Burn, burn, O love! within my heart,
Burn brightly night and day,
Till all the dross of earthly love
Is burned, and burned away."

Possessed of such a spirit, Jesus will not find it difficult to love us as he loved John. Then, "love will drive our chariot wheels, and death will yield to love."

WHEN SALVATION IS NEAR.—You may now understand clearly, reader, when it is that you may regard yourself as standing upon the very banks of the river of life, where God is about to become the everlasting light of your soul. It is when, and only when, you have such a quenchless thirst for God, for holiness, and for the indwelling of the presence of Christ in your heart, that nothing else will satisfy you or divert your thoughts or desire from this one infinite good, and when your whole being is centered in the immutable purpose to attain it. "Then lift up your head: your redemption draweth nigh!" But if you have no such purpose or desire, remember that you have no lot or part in this matter.—*Sel.*

OUR PENTECOSTAL BIBLE STUDY.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 2:15.

*"Come Holy Ghost, for moved by Thee
The prophets wrote and spoke;
Unlock the truth, Thyself the Key;
Unseal the sacred book."*

THE DESCENT OF THE SPIRIT.

BY REV. CHARLES GARNETT.

(Congregational Minister, London, England.)

PART IV.

In a former paper we considered the historical significance and the doctrinal teaching of Pentecost. Now comes a most important question—What is its practical application to ourselves? Having looked at the subject in its broad and general aspects, we are now prepared to see what it means for us to-day. What are the principal lessons which we may learn from it?

Well, first of all, we may learn the absolute necessity of immediate personal inspiration. Nearly nineteen centuries have passed away since the dispensation of the Spirit was inaugurated, and we are apt to think that the day of Pentecost, in its essential features, can never be repeated, and that the supernatural influence of the Spirit of God is not intended for us. But that, I submit, is a great and fatal mistake. The Divine inspiration experienced by the earliest disciples is promised to all of us, and we need it now just as really and just as urgently as they did then. Some say "there is no evidence that the Spirit's power was permanent. It came and went; and we cannot expect to receive it now." Well, one thing is certain: those who express themselves in that

way are not likely to receive it. But *did* the Spirit's power come and go? Was Pentecost an altogether exceptional epoch, and the mighty baptism of the Spirit an isolated phenomenon? Emphatically, No. Again and again, and yet again, it is recorded in the Acts that in answer to the united prayers of the Church, the Spirit was outpoured in glorious fulness. After all, Pentecost was only a "specimen" day. The conversion of three thousand was only a "sample" of what our glorified Lord and Saviour is able and willing to do. It was merely the "firstfruits" of a magnificent harvest. But the Lord's harvest will never be reaped and gathered in unless we preach the old gospel with new power, fresh from the throne of God. Plain, positive, practical, Pentecostal preaching is the great need of the hour. The gospel is still the power of God unto salvation to everyone that believeth; but if it is to triumph, it must be proclaimed by those who are consciously saved, and filled with the Spirit of purity, love and power. As regards all forms of Christian work—in the study, in the pulpit, in the school, in the home, everywhere and always—immediate inspiration is the great desideratum.

Pentecost also teaches us the great need of definite, united, expectant prayer. Why is it that so few prayer-meetings are largely attended? How can we account for the general lack of interest in devotional exercises? I believe it is because the Church fails to recognize the fact that there can be no outpouring of the Spirit, no revival of religion, no evangelistic triumphs, no spiritual progress, no great and last-blessing, without united prayer. Read Ezek. 36:37, and Acts 1:14, and see if this is not so.

Another reason why prayer-meetings are so small and feeble is because as a rule no definite object is placed

before the people. Consequently they pray for everything in general and nothing in particular. And generally that is what comes of it. Hence the small gatherings, the waning interest and the little expectation of blessing.

Why was the first Church prayer-meeting so well attended, so deeply interesting and so wonderfully successful? It was because they had something definite to pray for—the promised baptism of the Holy Ghost—and because they were all united in the expectation of receiving it. As Dr. Alexander McLaren says: "When Christian Churches do as they did, they will receive what they received." There must be more prayer—definite, united, expectant prayer—for the Pentecostal baptism, if our Churches are to be revived, and the Kingdom of Christ extended.

And now a few words about our personal Pentecost. It must not be supposed that we cannot be "filled with the Spirit" unless at the same time a large number of other Christians ask for and receive the blessing. Individual believers, who recognize this privilege and do their duty, may obtain the Divine pleroma at any time. How do we stand? Have we received it? Do we enjoy it? A personal Pentecost is a present possibility, and may be an everyday experience. Having received the baptism of fire, we may have a vivid sense of the Spirit's presence and activity in every work of faith and labor of love, in every trial and temptation, in every conflict and victory. We may not be able to speak with rapturous eloquence, but if our hearts are full of love we shall be able to witness for Christ so as to win others for Him. Nay, more: we shall be able to live the Christ-life in all its spiritual beauty and moral power; and our realization of the indwelling presence and sanctifying power of our glorious Lord will

be a perennial source of spiritual inspiration. But the main characteristic of this endowment is evangelistic. Those who obtain it are conscious of a strong impulse to speak of Christ as their personal Saviour, and to live for the extension of His kingdom. In their radiant lives the spirit of Christ finds its beautiful embodiment. Of course, there are different degrees of inspiration, but all who have received their personal Pentecost are entirely sanctified, and many of them attain a lofty spirituality. There must, however, in every case, be a certain receptivity, a sense of need, a desire for the blessing, leading to earnest prayer and expectant faith. In seeking for the Spirit's fullness, we must combine the performance of every duty with definite waiting and expectation of receiving power from on high. If we do this, it will not be long before the Spirit makes His power felt in the depths of our souls, and we shall know by blessed personal experience that the Pentecostal blessing is ours. No Christian ought to rest satisfied without it; and when received and enjoyed we ought to retain it day by day by maintaining our consecration and exercising our faith, so that we may ever grow in grace and goodness, in usefulness and power.

As the Christian lady, when asked "if God gave her a choice, whether she would prefer to live," replied "she would not make a choice, but would refer the matter back to Him," so does the holy soul decline all responsibilities of its own, and confides alone in the wisdom of the Father. Still another feature is LOWLY-MINDEDNESS, esteeming others better than ourselves. The charity that hopeth all things covers the defects of others with the broadness of its mantle, while their excellences glow in the light which it reflects. When the soul takes its own privileges into the account and contrasts them with the opportunities of others, it is so penetrated with its own unworthiness that it esteems itself "less than the least of all saints." Any spirit that attempts its own exaltation by saying, "I am holier than thou," is a mistaken one, for holiness demands exactly the opposite experience.

OUR CORRESPONDENTS.

MOTTO:—"Holding forth the word of life."

—Phil. 2: 16.

NATURAL, CARNAL AND SPIRITUAL.

BY ARTHUR T. PIERSON, D.D.

PART II.

The very pith and core of the lesson that Paul is here teaching by the Spirit is that this *new spiritual man* needs assiduous care and culture: the new nature calls for a new nurture. The old self-life and sin-life had its indulgences and its education in evil, and so grew in strength and power. Now the new God-life and Spirit-life must have its food and chance to grow. The two natures exist side by side. The carnal is not yet wholly cast out or subdued, and is far from annihilated. There are opposing tendencies: the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other. You may hinder or help, arrest or promote, your own spiritual development, and you must choose which it shall be.

If the carnal is cultivated, the spiritual will decline and decay. And with holy earnestness and tenderness, hear this spiritual father warn and exhort his converts: "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ." Observe, he is writing to *disciples*, and he reminds them that while they have received the Spirit, they have not grown in grace and knowledge. What a figure to represent their condition!—prolonged babyhood—unnatural infancy! When by reason of lapse of time they ought to be teachers, they have need that one teach them "again which be the first principles of the oracles of God, and

are become such as have need of milk, and not of strong meat" (Heb. 5: 12.)

This figure—*prolonged spiritual infancy*—is suggestive; it is at once ludicrous and sad in suggestion. Babyhood, like everything else, is beautiful in its time; but when a baby remains a *baby*, beauty becomes deformity—what was attractive becomes repulsive. Parents begin to be anxious and ashamed when infants do not develop, do not learn to walk and talk, and do not grow in wisdom and stature. Innocency may come to be another name for idiocy—as in fact it is, for imbeciles have been called "innocents."

Now let us notice what prolonged spiritual babyhood means, and how it is to be recognized.

First of all it means *absence of growth*. Years pass by and there is no advance. There is no growing capacity for spiritual food; the babe must be nursed as on milk, having no power to digest strong meat. Unable to help one's self, the babe is, of course, unable to help others, and instead of teaching must be taught; instead of leading must be led; instead of carrying must be carried.

This means also constant *weakness and failure*. There is but little power to resist sin when God's babes cannot stand alone, or to walk with God, when such cannot even stand. Constant stumbling makes progress not only impossible but brings reproach on Christ by making us stumbling blocks to others.

And all this means something worse—*positive decline*; for we cannot stand still—we must go forward or backward. Where infants cease to grow, deterioration begins.

If the spiritual in us does not prevail, the carnal will. We give the flesh or the spirit the advantage, in every act or choice of life. We nourish conformity or hostility to the will of God at every moment of our existence,

even after we become God's children. We may grieve and quench the Spirit, or be filled with the Spirit; defile His temple or sanctify it. We feed the carnal and starve the spiritual, or reversely. And, strange to say, the carnal may so prevail that we may be content and self-complacent with our spiritual stagnation and may learn to be *satisfied* without any growth. The nightingale will sing in a cage if you put out its eyes; and a man will sing in slavery if you so degrade him as to put out the eyes of his aspiration. And a child of God may learn to feed on the husks which the swine eat, and lose all relish for the things of God!

I SAW HIM ONLY ONCE.

BY REV. JOHN PARKER.

He sat next to me on a trolley car, in New York, last week. His face swarthy, his eyes black and bright, his form slight but compact. His clothes and hands were grimy, as if he worked in a machine shop amid steel filings and oil. I asked him concerning routes and transfers—I needed to know. He answered me courteously, as if pleased by my attentions. Finding the way open, I leaned forward and said softly, "Are you a Christian?" With an unconscious shake of the head, as expressing his sincerity, he answered, "Yes, sir, I am." "Then you find that God's religion affords you comfort and inspiration in life, do you?" "Yes, sir," he answered, "I find that if a man is true to it he has luck all his life." I was pained by his answer, but not greatly surprised—for I knew that the best average opinion of God's religion among the crowd, is, that it secures earthly advantage, the compensations of a kindly Providence, in some form; that prayers and Sabbath worship are debts against God, who will pay His obligations by giving "good luck,"

good health, a good job of work, good results in trade, and success in ventures and enterprises. I had, no doubt, done him some good by calling his attention back to good thoughts and purposes, but I had not entered the realm of responsibility—his conscience.

I sat in silence, looking in the other direction, and wondering how I might profitably answer him without giving him offense. Shall I? Can I? Ought I? Yes, I must.

I turned toward him, as I supposed, —he was gone. We had never met before, shall probably never meet again. I had lost my opportunity to tell him the only truth that could make him free. Was it the result of fear in me, or a cowardly caution? He had revealed himself as being in bondage, unconsciously, to a perilous half-truth—namely, that "Godliness has the promise of the life that now is." But what of the other far greater truths which alone could save him? Had he a saving idea of what godliness is?—or of what is a fitness for the life that is to come? I fear not. His jaunty manner and frivolous air;—his commercial estimate of God's religion (that it always brings good luck);—his evident satisfaction with this as his chief motive: that it pays in good luck;—these disturbed me; after he had gone. Suddenly separated again, however, I was glad that I had been permitted to touch his life with a living, and to him an evident, interest in his wellbeing. For, in the last look observed on his face, I saw a smile, as if he felt he had met a brother and a friend. But I was sorry that I had so poorly represented the will of my Divine Master in not telling this brother man of hard toil and possibly of hard conditions and temptations in life, that there is rest in Jesus, here and now, for weary-hearted men. How I longed for another opportunity! How I reproached myself for

not wisely using the one God had given me.

But do not such opportunities lie waiting all about us? Why so laggard, so fearful, so forgetful of the promised help of my gracious Saviour? "Lo, I am with you always." It is recorded of one victorious life in His book, that "he endured as seeing him that is invisible"—that is, he acted as heroically, suffered as patiently, denied self as constantly, as he would have done if he had daily seen God waiting and watching on his path. To his faith was given the capacity of sight, as real as if gazing on the insufferable glory of God—his eyeballs had burned with the white sheen of the Divine vision. Yes, it ever was, it will be to the end, that soul visions of God make all the difference conceivable between the fearful and the faithful. "As seeing him," a perpetual consciousness of God, awed, inspired, attracted by a loving, grateful recollection of God—that makes prayer a luxury, duty welcome; service a joy, and holiness a necessity, a possibility and an experience. Was it the result of a defective consecration that made me hesitate to speak the saving word at the right moment to this soul on trial for eternity? The occasion has been to me more than opportunity. It was a revelation, a prophecy, and a purpose, and forced me to write concerning the future:

It is not wise to wait or falter
Till your faith is almost sight—
When the need and help are near thee,
Trust in God and do the right.

A cautious cowardice or fear
Are not befitting men of might;
Hearken to His Word who calls thee,
Trust in God;—then do the right.

God does not do anything toward constraining us. He will show us the glory, and set before us the privilege and obligation; but He never coerces the will.—*Sel.*

THE GREAT CENTURY PENTECOST —ITS PROPORTIONS.

BY REV. GEORGE HUGHES.

(*Second Paper.*)

Pentecost is a colossal word. Its very mention is potential. It is the mightiest word in the English vocabulary, except the sweet name of Jesus:

"Sweetest name in seraph's song,
Sweetest name on mortal tongue,
Jesus, Jesus, Jesus."

And we may make one more exception—the precious name of the Holy Comforter, the blessed Holy Spirit, the guest of humanity, abiding in the soul, in His gracious, pervading presence, dispensing his gifts at early morn, at noonday, and at dewy eve. Ah! What do the world's sorrowing millions need so much as the indwelling of the Holy Comforter?

He is the author of Pentecost, "the President of the Gospel Dispensation," as the eminent Dr. A. T. Pierson designated him; or as the beloved Dr. Daniel Steele declares, He is "the Executive of the Godhead," revealed for the purpose of consummating the redemption plans of Jesus, the Christ, in bringing the nations to His feet in adoring homage, and filling the globe with rapturous hosannas.

But what of the Great Century Pentecost for Ocean Grove in 1899? Well, as it is to commemorate the outgoing of the nineteenth century, the most marvelous of the series of centuries, the Pentecost of which we conceive, it must surely be commemorated with the greatness of the hundred years now closing. No firefly spark manifestation, no ordinary revival, as it is called; not even the Jerusalem Pentecost, grand as it was, forever memorable in Christian history, and vital in its connections with the world's progress and destiny—no, something more glorious, mighty, wide-reaching

and all-encompassing than even the Jerusalem Pentecost! Why not?

The nineteenth century has written the most brilliant annals of all the centuries in all departments—in art, science, literature, commerce, and, more than all, in religion. Under the Holy Spirit's sovereignty the chariots of the Almighty King, more than ten thousand strong, on ponderous driving wheels, are rolling throughout the nations and scattering the seeds of life and salvation on either side as they roll. Look at the missions of the period, at home and abroad: the gifts of Christendom to the dense benighted masses of heathendom! Hallelujah!

Ride on, victorious Conqueror, ride! Is it not time that this land of ours had a majestic, overtopping, resistless and all-pervading Pentecost, with a sweep over the nations, and laying its omnific hand on earth's remotest bounds?

But what of the proportions of the Great Century Pentecost at Ocean Grove? Why, the fact is, we are staggered at the very outset in the attempt to describe the proportions of such a Divine visitation. The conception which we have of it seems to overleap all boundary lines, and to sweep over all limitations and restrictions, and claim the whole territory for its sway, contemplating the covering of every square acre with light and life and power. O, how it looms up before our vision, the great "boom" of the century, the illustrious conferment of the King immortal and invisible, upon the millions of our land, to make it a gladsome land, a great garden of spices, from Maine to Louisiana, and from the Atlantic to the Pacific. If it please the Lord, we hope He will lengthen out our stay on earth to behold the august unfolding. We would prefer not to "die without the sight."

Such a Pentecost of the century will admit of no limitations as to mode of manifestation. "The Lord is a great God and a great King above all Gods," and if He vouchsafe such an unfolding of His power and glory He will choose His own mode of doing it. It may come gradually, like the appearance to the view of the prophet of a cloud little as a human hand, but steadily and rapidly unfurling the wings of its power, until it overspreads the whole heavens and pours its contents in floods upon the earth.

Or, it may burst suddenly upon the dwellers within the gates like an avalanche, breaking forth in every direction and drenching the whole ground from lake to lake, with the plenitude of gospel grace. God has great suddenlies in his sublime administration. There was a startling suddenly at the Pentecost at Jerusalem. That was the greatest suddenly of the ages, unless it be the suddenly in which God, by a convoy of angels appearing to the shepherds, announced the advent of His beloved Son. So it may be at the Great Century Pentecost—suddenly, while the heavens are all aglow with celestial light, wonders such as the world never saw may be revealed.

It will admit of no limitations as to territory. Ocean Grove may be the illustrious fire-center, but whither will it tend? Over how many thousands of acres will it take its triumphal course? It will make thorough work at Ocean Grove, beginning, perhaps, with the president and each member of the Association, baptizing everyone with the Holy Ghost and fire, and then households, so that they shall all be filled with the glory of God. Then every tent, cottage, boarding house, hotel, will feel the shock from the heavenly batteries. The plank walk and the numberless promenaders will be under the bright Pentecostal auspices,

(Continued on page 181.)

PENTECOST IN THE HOME.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 9, 10.

*"Whom Thou dost guard, O King of kings,
No evil shall molest ;
Under the shadow of Thy wings
Shall they serenely rest."*

RECEIVING.

BY REV. L. H. BAKER.

Gifts and giving will soon be the order of the day in our home circles. Many are already planning for the happy occasion. Giving must be met by receiving. If there is an unwillingness to receive the gifts proffered, there comes a sad disappointment, or a bitter feeling to the giver. There seems but little danger of this, for the apparent mood of the race is an eagerness to receive. In fact it would seem that everywhere, at home and abroad, the most voracious desire of nearly everyone is to seize and possess.

From the child reaching out in vain for the moon to the dying Goethe crying for more light, it would seem the clamor is for every prize or gift within the reach of man.

Yet He who knows the deepest depths of the race said, "I came that ye may have life and that ye might have it more abundantly," but pathetically adds, "Ye will not come unto me that ye may have life." He announces "The Light of the World," but with a perfect insight into the heart of the world says, "Men love darkness rather than the light."

The capacity and willingness to receive determines the measure of the giving. To one five talents, to another two, to another one, not because of ability to use, for the one was not used at all. When it was forfeited, it was given to the one who had the largest capacity to receive and so to use. So then our gifts from our Father are determined by our willingness or unwillingness to receive. "To as many as received him, to them gave he power to become the sons of God." "Receive ye the Holy Ghost" seems to have been delayed until they were ready to receive Him in His fullness, after a period of lowliness, humiliation and prayer.

The child that is selfwilled and selfish is injured or ruined by parental indulgence; so a wise father cannot do all he wants to for such, as long as it is not submissive and obedient. It is not in a condition to receive.

So, upon our part, pride and self-sufficiency shuts us up to our own resources, and away from the supplies of strength and gifts of love in Divine provisions. "God resisteth the proud, but *giveth* grace to the humble."

In the art of receiving is the secret of salvation. "By grace are ye saved through faith, and that not of yourselves it is the gift of God." A sense of need, a willingness to trust, and a humble asking are the simple conditions of receiving.

*"All the fitness He requireth
Is to feel your need of Him."*

When once this becomes real to us and we see the infinite possibilities over against our finite resources, prayer becomes the instinct of the heart, just as the instinct of the babe turns to its mother.

It is the capacity to receive that makes the scholar. Books, teachers, companions, circumstances, nature—all are giving forth of their treasures; and he who, with open mind, is receiving from these sources will be rich in the degree of receptivity. So the Word, the Spirit, the whole company of spiritual intelligences and forces are pouring forth the truth; and he who is sensitive to spiritual things and ready to apprehend, appropriate and apply these gifts shall be enriched, transformed and transfigured by receiving. The secret of Isaiah's greatness and of John and Paul, was their willingness to accept the Divine, their openness to God. Those who receive become sons of God, daughters of the Almighty, indwelt by the Holy Spirit, miracles of grace and glory.

YOUR BROTHER.—A ship was wrecked on the northwest coast of Ireland; and a mother tried in vain to persuade her son, who had volunteered to go to the rescue of the last man on board the burning ship, to give up the perilous task. She pleaded that his father and brother had never come back from the sea, and that she would be left alone if he were lost. He resisted her entreaties, and put out to the sinking vessel. When the boat came back through the surf, the crowds on the shore shouted, "Have you got your man?" The reply came, "Yes, and tell mother it's brother William!" Are we sure that the imperiled souls around us are not our brothers?—*Selected.*

FOR OUR YOUNG PEOPLE.

PRACTICE.

Harriet Beecher Stowe has left a practical suggestion for home-life, which is very worthy of practice. "Let us resolve, first, to attain the grace of silence; second, to deem all fault-finding that does no good a sin; third, to practice the grace and virtue of praise."

Silence is golden when by it a trouble that is brewing is hushed to a calm. It is so often much better to pass by an accident or a hasty action or an unkind word with a patient silence, than by some comment giving pain to the heart already chagrined over the mishap, or increase the bitterness that broke out in deed or word.

It is often a keener rebuke to an outburst of passion in another to pass it by without comment or reply, than to fan the flame by some retort that will only give occasion for another flame of fury.

Why disturb the flow of our own happiness by finding fault with somebody's blunder or making remark about the painful occurrences, or disturb others by commenting on the disagreeable features of daily life?

The day is not made brighter by a comment on the clouded sky, or the falling shower, or the cold atmosphere. It adds to no one's comfort to find fault with the weather, to criticize the servant, to throw ridicule or suspicion on the conduct or motive of some one's life. Grumbling is the least profitable and the most irritating habit in the home and in society. Are you a grumbler?

The virtue of praise is more corrective and helpful. Commending an effort that had in it no accident will be a guard against recklessness. Congratulations on success will be an inspiration to better effort. The grace of praise will find an outflow in a song of gladness, a word of thanksgiving, or an expression of contentment, in the sweet assurance, "The Lord is my strength and my shield: my heart trusteth in him and I am helped; therefore my heart greatly rejoiceth and with my song will I praise him."

As the Dead Sea drinks in the Jordan, and is never the sweeter, and the ocean all other rivers, and is never the fresher: so we are apt to receive daily mercies from God, and yet remain insensible of them and unthankful for them.—*Bishop Reynolds.*

MERCY hath but its name from misery, and is no other thing than to lay another's misery to heart.—*Binning.*

THE CHILDREN'S COLUMN.

DEAR YOUNG PEOPLE:

We have come to the last month of the year. The one who began the series of Bible Lessons for you has been very near the borders of heaven. She almost passed over in June just after she wrote the letter for that month.

In answer to prayer she has been "raised up" as promised in the Word (Jas. 5: 15), but she has not resumed her work yet.

This is why there was a break in the Bible studies. You have been learning the Word in Sunday school and at home. Have you obeyed the teaching? How about the Golden Rule?

I read of a youth who, while traveling along the highway, lost a rare jewel. He turned back in search of it. He had not gone far when he found one, but it was not his own—it belonged to a friend. He picked it up, saying, "I'll restore it to my friend." He passed on, and saw another, but it was not his own—it belonged to an acquaintance, and he took care of it. He continued his search and found still another, but it was not his own, and he was heavy-hearted, because he had not found the one belonging to himself. But he said, "I'll be happy because I can make others happy," and so he sought out the owners and placed in their hands the lost jewels. Just then he saw another and said, "How is this? I found but three, and here are four—one my very own!"

Then one said to him, "Because you cared for the jewels of others, you have found your own." Thus in doing unto others as he would they should do to him he found his reward in the return of his own.

He that would have friends must be friendly. Jesus taught, "Blessed are the merciful, for they shall obtain mercy." In the coming Christmas time you will both receive and give presents. See which you will enjoy the better. He who gave Himself for us said, "It is more blessed to give than to receive." Can you not make someone happy near us, who may have no friend to give, by giving out of our heart and hand something that will make that one think, "Somebody cares for me"?

Wishing you all a Merry Christmas and a Happy New Year.

WHAT is patience? A beautiful answer was given by a little Scotch girl. When her class at school was examined, she replied, "Wait a wee, and dinna weary."

THE five P's—Patience, perseverance, punctuality, prayer, and preparation; five requisites for every good Sunday-school teacher."

THE EDITORS' PENTECOSTAL COUNCIL.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I. Tim. 4 : 16.

"Lord of the living harvest,
That whitens o'er the plain
Where angels soon shall gather
Their sheaves of golden grain;

"Accept these hands to labor,
These hearts to trust and love,
And deign with them to hasten,
Thy kingdom from above."

INVOCATION.

We thank Thee, O Lord, that Thou hast graciously preserved us during the present year, and that Thou hast brought us almost to its close in Thy mercy and Thy love. We are great debtors to Thy grace. Enable us throughout the remaining days of the year to seek Thy glory in all things. May the work of our hands be blessed of Thee, and may it contribute to the good of immortal souls and to the upbuilding of the kingdom of our Lord Jesus Christ. Amen.

GOSPEL WONDERS.

The Gospel is full of great wonders, wonders which hold the profound attention of heaven and earth, and which excite the highest praise of the pure intelligences of the universe. In writing to the Ephesians (5 : 26) Paul gives us an attractive view of some of these great wonders. He says:

"Christ also loved the church, and gave himself for it;

"That he might sanctify and cleanse it with the washing of water by the word,

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The source of these wonders presented in the significant passages above cited, is the infinite love of Christ. And it was love in sublime manifestation. He gave Himself for her. Divinity shrouded in His incarnation, He offered Himself as a wondrous sacrifice for sin. First, He offered His life as a pattern of those spiritual excellences which he designed to be interwoven in human character. He was the God-man, the perfect model of the New Creation shining in all the light and glory of God.

But above all He gave Himself to the ignominious death of the cross, so that, through the all-cleansing efficacy of His blood, there might be wrought out a full, perfect, and sufficient sacrifice for the sins of the whole world. And while thus offering Himself upon the accursed tree, amid agony and blood, he cried with a loud voice, *"It is finished!"* O wondrous word, *finished!* The word thus spoken by those lips of love was rapturous to the ears of men and angels. It opened a wide and effectual door to the whole apostate race, a door which no man can shut.

"O Love divine, what hast thou done!
The incarnate God hath died for me!
The Father's co-eternal Son
Bore all my sins upon the tree!
The Son of God for me hath died:
My Lord, my Love, is crucified."

The most elevated designs were contemplated concerning the Church, through this atoning sacrifice. Christ proposed to *"sanctify and cleanse it"*—to have her set apart unto Himself, as His accepted bride—hence she must be purified according to the ancient custom, that she might worthily fill her exalted sphere. Her washing or cleansing is by the Word. *"Sanctify them through thy truth,"* was the prayer of Christ in behalf of His disciples—and he added, *thy Word is truth.* And of this sanctification or cleansing, water baptism is the sign and seal.

Dr. Clarke says here: *"It is in this life that all this purification is to take place; for none shall be presented at the day of judgment to Him who has not been sanc-*

tified, cleansed, washed, made glorious, having neither spot, wrinkle, blemish, nor any such thing. How vain is the pretension of multitudes to be members of the true Church while full of spots, wrinkles, blemishes, and MANY such things; fondly supposing that their holiness is in their surety, because not in themselves."

Holiness must be in the Church here, the mystical body of Christ—she must "be all glorious within," robed and ready for the marriage nuptials when the Bridegroom shall appear with His dazzling train.

And what a presentation that will be unto Himself of His bride, purified on earth to shine with exceeding resplendency in the world celestial, sitting down with her Lord upon His throne, "without spot, or wrinkle, or any such thing." Here the purifying is internal, the whole made clean and white—there it will be external as well as internal, soul and body bearing His glorious image. "We shall be like Him, for we shall see Him as He is." The transformation shall be in an instant, in the twinkling of an eye, and His saints thus glorified shall shine through the eternal cycles in matchless splendor.

WELL-BORN.

It is a great thing to be well-born, physically; to be able to refer to a pure and noble ancestry, and as a lineal descendant to come into the world with a well-formed body and pure blood coursing through the veins. Under such conditions, other things being equal, a man is better prepared to run the race of life honorably and successfully, than if otherwise born.

But if it is desirable to have such a birth estate, naturally, how much more to be well-born spiritually!

Dr. A. T. Pierson is furnishing for us a series of excellent papers on spiritual re-

generation, or, the new birth. We highly appreciate the kindness of our able brother of a sister denomination in favoring us, throughout the present year, almost monthly, with his evangelical communications. They are highly appreciated by intelligent readers.

Dr. Pierson is not, in these papers, describing what we designate "entire sanctification," or, "holiness"—but spiritual regeneration, or, the new birth, as Christ taught to Nicodemus, and of which John speaks. "But as many as received him, to them gave he power, or privilege, to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Happy the man who experiences this new birth, and to whose consciousness is revealed, by the Holy Spirit, the fact of his sonship, his adoption unto the Divine family.

And this high state of spiritual regeneration is a growth period—positive and rapid growth, so that the life Divine implanted will be constantly and brightly developed. But with this there is a continual struggle with remaining, the believer, however, having power over it as John declares, "Whosoever is born of God sinneth not."

But it is the province of this magazine to teach a second distinct work of grace, distinct from and subsequent to regeneration, whereby sin in principle is destroyed, inward carnality utterly eradicated, and the incoming and indwelling of the Holy Spirit, so that the sovereignty of entire holiness is established. This is the glorious privilege of every Christian believer.

If it is a great advantage to be well born—as it certainly is—so it is a grand privilege to be ushered out of spiritual babyhood into the measure of the stature of the fulness in Christ Jesus.

ONE MORE APPEAL.

We are approaching the close of another year. We gratefully acknowledge the good favor of our Heavenly Father—His multiplied mercies, and the upholdings of His mighty hand. We have had our struggles in our position, and amid adverse influences,

"But out of all the Lord
Hath brought us by His love."

He hath not suffered our foot to be moved, bless His holy name! We are looking hopefully toward the opening of another year. We have plans relating to THE GUIDE which will render it exceedingly profitable to our readers. New features will be introduced, holding rigidly and intensely to the Pentecostal line, looking to saintly edification. As Mrs. Palmer said of the Tuesday Meeting, our aim is "*to make Bible Christians*"—and to do this, Bible truth must be inculcated, availing ourself of the light and researches of Expositors who write *in* the Holy Spirit. We have no use for the high-wrought Theological Expositors who write in the wisdom of men. We want, and will have, *God's* men, and no others, to fill these pages. If we mistake not, the volume of 1899 will be the richest and best that was ever issued under our auspices. Anyone, therefore, if there be any—we hope there are few—thinking of discontinuing it on account of the scarcity of means, will make a great mistake to yield to such a suggestion. Hold on, friends—and get as many as possible to join you in supporting the Pentecostal magazine, so greatly honored of God.

We are obliged to say, in this closing appeal, that we are still *in the financial grapple*. Can we get our readers to understand that we are positively dependent upon our *subscription list* to provide for the expense of publishing the periodical? We have no private means to fall back upon to cover deficiencies—we

have exhausted ourself in that line, almost impoverished ourself, we might say. We cannot, the *Old Book* forbids us, going in debt without being able to pay.

We have no advertising patronage to help us. If we would advertise patent medicines, the cure-alls for all the ills of humanity, including "*consumption*," largely alcoholic preparations, and which make many drunkards—or, the various electrical appliances covering every part of the body, warranted to expel all pain—or, the offers of prize money, for working out problems—or, the extravagant offers to agents of \$25 or \$50 a week to sell some article—we might increase the revenues of THE GUIDE, so that we should not have to appeal so earnestly to our readers to aid us. But this we cannot do with a good conscience, and we cannot sleep comfortably unless our conscience is clean. So we cannot resort to any such questionable expedients for a support.

We have presented a plan to help THE GUIDE, financially, chiefly through the *Five Dollar Clubs*. We must have *two thousand new subscribers* by January 1st, or we go into the new year under a cloud of embarrassment. This is speaking the plain truth concerning the situation. There are, we verily believe, three hundred persons who could, out of their own means, send us five dollars and five names of their friends to go on our list—or who, by dint of earnest effort, procure five names by canvassing, and so carry us over the bar. The question is, friends, Will you do it?—will you, for Christ's sake, and for the support of a Pentecostal magazine aiming to be first *pure*, continuously *pure*, and always *pure*? We must stand on this foundation and abide the issue, God helping us; and for the last time this year of 1898, we ask everyone of our readers, *What will you do about it?* Get the answer from God and tell us what it is. God bless you.

GOD'S HIGHER MATHEMATICS.

Those in the School of Christ who are under the tuition of the blessed Holy Spirit are taught to solve great problems of life and destiny. And those who become proficient in the studies there pursued, and the calculations which daily exercise thought and the spiritual powers, rise to great honor and dignity transcending far all the schools and universities of the world.

St. James gives us a striking example of great problems which are solved in this School of Christ—problems which belong to what may fitly be called "*God's Higher Mathematics*." He says:

"My brethren, count it all joy when ye fall into divers temptations;

"Knowing this, that the trying of your faith worketh patience.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1: 2-4.)

"Falling into divers temptations"—*falling* into them is better than *running* into them—that is, not only into temptation in the ordinary acceptance of the term, but into trials of any sort.

Now here the saintly *counting* begins according to the processes of "*God's Higher Mathematics*"—counting it "all joy when we fall into divers temptations, or, trials"—not only joy, but *all* joy. But how can such counting as that be done? Only under the enlightening, quickening and gracious operations of the Holy Spirit—imparting knowledge, the knowledge essential to the "*counting*" "that temptation worketh patience"—one of the highest and brightest qualities of Christian character, beyond all price. To have such a pearl as that is grand beyond expression. And then by the indwelling Spirit faith appropriates the promise: "All things work together for good to them that love God." That faith is an essential element in the "*counting*."

And the grand culmination is, to let patience have her perfect work, to hold still, and not be disposed to throw off the grip of temptation, but hold steady, and the problem will be solved. We shall be "perfect and entire, wanting nothing"; perfect in all the will of God.

A NEW DEPARTURE.

One of our contemporaries says:

"Rev. Hugh Price Hughes, who is the representative of ecclesiastical independence and spiritual progress; who is the champion of anti-fossils and anti-starch in the staid old Wesleyan Church in England, who campaigns aggressively for the renaissance of that Church and who has been most strenuously, if not bitterly, opposed, was elected president of their Conference at its recent session. He proposes to pursue his independent course in his official relation, and inaugurate a new policy for their highest dignity. He proposes to leave the well-worn ruts of mere ecclesiastical routine and dignity, and throw his official influence and effort into the scale of spiritual recovery.

An English Methodist correspondent of the *Central Christian Advocate* thus outlines his policy:

Many of our recent presidents have, during their year of office, devoted the greater part of their time to opening chapels and conducting special anniversary services. Our new president has resolved to adopt "a more excellent way." Striking out on an entirely new line he proposes to devote his main strength to the holding of spiritual conventions for Christian workers in some sixteen of the chief centers of the kingdom. Each of these conventions is to cover two days, during which there are to be six sessions of two hours each. The gatherings are to be strictly limited to ministers and Church workers, the one object aimed at being the deepening and enrichment of the spiritual lives of the ministers and lay officers of the Methodist Church. Mr. Price Hughes considers, and I may add the Conference is one with him in this, that the best and easiest way to secure a million conversions and a million guineas is that there may come down upon the Methodist Church in Great Britain a fresh baptism of the Holy Spirit.

No other movement could possibly be the augury of so much real and lasting good to the Methodism of England and of the world as this policy by Mr. Hughes. It has in it, under God, the key to the whole matter of a recovery of and the return to spiritual power. All attempts to revive a Church and bring it into full and experimental alignment with Bible spirituality, will be futile which does not begin with the

leaders. A Church will not, we might say cannot, rise above the spiritual altitude of the ministry. Mr. Hughes has no easy task, and yet it is a task to which our leaders ought to devote themselves with self-denying, self-censuring and self-exhaustive toil. It is worth all it costs.

THE COMING REVIVAL.

ANDREW MURRAY, the great evangelical writer of the period, has just issued a very beautiful volume, the very cream of his very helpful treatises. It is entitled, "*The Ministry of Intercession.*" The last chapter has for its caption, "*The Coming Revival.*" Away in South Africa he has foregleams of coming glorious Pentecostal manifestations. He says:

"*The coming Revival*—one frequently hears the word. There are teachers not a few who see the tokens of its approach, and confidently herald its speedy appearance. In the increase of mission interest, in the tidings of revivals in places where all were dead and cold, in the hosts of our young people gathered into Students' and other Associations or Christian Endeavor Societies, in doors everywhere opened in the Christian and the heathen world, in victories already secured in the fields white unto the harvest, wherever believing, hopeful workers enter, they find the assurance of a time of power and blessing such as we have not known. The Church is about to enter on a new era of increasing spirituality and larger extension.

"... the revival God is to give will be given in answer to prayer. It must be asked and received direct from God Himself. Those who know anything of the history of revivals will remember how often this has been proved—both larger and more local revivals have been distinctly traced to special prayer. In our own day there are numbers of congregations and missions where special or permanent revivals are—all glory be to God—connected with systematic, believing prayer. The coming revival will be no exception. An extraordinary spirit of prayer, urging believers to much secret and united prayer, pressing them to 'labor fervently' in their supplications, will be one of the surest signs of approaching showers and floods of blessing."

It is interesting to see how God's anointed ones, in all parts of the world, have these revival anticipations. Let us pray and believe.

AN OLD-FASHIONED CLASS MEETING.

It will do our readers good to know how tenaciously old-time Methodists held to their class meetings. Our older friends will remember that Judge McLean was one of the most distinguished jurists of his day: yet he was a humble, earnest Christian. The story is from a book entitled "*Bringing the Sheaves,*" by Rev. Wm. I. Fee, D.D., of the Cincinnati Conference. Dr. Fee writes:

"'On Sabbath morning,' Judge McLean said to me, 'I never miss a class-meeting if I can attend it in the city of Washington or elsewhere. It is a necessity of my religious life and I am always blessed in this means of grace more especially than any other. Some years since, with an associate justice, in one of the towns of Northern Ohio, I was spending a Sabbath at one of the hotels. I asked the landlord if there was any religious meeting in the village that day. At first he said 'No,' and then said 'I am mistaken; there is a Dutch blacksmith who holds, every Sabbath, what he calls a class-meeting. He is a Methodist, a class-leader, and I think an honest, sincere man.' The meeting was held in a private room. I decided to attend, and proposed to my friend, the judge, to accompany me. He said 'I am not a professor of religion, but I will.' When we entered the room we saw a few persons, perhaps a dozen or more. A plain man, with a hymn book in his hand, was about to commence the service. We were the 'observed of all observers.' The leader waited and waited for some time. He was evidently embarrassed. At last he arose and said in his broken German: 'I dink it is time to commence class-meeting. Dose who are nod members of der Medodist Shurch will please redire.' My friend was about to leave, but at my request he remained over. The leader then opened the meeting with a hymn, and made a fervent prayer. God was with him and my friend was impressed. After he had given, in a simple, artless way, his own experience, he called on the others, reserving myself and my friend to the last. He first approached the judge and said: 'I believe you are a shudge of der courd. Now, vat you dink about dis ding of religion?' 'I think,' he replied, 'that it is a good thing. I believe in it. I am sorry that I am not as good a Christian as I believe you to be, and I want you to pray for me that I may become a good, earnest Christian!' To this he said 'Amen. God bless you, Shudge!' His courage had risen wonderfully. He now approached me and said: 'Well, Shudge, vat you say about dis religion?' I said: 'My brother, it is the best thing in the world. I was converted many years ago at the mourners' bench in Lebanon, Ohio, and joined the Methodist Church. From then until now I have loved the Church, and especially the class-room.'"

THE PENTECOSTAL JUBILEE.

THE PROCLAMATION: "*Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.*"

THE PROMISE: "*And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.*"—Isa. 62: 11, 12.

We are very desirous to hear from those who observed the program given for the Anniversary of the Pentecostal Jubilee in October. Those who followed out the plan of Bible Studies and prayer for each week of the month must have been greatly profited and will no doubt tell us of what the Lord has done for them—not for publication if they do not desire. We have been receiving such testimonies which have cheered us. Here is one:

Sister L. C., of Indiana: "I feel that I should be ungrateful if I did not acknowledge the benefits which I have received during the Pentecostal month which has just closed. The Lord came to my soul in a wonderful manner on the 16th, just after midnight. On Saturday night, 15th, He awoke me and I arose and sought Him by prayer, and He opened my eyes to behold wonderful things out of His Word. I have received much from the prayers of the Lord's people. I desire to continue on the Prayer Roll."

We could publish many such testimonies if we had space for them. The Lord is working among our GUIDE people graciously. We ardently desire that the whole GUIDE territory shall be a garden of the Lord's own planting, blooming with the flowers of grace, which bloom luxuriantly even in winter time, the fragrance thereof freighting every passing breeze. We are hoping much from the "WEEK OF OFFERINGS," announced to begin November 15th. Let us hear.

BIBLE EXERCISES FOR DECEMBER.

THE HOLY SPIRIT aids the words preached: I. Thess. 1: 5; I. Peter 1: 12; 14: 11—Quickens, John 6: 63; Renews, Titus, 3: 5; Imparts love to God, Rom. 5: 5; Leads, Psa. 143: 10; Upholds, Psa. 51: 12.

Let the above be carefully studied.

GREAT CENTURY PENTECOST.

(Continued from page 173.)

and such luxurious bathing! O! we have not taken a sea bath at Ocean Grove for years. But, depend upon it, reader, if the great Pentecost ever comes we will surely take a few plunges into the great and wide sea, and roll out a few hallelujahs as we go. Oh, for Pentecostal bathing in Pentecostal garments, for once, at Ocean Grove!

It will admit of no numerical limitations. Everybody will be welcome to come. From the granite hills of New Hampshire, from the pine forests and hills of Maine, with "Little Rhody" making liberal contributions—and the "Hub of the Universe" well represented—from the Alleghanies and the Rockies, and the widespreading prairies and the shores of the Pacific, the mighty West will come crowds of noble representatives; and down south—"the sunny south"—there will be a stir, for they will have heard that Ocean Grove is on fire!

Only let it be known everywhere that the Great Century Pentecost is being celebrated at Ocean Grove, and no mountains are too high and no oceans too wide or too tempestuous to hold back the multitudes. The cry everywhere will be, "We have heard that God is with you, and must go and see it!" And the Jews, as well as Gentiles, may mingle in the throng. Bishop FitzGerald can lead the mighty host, under the Great Captain of our salvation; and he can call a hundred to be his aids in this conflict of the ages if necessary. But we must pause, and yet we are not done with "the proportions." But more anon. In the meantime, let us pray.

We would like to enroll ten thousand Christians in connection with this covenant before January 1, 1899. Will you be one? Two mighty praying women were the first to respond.

WOMAN AND THE PENTECOST.

"Help those women which labored with me in the gospel."—Phil. 4 : 3.

BY MRS. J. FOWLER WILLING.

THE WOMAN OF SAMARIA.

The woman of Samaria moves across the stage of our Lord's life coming from an outcast people, and disappearing among them. We do not even know her name. We hear only a few sentences of her speech; but her identity is clearer to us than that of Semiramis, Boadicea, Livia, Cleopatra, or even Joan of Arc—women who reigned as queens of beauty, as the tyrants of conquerors, or as military heroines, commanding armies and organizing victories. She said but little, except to ask the Great Teacher a few questions; yet she so represented the wearisome interrogation points that pierce forever the heart of humanity, that she gave Christ the opportunity of uttering some of the most magnificent truths that ever passed His lips.

The scene of this discourse lay in the heart of that beautiful Palestine of which Mahomet wrote, "The land of Syria is beloved by Allah beyond all lands; and the part of Syria which He loveth most is the district of Jerusalem; and the place which He loveth most in the district of Jerusalem is the mountain of Nablus."

The Master was weary of the endless and childish discussions with which the Pharisees occupied their bigoted minds and wilfully closed their souls against the tremendous truths He taught. While their ears were full of their own clack, they would neither hear nor heed His saving doctrines. He would leave them till the roiled waters of foolish debate could run a little clearer. He would turn for a while to His simple, honest, truer-hearted Galileans.

Traveling on foot, as the poor had to do, along a rough, stony, hilly path, especially fatiguing when winter was setting in, with the sun beating upon Him, tiresomely hot at noon, even in December, He sat down to rest in the little alcove at Jacob's well.

A woman came from the village with a long rope and pitcher to draw water for family use. She was not young, as we may know by her domestic experiences. A woman of passion and pain who had drunk deeply from the bitter springs of worldly pleasure, finding them like sea water, tempting in promise, but only increasing her agonizing thirst. Her tragical attempts at making a home had left her without standing or reputation before human and divine law.

She was strong, as we know by her influence with her townspeople, and the manner in which she struck the core of Christ's teachings. She filled the *role* of truth-seeker far better than did the rich, astute Pharisee, Nicodemus. Her whole soul was in her questions. She would make one more desperate struggle to find if the God whom she ignorantly worshiped, had not something actually good within reach of her wildly groping clutch.

There are thousands like her in this land. The trouble is, Christ has not servants who are brave and broad enough in sympathy to listen to their story of disappointment and despair.

She was hungry for a better life. So are millions who fail to find the Living Bread:—strong spirits who go down with bitter self-scorn on their lips, and their hearts full of savage hatred of the social ban that seems to shut them away from the Christ, for lack of knowledge of whom they are perishing in their sins.

A large, open soul, she had the instinct of loyalty to truth, and felt its supremacy and inexorableness. She had been beaten in the strife, and she was humble enough to seek meekly to be set right. In her eagerness to know she had drunk of many brackish waters. At last she had found the Fountain open in David for sin and all uncleanness. Well for us and well for millions of other thirsty souls that John was inspired to report the marvelous words that she drew out by her questions.

The sermon that our Lord preached that day by Jacob's well teaches many beautiful lessons. With its accessories, it lays the ax at the root of pride, that demon sin that decimated heaven, dug hell, emptied Eden, and laid the world under its curse.

It had but one listener. Public teachers covet crowds. "My message is good," they say. "Let me have a chance to give it to many souls."

"The audience makes the orator." Yes, if the orator is simply to give charming rhetoric and pleasant half-truths, but if he is to hurl the rocks of eternal fact at the monarchs of iniquity, he must be at an altitude that makes him independent of their censure or favor, their numbers or sparseness. The one thing he needs to make sure is, that he has a message straight from God—now is the time and this is the place for its delivery. Then he can give it to one as to a thousand, and without care of result.

A young minister complained to another older than himself of the smallness of his congregation. "I think," replied the veteran, "you will find in the day of judgment there are as many as you will care to answer for."

One has a sure-footed trust who can give his choice things to the unpromising few. Let him remember this sermon to one woman, and what came of it, and he will go on in glad confidence knowing that

"We see dimly in this present what is small and what is great,

Slow of faith, how weak an arm may turn the iron helm of fate."

He that is faithful over a few things shall be ruler over many.

Our Lord's discourse to this woman is a strong rebuke to caste, that despotic expression of human pride. He showed His superiority over the orthodoxy of his time, which has its succession in what is sometimes called "churchianity." No orthodox Jew would have traveled through Samaria in going to Galilee. He would have taken the trans-Jordanic route to avoid contact with that unclean land. The head and front of Jesus' offending, that which finally nailed Him to the cross, was the breadth of His atoning love, His eagerness to give to every human soul a chance for salvation. It was that which sent Him through Samaria in spite of Pharisaic prejudice.

He taught the accursed race, and even one of their women. No wonder that the disciples marveled. "No rabbi," says the

Talmud, "is to speak to a woman, even if she be his wife, in the public street."

The Hebrews had so fallen into the ways of the heathen that they held women to be inferior to men, and that it was worse than useless to try to teach them religion. "Let the words of the law be burned," said Rabbi Eleazer, "rather than be committed to women."

Christ set aside also the caste that allows wealth, genius, scholarship, or high birth to condone social vice in men, while it pours its vials of wrath upon the heads of women who step aside from the path of purity. His action taught always that in vice, as in the kingdom of His grace, "there is neither male nor female;" one law for all, to which men and women are alike amenable.

Christ overrode all caste restrictions so completely that He made His first clear announcement of Messiahship, not to the ecclesiastical magnates who demanded to know who He was, not even to His beautiful, blessed mother, but to this woman of mixed blood, corrupt creed, and precarious domestic life; and she became at once a preacher of His salvation.

When I have heard "reformed men" exploiting their past vices, I have wondered how a Christian congregation would receive a similar testimony from "reformed women." I fear that the poor "Magdalens" would be less lionized than are their guiltier brothers.

But let us all take heart. The world is slowly turning toward the light. Every stroke we give to its mean prejudice and caste injustice helps by so much to bring in the glorious day when the weak shall be cared for by the strong and the worse the malady of sin, the more eager the Lord's servants will be to apply the antidote of Christ's atonement.

"WHERE there is removal of these there is no more offering for sin." The unsanctified are forever repeating their offering for sins like the priests and people of the old dispensation, because sin is always there; like Banquo's ghost, it will not down. Hence they never get rid of the painful conscience of its presence. Not so in the glorious experience of entire sanctification, when sin is utterly eradicated and forever exterminated.—*Godbey*.

THE SIXTY-THIRD ANNIVERSARY OF THE TUESDAY MEETING

FOR THE PROMOTION OF HOLINESS

INSTITUTED IN 1835, BY MRS. S. A. LANKFORD PALMER,

At the Central Metropolitan Temple, Seventh Avenue near Fourteenth Street, New York City, on Thursday, October 20th. In three sessions, beginning at 9 A.M., and continuing all day and evening, with intermissions of an hour, and an hour and a half between sessions.

The early morning meeting was led by *Mrs. J. Fowler Willing*, who said, in part, as follows: "You who have your Bibles with you, please turn to the 34th Psalm."

Mrs. Willing said: "If we are going anywhere, the first thing is to know *where* we are going, and the second thing is to know *how* to get there. If we believe that there is a Pentecostal experience, no matter, as the old-fashioned Methodists used to say, 'Blow high or blow low,' let us rejoice with joy unspeakable and full of glory. And if we can only live in the calm, sweet atmosphere of the Divine Presence—if that is God's will—let us have it clearly in our hearts. We do not want to say that there could be anything in our finite lives that would embarrass Omnipotence. We are to pray 'without ceasing'; to 'rejoice evermore'; 'pray without ceasing, in everything give thanks.' Why? Because it is the will of God in Christ Jesus concerning you. If that is truth, let us have it to-day. What sort of people ought we to be? We are, indeed, a powerful nation, and for that reason we should be a clean nation. I believe the words of David, written nearly three thousand years ago, just as if they came direct from the Word of God. This Psalm was written, as you know, when David was at the zenith of his glory. Though he knew he was the king, yet he was driven from place to place and took refuge among the heathen, and they drove him out.

"David begins: 'I will bless the Lord at all times; his praise shall continually be in my mouth.' The key to the whole thing is in the verse, 'I will.' I believe there are people in the world that pray constantly and in everything give thanks, and I want to join their ranks. I am going to be Pentecostally saved.

"If there was a crowd of sinners before us and their spokesman should ask us, 'Have you any idea that your Christ could make us clean and save us?' we would say, 'Of course He can.' And now, cannot He get a lot of consecrated people here and keep them here? I do not care what your testimony is; if you know Christ, you know that. And you know, as Peter said, 'Though now ye see him not, yet believing, ye

rejoice with joy unspeakable and full of glory.' If you have not got that belief, get it to-day; get it, and be the first to say, 'I will.' You are what you will to be. Some people say, 'I am the victim of circumstances,' that their environment is adverse to spiritual growth. But I say it, and say it again, You can be what you will to-day. I do not care what your circumstances are.

"I will trust the Lord at all times.' My husband used to repeat this text so often, especially when he was depressed, that the little children in the circuit in which he preached used to say, when they heard it, 'That is the text of our Presiding Elder.' 'His praise shall continually be in my mouth.' Can you get cross when you are praising the Lord? Can you be a whisperer when you are praising the Lord? Can you have envy and hatred and malice in your heart when you are praising the Lord? Can you be criticising when you are praising the Lord? No; I think not. Let us, then, begin this day to praise the Lord.

"My soul shall make her boast in the Lord.' O that to-day we might simply boast in the Lord! Whose anniversary to-day is it that we are assembled to celebrate? Who was it that waded through thick and thin in order to put this meeting on its present basis? But no; we are not going to glory in our beloved Sister Palmer and those who so nobly stood by her. Indeed, could they speak here to us to-day, they would say, 'Do not speak about us, but think and speak about the Lord.' O just let all of us come to the wardrobe; let us clothe ourselves in robes of righteousness. 'My soul shall make her boast in the Lord; the humble shall hear thereof and be glad.' O how I do pray the Lord to magnify Himself in us, and to show forth His wonderful works. Let us exalt His Name. 'I sought the Lord and he heard me, and delivered me from all my fears.' 'Perfect love casteth out fear; fear hath torment.' 'This poor man cried and the Lord heard him, and delivered him out of all his troubles.'

"I should not wonder if we had a large crowd here to-day. I should think there were many who were standing up for God. 'O taste and see that the Lord is gracious, that his mercy endureth forever.'

"Now let us, as many of us as will say, 'I will be Pentecostally saved to-day,' let us kneel before the Lord."

Prayer by *Mrs. Willing*.

Testimony given.

Rev. George Hughes.—"I feel that my heart is full this morning. I thank God for this bright, beautiful morning, and feel that it is a harbinger of blessing on this Pentecostal meeting."

Rev. Mr. Howland.—"I was over at Barren Island last week, and I think there were thirty or forty who rose for prayer. I think if we take hold of God, and believe and trust in Him with all our hearts, He will surely take care of us."

A Brother.—"My soul shall put her trust in the Lord. I am satisfied that the Lord has led me all these fourteen years of my Christian life. I have not wanted for any good thing. I have been mercifully brought through troubles and trials. Praise the Lord! Glory be to God! I believe that God can cleanse the hearts of all His saints."

HYMN SUNG—"I sing, I sing."

A Brother.—"If we are faithful, He will help us. Praise the Lord! I came this morning to join with you all in seeking blessing, and I hope we may get the Pentecostal blessing."

Rev. Mr. Parker.—"I came last night over one hundred miles to be present at this meeting. There are no people that I love, as one sister says, like those who put their trust in the Lord."

"As I have been sitting here, I thought that I was the only person living who attended this Palmer meeting over fifty years ago. I only am left. My heart is very tender in view of that fact. No one left but me—they are all gone home! I know what it means to struggle against odds, against coldness; I know what it means to stand alone for God. They say I have reached the morning of old age. Well, I am wrapped about with a Divine radiance this morning; with me it is morning all the time."

"At eventide it shall be light.' It is light with me—perfect light—perfect joy. Praise His holy Name!"

[Dr. Parker sings; the others join in.]

"It is old time religion,
It is good enough for me.
It was good enough for Phœbe,
It was good enough for Phœbe,
It is good enough for me."

A Brother.—"Praise the Lord for this beautiful morning! For over forty years I have been a Christian. Nothing distracts me; nothing moves me. O how I love to win souls to Christ!"

A Brother.—"O yes, this religion is good enough for me. I have tried it for fifty-six years, and I want it to go with me until I am laid in my narrow bed. I want to walk in the path that leadeth unto life eternal."

A brief altar service was conducted.

Rev. Mr. Vansant.—"Dear friends, I want to tell you that when I first heard Dr. Godbey he opened a world of truth to me, and I was materially helped in my work. Let us look to the Holy Spirit to give us a message through his consecrated lips that will lead us to eternal life. Unto God be all the glory,"

Rev. John Parker.—"I beg each of you here present to say, 'I will;' for if you do not, Dr. Godbey's sermon will be of no avail."

Service at 10:30.

Mr. H. J. Smythe led the congregation in the hymn commencing—

Opening Hymn.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day
When, with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

Rev. Mr. Bevier, of Brooklyn, read the Scripture lesson from thirteenth chapter Corinthians. Prayer was offered, and the hymn sung commencing,

"Come, Holy Spirit, come,
With energy Divine," etc.

THE SERMON

was by *Rev. Dr. W. B. Godbey*, of Kentucky, Evangelist, and author of the "Holiness Commentary on the New Testament," now being published.

He selected as his theme "*Christian Love*," based upon I. Corinthians, 13th chapter. We present a mere synopsis of the sermon. The doctor commenced by remarking:

"I will take my text from the 13th chapter of Corinthians. John Wesley said he wanted all the Methodists to live and die in that chapter."

"I read the Scriptures in the original Greek, which is as familiar to me as the English language. Now the translation of the word given as 'charity' in our English versions does not mean charity as we understand it, but means Divine love. The word charity occurs all through this chapter."

"False religions in all nations have taught salvation by human work; true religion teaches salvation by the work of God alone—by the direct influence of the Holy Spirit on the human heart. The great majority of religions are surely delusions of the devil, and in countless instances worship him."

"The number of members of Pagan churches on the globe is 800,000,000; Moslem, 200,000,000; Roman Catholic, 250,000,000—who are really, *en masse*, over on the safe side, as they think. Did not Jesus say, 'Broad is the road that leads to death'?"

"The Episcopal Church was originally begun in Romanism. It is wonderful to contemplate the great Churches of Protestantism going backward to Rome."

"Charity is not a grace at all; it is a work. You will find in the third verse of this remarkable chapter, 'Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me

nothing.' In the revised version of this passage the word charity is translated 'love.' Charity is love, and work is a grace. All false religions have preached salvation by works; whereas charity means work, and love is a grace, and the two are as divergent as the poles.

"We are not saved by work; we are saved by sanctification through the atoning blood of Christ.

"I must here tell you that there are two Greek words translated love. The word here occurring means Divine love, and the other word means human love.

"I wish a brother would find the 21st chapter of John, beginning at the 15th verse, which will give me a chance to illustrate the difference between the two.

[Scripture read.]

"Now I think I can tell you so that you may get an idea of the relation between the two words. If we take, for example, the scene in which Jesus asks of Peter, 'Lovest thou me?' when He answered him, 'Yea, Lord; thou knowest that I love thee,' he meant he loved Him with human love. Then again He asked him, 'Do you love me with Divine love?' and again Peter failed to answer except as to the human love; but when Jesus said, the third time, 'Peter, do you love me with human love,' and indirectly called in question Peter's affirmation that he loved Him as a friend (Peter had said twice over that he loved Him as a friend)—well, that direct affirmation that he loved Jesus, and the thought that Jesus questioned his love, led him to cry, 'Lord, thou knowest all things; thou knowest that I love thee'—that answer meant that he loved Jesus with Divine love.

"Dives, the rich man, had human love. He loved his brothers, and he wanted them warned of the condition he was in, so that they might be saved from the torment from which he suffered.

"Wicked men love their families; robbers and desperadoes love their confederates. This human love is born in us, and it is consistent with depravity, and has no salvation in it. So, beloved, I want you to discriminate between human love and Divine love. Human love is indigenous in the human heart, and you may have it and have no Divine love in you.

"The Holy Ghost is the very essence of God; hence, when we receive Him, we are made 'partakers of the Divine nature.' Rom. 5:5—the Divine love is 'shed abroad in our hearts.' The true reading is, 'poured out in our hearts by the Holy Ghost.' The Holy Ghost is God Himself; and in the original it reads, 'He pours out this Divine love in your nature.' This is the very essence and quintessence of the Christian faith.

"We receive, first, the love of friendship, and then *perfect love* in sanctification; and if you ever seek anything except more love, you are going on the wrong track. So, beloved, if you ever seek anything but love, without sanctification, you are going to be side-tracked: without it, you would be miserable even in heaven.

"I do not believe I have taken any text. I will, therefore, call your attention to the 13th chapter of I. Corinthians, 7th verse: 'Charity [Divine love] beareth all things, believeth all things, hopeth all things, endureth all things.' I take that text because it confirms the first part of my discourse, viz., that love must be made perfect through sanctification. This verse confirms the conclusion of what is meant by perfect love. We have four superlative tests: it 'beareth all things, believeth all things, hopeth all things, endureth all things.' It means perfect love all through that chapter. This love, beloved, does not flinch at anything. It goes along on this bee-line of full salvation. This perfect love, as exemplified in the lives of the early Christians, did not flinch when they were fed to lions; when they were burned at the stake; when they suffered all the torture that could be devised by their captors; and the ranks of Christianity were filled with self-devoted men and women. But when the Emperor Constantine embraced Christianity, and corruption and abuses crept into the Church, then it began to languish.

"We must believe in the Bible, every word of it, from Genesis to Revelation. I tell you, when you do not believe, the apprehension is that you have not the true article of faith in your hearts; the true believer believeth all things, hopeth all things; Divine love hopeth all things; it goes back on nothing.

The Gospel Subdues Rough Men.

"In my journeys from place to place as an evangelist, I had occasion to take a little steamboat on the Big Sandy Creek. It was filled with rough men from the timber region, who were dirty, grimy, and armed with pistols and bowie-knives. One said to the other, 'Who is that man?' and the answer was, 'It is that evangelist chap, and we are going to make him preach.' They had a curiosity to hear me preach. The captain came to me and said, 'These men are all drunk, and they are determined to hear you preach; so if you will agree to speak to them, it will save trouble, as they are all armed with pistols and bowie-knives.'

"So I quietly walked in among them and began singing the old familiar hymn,

'Am I a soldier of the cross?'

I then prayed that God might turn their hearts; and when I got up to preach, I said, 'You are

workmen, and you must be tired; and as there are no seats to offer you, just sit down on the floor.

"Well, I preached, and, finally, when I appealed to them to lead better lives, to give up whisky and card-playing, and asked all who were willing to make this promise to step forward, why, they just came a-booming.

"Now, friends, these people came on board threatening to kill every man on board. What was it that effected this change? It was the cross of Christ. Did I have hope of their salvation? Certainly. I tell you, beloved, true love believeth all things.

A Brand from the Burning.

"My cousin has a wife whose cousin was captured by a man with a very charming exterior and an equally bad heart, and he turned out to be even worse than it was thought. Her father, though a good Methodist, finally said to her, 'I have kept you and your family, and am still willing to support you, but I am not willing to support your husband in idleness and drunkenness.' The woman turned to her father and said, 'I love George, and am not willing to leave him.' They went into an old rickety cabin, and were there when visited by a sanctified Methodist Conference rider. He had the spiritual gift of wisdom. He went in, and found them in a state of starvation. The husband looked like an incarnate devil. He talked with them kindly, and prayed with them. Finally he said, 'You must all go to the meeting to-night.' 'But,' they replied, 'we have no clothes fit to wear.' 'Well,' said he, 'it will be dark, and it will not be necessary for you to appear in good clothes.' So they fixed up, and went off with him to the meeting. Well, of course, he had fast hold of God for that man. George Goodman came to that altar raised in the school-house; and so a few of them stayed with him; and the good circuit rider stayed too; and along toward morning he passed from death unto life. The next day he took down his ax and whetted it, and the neighbors heard the sound of the falling tree for the first time. In the spring he planted his ground, and as the years went on he bought a rich farm and turned everything to good account. The Methodist circuit riders would come to him for over five miles in order to stay at his house.

"One day the Quarterly Meeting met, and he was called upon to preach; but he said, 'No; I will be the best Steward you ever had; but I'm a plain, ignorant man, and I cannot preach.' So you see that this man was brought to his senses from the worst condition of life, and made a good and useful citizen, by the power of the Holy Spirit.

"This Divine love, as I have already said, is of the nature of God himself; and do you not

know, if you have God's nature, you will be like God? God loved His enemies enough to send His only Son to die for them.

"God's love in your hearts is identical with God's Spirit, and when you are sanctified it gives you the Divine nature. The great trouble is that they put sanctification where regeneration should stand. Now, I suppose you will ask, What is sanctification? I think, from the standpoint of the lesson that I have given you, I can readily make it clear to you.

"Well, in the condition of man before the fall, humanity had the Divine nature; but when they believed the devil, the Divine nature vacated them and flew up to heaven. The tree of Paradise that the Creator had placed in Eden had been transplanted to heaven.

"In that wonderful land of fruits and flowers, California, these fruits and flowers have all been transplanted there. It looks like Palestine. I noticed, when they planted those large trees, they had to be very careful, and very particular, and if they were not nourished they soon died. So, when the Holy Spirit plants the tree of heaven back in my heart, it has no soil in which to take root except in my faith.

"The European nations first came to this country before the Indians went out, and they only went out at the point of the bayonet. And so, in regeneration the Holy Spirit comes into your heart and pours out this Divine love into your dead soul, and then, by the blessing of God, it is sanctified. The soul's soil needs attention after the seed is planted, just as fruits and flowers need cultivation.

"When I read the 9th chapter of I. Corinthians, I thought I was the farmer, and I went to work in good earnest. But after I became familiar with the Greek, and could read the Bible in the original, I found that instead of 'Ye are God's husbandry,' it should read, 'Ye are God's farm.' Well, I thought, if I am God's farm, who is the farmer? Why, God Almighty. Does the farmer want any weeds in his farm? About that time I tossed aside my plow and my rake. I began to sow, and I wanted to know where were all the cockle-burs and thistles. When I found them, they were torn up and weeded out by the Holy Ghost fire. 'Well,' you say, 'Brother Godbey, does not the devil often come to see you?' O yes, and he sows, and sows, and sows. We would all do well to emulate the industry and perseverance of the devil. But the fires of the Holy Ghost burn up the tares sown by the devil. Yes; but you know ashes make good fertilizers, and that as they are being burned out they are used as fertilizers."

After prayer, the congregation was dismissed for the noon interval, to meet again at 1.30 p.m.

(To be continued.)

THE PENTECOSTAL CLOSET.

"Beloved, if our heart condemn us not, then have we confidence toward God."—I. John 3 : 21.

Love is the great theme of the apostle in this connection—and Christian love must not be in word, but in deed and in truth. This love dominion being well established, "in the truth," gives confidence toward God as we come to Him in prayer, and shall receive answers.

"WE RECEIVE OF HIM."

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."—I. JOHN 3 : 22, 23.

There is a great "whatsoever," here, assuring us that prayer will be answered. This "whatsoever" has a wide sweep, covering a great area of petitions presented to the Father, through His beloved Son. It presupposes that the way of access is clear, no cloud intervening between us and heaven, that the heart is positively without condemnation arising from any known violation of the Divine law.

And it also presupposes that the Holy Spirit has been inditing our petitions, "for we know not what we should pray for, as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." "The Spirit searcheth all things, yea, the deep things of God." He has a perfect acquaintance with the whole will of God, and He knows exactly what is suited to our condition and circumstances, and what is in harmony with God's will, and therefore He will only prompt us to ask what is according to the Divine will and suited to our circumstances. Whatsoever, therefore, we ask thus, we receive of Him—for our petitions are joined with the intercessory potency of our Intercessor within, and our glorious Intercessor on high, Jesus the High Priest of our profession, and our Advocate at the Father's right hand.

There is an all-comprehending reason why such prayer is heard—"because we keep his commandments." "Not," as an eminent Biblical writer says, "as though our merits earned a hearing for our prayers, but when we are believers in Christ, all our works of faith, being the fruit of His Spirit in us, are 'pleasing in God's sight,' and our prayers, being the voice of the same Spirit of God in us, naturally and necessarily are answered by Him. And God's

commandments under the gospel dispensation are summed up in one commandment. *'This is His commandment.'* Singular: for *faith* and *love* are not separate commandments, but are indissolubly united. We cannot truly *love* one another without *faith* in Christ, nor can we truly believe in Him without *love*—believing on the name of His son—on all that is revealed in the gospel concerning Him—and on Himself in respect to His person, offices and atoning work."

MY CUP RUNNETH OVER.

BY REV. JOHN PARKER.

O power from God, most wonderful!—

That I can choose to-day
To leave the old, begin the new,
And find the better way.
With faith and purpose fill my days
And brim my life's short hour with praise.

O gift from God—so merciful!—

That I can say, I will
No more be held in bonds of sin,
And he my life will fill
With peace and joy, with love and power,
And faith to conquer every hour.

O love of God, so pitiful!

So tender, good, and kind;
I have no woe He does not know,
No want he does not mind.
My cup with gifts of grace o'erflows,
O, how I love Him but He knows!

O grace of God! so bountiful

Its flow, like ocean tide;
This grace I share without a care
Faithful His truth abides.
To-morrow's needs give me no fear,
This is my joy: my Father's near.

THE SANCTIFICATION OF THE SPIRIT leads to "obedience." It is not all theory and experience, but it is intensely practical and real. It runs into our daily lives in the home, the factory, and the store. It makes us better men and women, and compels the world to testify to its genuineness and reality. And then, it becomes so easy! It is not the obedience of effort, but the spontaneous and joyful outflow of life and love. He not only dwells in us, but He also walks in us. "And what the law could not do, in that it was weak through the flesh," "the law of the Spirit of life in Christ Jesus" does accomplish, "making us free from the law of sin and death, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—*Gal.*

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded, that what he had promised, he was able also to perform."—Rom. 4 : 20, 21.

OCEAN GROVE COLUMN.

COVENANT OF PRAYER.

1. That all impediments to the continued and increased spiritual life and prosperity of Ocean Grove may be removed, and that the primal objects of the institution be held steadily in view, viz., the promoting of living Christianity in its higher forms, even the spread of Scriptural Holiness over these lands.

2. That those charged with the arrangement of services for the summer of 1899 may be so endued with wisdom from on high that the program will be in exact harmony with the original design, and with the distinctly-expressed requirements of the Constitution, By-laws, and Charter.

3. That the ground may be visited next summer with a remarkable, wide-reaching outpouring of the Divine Spirit, unparalleled since the day of Pentecost—a visitation of such proportions as to entitle it to be designated

THE GREAT CENTURY PENTECOST!

resulting in the salvation of thousands of souls, and laying a broad hand of revivistic power upon our whole country, and even upon other nations of the earth.

At the head of this column we present the sublime record concerning Abraham, who is styled "GOD'S FRIEND." He was one of the ancient worthies, and distinguished for his faith. It had a strong and sure foundation, God, the infinite, eternal and almighty Jehovah. He had received the promise of the Holy One who had entered into covenant with him, a promise which was entirely contrary to the course of nature, and involved seeming impossibilities. Yet his faith "staggered not through unbelief." A staggerer, like a drunken man, makes very crooked steps; but faith has a straight undeviating step; this affords strength, "giving glory to God." His faith was founded in a strong persuasion that what God had promised He was able to perform. So his faith

"Laughed at impossibilities,
And cried, it shall be done."

The idea of having "A Great Century Pentecost" at Ocean Grove next summer may seem to some impossible, but

"The things impossible with men
Are possible with God."

An unwavering, mighty faith can work wonders, in the face of frowning obstacles and seeming impossibilities. There are those in different parts of the country who seem to have faith enough to grip this great proposal as a Divine possibility and are sending us encouraging words. There are enough now enrolled in the "OCEAN GROVE PENTECOSTAL PRAYER LEAGUE" to pull mighty things from the throne, if they make full proof of their New Testament priesthood.

"Blessed is the man to whom the Lord will not impute sin."—Rom. 4 : 8.

He will not impute sin to those who come to His Son, confessing and forsaking their sin, and trusting alone in His atoning merit.

DAILY BIBLE CALENDAR—DECEMBER.

1. Rom. 12 : 10; II. Cor. 2 : 15; Luke 6 : 12; Acts 21 : 20.
2. Rom. 13 : 12; Isa. 25 : 8; Psa. 118 : 25; Psa. 119 : 162.
3. Isa. 54 : 4; Isa. 52 : 10; Psa. 65 : 5; Acts 13 : 52.
4. Rom. 12 : 21; II. Cor. 3 : 5; Psa. 120 : 2; Psa. 135 : 1.
5. Mark 12 : 30; I. John 4 : 15; Acts 4 : 29; Isa. 42 : 10.
6. Prov. 3 : 21; Prov. 3 : 22; I. Chron. 29 : 14; II. Chron. 20 : 21.
7. II. Tim. 1 : 14; Rom. 6 : 5; John 17 : 2; Psa. 118 : 26.
8. Deut. 8 : 5; Deut. 8 : 3; Psa. 31 : 14; Psa. 30 : 2.
9. I. Cor. 3 : 21, 23; Psa. 119 : 33; Eccles. 7 : 14.
10. Ephes. 5 : 20; Ephes. 1 : 12; I. Tim. 2 : 8; Exod. 15 : 18.
11. Job 5 : 17; Psa. 94 : 12; II. Chron. 20 : 9; Psa. 16 : 9.
12. Matt. 5 : 16; Isa. 30 : 21; Psa. 17 : 13, 14; Psa. 99 : 2.
13. Phil. 2 : 2; Zech. 2 : 5; Psa. 122 : 6; I. Chron. 16 : 31.
14. Matt. 6 : 34; Matt. 6 : 33; Phil. 4 : 6; Psa. 75 : 9.
15. James 1 : 2; James 1 : 12; Psa. 56 : 9; Prov. 29 : 6.
16. Matt. 5 : 48; Prov. 11 : 5; Ephes. 3 : 19; Solomon's Song 1 : 4.
17. Isa. 40 : 9; Zech. 3 : 10; Psa. 44 : 4; Isa. 24 : 16.
18. John 1 : 29; Psa. 72 : 17; John 17 : 5; I. Tim. 6 : 15.
19. Matt. 5 : 39; Matt. 5 : 10; Psa. 69 : 18; Deut. 26 : 11.
20. Matt. 7 : 12; I. Peter 3 : 9; Psa. 69 : 29; John 12 : 13.
21. John 14 : 11; John 14 : 14; John 17 : 20; Isa. 45 : 24.
22. John 15 : 4; Rom. 5 : 10; Dan. 9 : 18; Dan. 9 : 9.
23. Matt. 10 : 31; Matt. 10 : 30; Psa. 119 : 124; Prov. 13 : 9.
24. I. Peter 1 : 23; Isa. 55 : 11; Psa. 119 : 40; Gen. 14 : 20.
25. Matt. 1 : 23; Isa. 9 : 6; Psa. 72 : 15; Luke 2 : 13.
26. Col. 2 : 7; Isa. 9 : 7; Ephes. 3 : 17; Heb. 2 : 7.
27. Titus 2 : 7; Titus 2 : 13; Acts 1 : 14; Psa. 113 : 3.
28. Matt. 7 : 13; Prov. 19 : 16; Psa. 88 : 2; Neh. 8 : 10.
29. Col. 3 : 23; Isa. 55 : 12; Psa. 116 : 2; I. Thess. 5 : 16.
30. Phil. 2 : 4; Eccles. 11 : 1; Luke 11 : 1; Psa. 104 : 34.
31. Phil. 3 : 1; John 14 : 27; Psa. 90 : 12; I. Peter 5 : 14.

The "Guide" International and Interdenominational Prayer and Tract Union.

This is the closing month of the year. Let us devote to special prayer

TUESDAY, DEC. 13TH,

using as a Scripture Lesson Psalm 95, and as the hymn for the day No. 712 of the Methodist Hymnal.

Remember all whose cases are on the Great Prayer Roll, all the families represented in this "Union," and all workers on the holiness line, including the publishers and editors.

EDITORIAL REVIEW.

"Blessed is the man that feareth the Lord."—Psa. 112: 1.

A Question: Did you observe the day of special prayer, Nov. 15th, to pray for the success of our effort to secure TWO THOUSAND NEW SUBSCRIBERS?

We hope many of our subscribers did, and received special answers. We would like to hear of such answers.

—REV. WILLIAM McDONALD has furnished us with one of his very excellent sermons for this number. Our readers will appreciate it. It has cost him some labor to prepare it, in his present enfeebled condition. The Lord bless him.

—THE SIXTY-THIRD ANNIVERSARY of the Tuesday Meeting, given elsewhere, will interest our readers. The fruit of it, we trust, will be abundant and abiding. Mrs. Willing says the workers of her "Training Institute," who attended, were greatly blessed. Address her at 463 West Thirty-second Street, New York, for a circular in regard to her work.

A CHRISTIAN SETTLEMENT OF

Consecrated Women of Means who desire to work for the salvation of neglected humanity: The opportunity is open in a city of the United States, beautiful for situation, a salubrious climate all the year round.

With the exception of a few missions, but one Protestant church is left in the midst of 60,000 inhabitants, who are largely self-respecting working people, with many poverty stricken and discouraged, who do not know that the churches want them. Sympathetic, earnest and spiritual workers alone can win them to Christ.

No money is available for the support of an establishment, but devout women living upon their own income can make possible the settlement under the auspices of this Church and the direction of its pastor.

Any who are willing to co-operate but cannot give themselves personally, \$350.00 per year will secure a competent representative. "Who is willing to consecrate HERSELF this day unto the Lord" to take and hold and train this population for the Kingdom of Heaven? Correspondence solicited.

Address, DOWN-TOWN PASTOR, Lock Box 2553, San Francisco, California.

An opening for men also on the same conditions.

GLANCES EVERYWHERE.

—"There is one debt that is always due—the debt of love."

—60,000,000 people in the heart of Africa without a missionary.

—Emperor William's visit to the Holy Land is a notable event.

—Ritualism prevailing in Protestant churches is a sign of declension.

—Official Returns show a majority of 13,884 for Prohibition in Canada.

—Rev. Dr. Luke Hitchcock, formerly one of the Western Book Agents, is ill.

—The new building of the Western Book Concern, Chicago, will cost \$160,000.

—Rev. John Norberry has become pastor of the Wesley Church, Lowell, Mass.

—"The Holiness Advocate," Texas, is being removed from Bonham to Greenville, Texas.

—Bishop Foss has spoken twenty-three times for the W. F. M. S. since his return from India.

—The Deaconess' Homes and hospitals in Germany last year had an income of nearly \$3,000,000.

—Operatic Music fails to draw congregations to empty churches. The red-hot gospel will do it.

—Mrs. Ballington Booth is administering the sacrament to converted prisoners. Solemn scenes.

—The Epworth Herald has issued a superb revival number, all ablaze. Send to Chicago for a copy.

—In Havana the Sabbath is mostly a day of amusement. Can we turn it into a Christian Sabbath?

—The Northwestern Advocate says, "A grain of wisdom will gild a greater surface than a grain of gold."

—Fifty Persons rose up for prayers after Bishop Joyce's sermon at the German Conference, Chipewa Falls, Wis.

—A Contemporary asks, "Who is responsible for the unconverted sinners who attend your Church every Sabbath?"

—Bishop O. P. Fitzgerald says: "Do not let ten thousand failures cause you to lower your ideal of a religious life."

—The Editor of the "Way of Faith," Bro. Pike, enthusiastically endorses the proposal for "A Great Century Pentecost."

—Bro. Fred. S. Collins is open to engagements as singer to assist evangelists. Has good recommendations. Address Box 66, Newark, N. J.

—Five Hundred Women in the Belandshur are refused baptism, because there is no one to teach them. Think of that, ye moneyed Christians!

—The "Michigan Christian Advocate" advocates equal lay representation in the General and Annual Conferences and in the Bishop's cabinet.

—The American Bible Society has elected Rev. Dr. John Fox, of Brooklyn, one of its Secretaries to succeed the late Rev. Dr. Alexander McLean.

—Rev. Dr. W. B. Godbey has been working in the "Peniel Mission," supported by A. W. Dennett. From there to Mrs. Willings' Training Institute. God is with him.

—Dr. Theo. L. Cuyler says, "Some church members have their roots on one side of the church wall, and their boughs all hang over and drop the fruit on the world's side."

—"Christian and Missionary Alliance."—First Annual Report, 1897-8. Interesting. A fine showing of missionary work. Address for copies 690, Eighth Avenue, New York.

CHRISTIAN LITERATURE.

We hope our friends are working vigorously in all our territory, keeping in view the proposal for

TWO THOUSAND NEW SUBSCRIBERS

by Jan. 1st. We need them and must have them. We are looking for many to provide for a club of five by a remittance of \$5, either from their personal means or by procuring five subscribers. Then we trust quite a number will send us one, two or three, and thus help to bring about the desired result.

Let all who can do so make a Christmas or New Year's present of THE GUIDE to their pastor, for the coming year—it is furnished at a reduced rate to such.

The offer of THE GUIDE and the splendid volume, "Life of Mrs. Palmer," for \$1.50—simply the price of the book—for the two, is an attractive offer.

Read carefully the last page of the cover this month.

FROM FLEMING H. REVELL CO.

The Master's Blesseds, A Devotional Study of the Beatitudes. By Rev. J. R. Miller, D.D. Price, \$1.00.

CONTENTS: Introduction; I. Beatitude for Poor in Spirit; II. For the Mourner; III. Meekness; IV. Hunger; V. For the Merciful; VI. Purity; VII. Peacemaker; VIII. The Persecuted.

This is an excellent book, on great themes, by one of our best authors, very helpful to devout readers. Very good for a holiday gift.

Consecrated Work, and the Preparation for It. By Rev. J. Elder Cumming, D.D., author of "Through the Eternal Spirit," "Holy Men of God," etc. Price, 75 cents.

In this book an attempt is made to look at the subject of holiness from the practical side, and to deal with it in its aspect of preparation for work.

CONTENTS: I. The Preparation of the Worker. Part II. Consecrated Work.

We commend it to the attention of our readers as a timely and helpful book.

The River of Death, and Its Branches. Showing how people perish in it, and how they may be rescued. By Rev. M. W. Knapp.

CONTENTS: I. God's Law; II. The River of Death; III. First River, Idolatry; Second River, Idol Worship, etc.

It has a striking frontispiece, representing the River of Death. The work is in the vigorous style of the author, and calculated to make saving impressions.

How a Christian Should Give, and Other Bible Readings. By Pastor Roffe, author of "Christ the Way to Holiness," etc. Price, 10 cents.

The important subject of "Christian Beneficence" is presented in this booklet in a concise and very helpful form. It is a good thing to circulate.

FROM THOMAS WHITTAKER.

Blessed Are Ye: Talks on the Beatitudes. By F. B. Meyer, author of "The Shepherd Psalm."

CONTENTS: In ten Chapters. I. The Eight Gates Into the City of Blessedness; II. The Key to the Kingdom, etc.; III. The Secret of Comfort, etc.

The fact of this volume proceeding from the pen of Mr. Meyer, one of the most evangelical writers of the period, is a sufficient guarantee of its excellence. The reader will find comfort and helpfulness in its perusal.

FROM THOMAS Y. CROWELL & CO.

The Culture of Manhood. By Silas K. Hocking. Price, 35 cents.

To this elevated theme the writer devotes a few pertinent and well-considered pages. It is an admirable and helpful booklet.

Blessed Are the Cross Bearers. By W. Robertson Nicholl, LL.D. Price, 35 cents.

The author's aim is to show that even as Christ suffered in order to bless the world, so must the Christian expect afflictions if he, too, would bless and be blessed. It is forceful and eloquent.

The Christian Ideal; A Study for the Times. By Rev. J. Guinness Rogers, D.D. Price, 35 cents. The author shows that Christ must not only be taken as a model but as an example. It is generous in tone, and refreshing.

Ideal Motherhood. By Minnie S. Davis. Price, 35 cents.

The author has wise words to say about ignorant marriages, and then shows what is the ideal of motherhood, and the inheritance that should be handed down to the sons and daughters of man. It is an exceedingly wise and valuable essay, and ought to be in the hands of all fathers and mothers.

The Fruit of the Vine. By Rev. Andrew Murray. Price, 35 cents.

The great central truth that he brings clearly before his readers is that the Divine life, whether as found in the Vine (that is, in God), or seen in the fruit, or handled and partaken of by men, must be one and the same.

The Everlasting Arms. By Rev. F. E. Clark, D.D., President of Christian Endeavorers. Price, 35 cents.

The author shows that the universally-felt want of "a sure and safe refuge" is alone completely satisfied by the Eternal God. It will appeal helpfully to thousands of weary and disheartened Christians.

The Secret of Gladness. By Rev. J. R. Miller, D.D. Price, 35 cents.

The author believes that gladness is God's ideal for His children. This essay is in Dr. Miller's best and most helpful manner, and cannot fail to have a beneficent influence.

The Marriage Altar. By Rev. J. R. Miller, D.D. Price, 35 cents.

The author believes that marriage brings true benefit to men and women, that God means the home to be a foretaste of heaven, and that the indispensable condition of wedded happiness is unselfishness.

The above booklets are tastefully gotten up, bound in white, and are very nice for holiday presents.

THE TRACT WORK.

LEAFLETS—Make use of the "Phoebe Palmer Leaflets," in writing to your friends during the holidays. Fifty in a package; per package, 10 cents.

USEFUL TO CIRCULATE.

"Doctrine of Justification." By Dr. W. Reddy.
"Key to the Storehouse." By Rev. A. J. Jarrell.
"Faint-Heartedness." By Rev. A. J. Jarrell.
"Servants of God and Their Privilege." By Rev. Dr. J. A. McCauley.

The above, 3 cents each; 30 cents per dozen.

"Holiness, an Instantaneous Blessing." By Rev. T. Carter, D.D.

"The Secret of Usefulness." By Rev. Wilmer Coffman.

The above, 2 cents each; 20 cents per dozen.

OUR CHORAL SERVICE.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. 149: 1.

My Cup—It Runneth O'er.

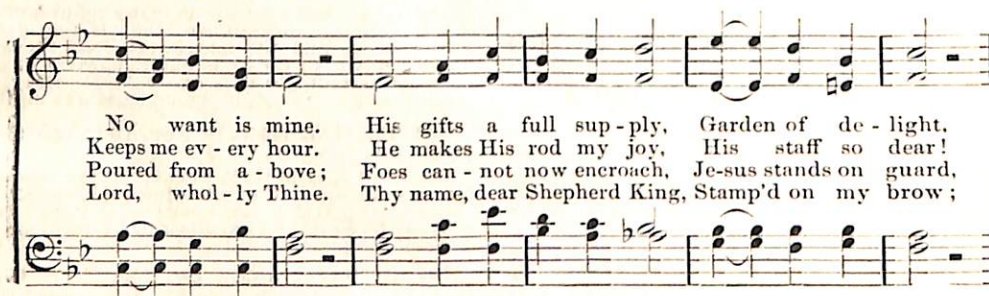
REV. J. B. FOOTE, D. D.

PSA. xxiii.

W. Y. FOOTE.



1. Praise to my Shepherd King, Sav-iour di-vine; Glad notes of joy I sing.
 2. My soul is now re-stored Thro' Je-sus' pow'r, My great triumphant Lord
 3. Here is a ta-ble spread, Ban-quet of love; Glad oil up-on my head,
 4. My days are shin-ing bright, Thro' fut-ure time; Each add-ed hour shall be,



No want is mine. His gifts a full sup-ply, Garden of de-light,
 Keeps me ev-ery hour. He makes His rod my joy, His staff so dear!
 Poured from a-bove; Foes can-not now en-croach, Je-sus stands on guard,
 Lord, whol-ly Thine. Thy name, dear Shepherd King, Stamp'd on my brow;



CHORUS.
 Pas-tures green, wa-ters' sheen, Brighten all my night. My cup—it runneth o'er—
 Paths of right, al-ways bright, Je-sus ev-er near.
 Vic-tory won, heaven be-gun, Love its own re-ward.
 In Thee I'll dwell, Thy love I'll tell. Sing hal-le-lu-jah now!



Je-sus fills with love; Ful-ly blest, soul at rest, Like Heaven a-bove.

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We can furnish this beautiful song in slips. Address us or Rev. J. B. Foote, Syracuse, N. Y.



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